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THE

GOSPEL ACCORDING TO LUKE.

Translated from the Greek,

ON THE BASIS OF THE COMMON ENGLISH VERSION.

WITH NOTES.

Ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστι.—JOHN 17:17.

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INTRODUCTION.

"GENERAL RULES FOR THE DIRECTION OF TRANSLATORS AND REVISERS EMPLOYED BY THE AMERICAN BIBLE UNION.

"1. The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

"2. Wherever there is a version in common use, it shall be made the basis of revision, and all unnecessary interference with the established phraseology shall be avoided; and only such alterations shall be made, as the exact meaning of the inspired text and the existing state of the language may require.

"3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected."

"SPECIAL INSTRUCTIONS TO THE REVISERS OF THE ENGLISH NEW TESTAMENT.

"1. The common English version must be the basis of the revision: the Greek Text, Bagster & Sons' octavo edition of 1851.

"2. Whenever an alteration from that version is made on any authority additional to that of the reviser, such authority must be cited in the manuscript, either on the same page or in an appendix.

"3. Every Greek word or phrase, in the translation of which the phraseology of the common version is changed, must be carefully examined in every other place in which it occurs in the New Testament, and the views of the reviser be given as to its proper translation in each place."

The leading principles which have been kept in view in revising the Gospel of Luke, will be found in the Introductions to the Revisions of Ephesians, Hebrews, and Mark. As these have been published by the American Bible Union, repetition is unnecessary.

The toil and anxiety attendant on the work of translation or revision, can be properly appreciated only by experience. Some errors will elude the most careful examination. Candid readers will recollect that the task of the Reviser who must go through with the whole, search, compare, reflect and remember, is quite different from that of the critic, who, while he looks to detect inaccuracies, as he "enters into the labor of others," often takes no comprehensive view of the whole ground. It is in the work of translation, that the imperfection of language, as the vehicle of thought, makes itself thoroughly felt. The translator finds himself constantly perplexed by the want of exact correspondence in the signification of words, difference of idiom, the obscurity of terms, and the necessity to which he is reduced of making an *approximate* rendering. Hence he learns that no exertion can produce a result, which will meet his *ideal* of perfection. Like every other science and art, which has tasked human thought and activity, translation is imperfect in its results. So it must be, while words fail to present our ideas in their full force and vividness. The laws of thought and language are among the proofs, that "here we see through a glass darkly." Still, for the practical purposes of life, instruments imperfect as sounds and their written signs, meet the wants of our race. From the beginning, Jehovah employed language—the language of man—to reveal his own glorious character, his claims on the human family, his own agency, his Providence, his law—and "in due season"—his plan of redemption, and "the glorious appearing of the great God, even our Saviour Jesus Christ." As his communications were made in languages, which in his purpose, were to pass away with the generations who had spoken them, he made it the duty of his children to preserve the deposit of his truth, and transfer the thoughts in which it was embodied, into every spoken or written tongue, with all possible exactness, that men might know and do the will of their Heavenly Father. Hence, we are met by the obvious thought, that religious instruction should be given in terms as intelligible, as the capacity of the hearer or reader will allow. To effect this end, no labor, no expense should be spared, where the great end is to communicate truth, which will make men free from sin, and present them "faultless before the throne with exceeding joy." All must admit, that clearness in terms used to convey thought, is a primary element for enlightening the soul. Words are valuable not as mere modifications of sound, but as signs of ideas. Hence, if from lapse of time, they become obsolete, if they fail to call up the ideas with which they were once associated, they are worthless, except to the philologist, who traces the history of languages, for scientific purposes. The Divine plan for the diffusion of the word of life demanded, that it should take the shape of a written record. In its earliest form, that record could be useful to none who did not speak its language. Others must be able to hear, understand, speak, and read in their own tongue "the wonderful works of God." So they must be enabled "to search the scriptures—every man in his own tongue," or still continue to sit in darkness and the shadow of death. Hence, the natural inference, that while the great mass

of men, in all nations, must remain strangers to the inspired originals, there is no effectual plan to meet their spiritual necessities, except that furnished by faithful translations.

I have hinted at the obstacles, which stand in the way of translators. Still their work may be *faithfully* done, though in some instances these obstacles are insurmountable, and they may feel that after weary days, *the finished work* is in some parts "a shadow of the good things" which the Lord hath spoken, rather than "the very image of the things." A version, which shall perfectly represent all the shades of thought found in the original, can never be produced, while languages preserve their distinctive features, and the laws of thought are unchanged. Those who love the cause of truth, and regard the welfare of man, are still required to work while the day lasts, that the world may learn the whole counsel of God. The duty will be imperative while we dwell in a world where modes of thought, languages, and generations of men must yield to that law of change, stamped on all things below the skies. If this duty is performed, with integrity, industry, and in the spirit of humble dependence on the Father of lights, the great end will be secured. His word will be presented to all kindreds and tongues in such purity, that they may learn the will of the Most High, the way of life and peace, and the good news that "the Son of man came to seek and save that which was lost." All admit that *faithfulness* is required at the hands of the minister of the Word, when he *speaks* to his fellow-men in the name of God. He is expected to use great plainness of speech, to forego rhetorical ornament, that the common people may understand. So faithfulness is required, when we present the word of God through the medium of translations, to "the great congregation" of the unlearned. In order that this class—the majority in all lands—may understand what they read, we are bound to sacrifice cherished terms, which have ceased to be "household words." The lover of gray antiquity must be content to let some of his old acquaintances slumber in their dusky tombs. On the other hand, he who will act *faithfully*, must take heed that no itching for "some new thing" shall lead him to employ recently adopted terms, whose meaning is familiar only to the learned. If words have become obscure by time, if they are no longer a part of the spoken language, they should be exchanged for others, which are in general use. Truth is a quality of *thought*. In reference to Divine revelation, we give men that which is *true*, just as far as we enable them to seize the thought, whether we speak or write. This principle is ever to be kept in view. Whether we use the tongue, or the pen and the press, the great problem to be solved is—Shall I be easily understood by all classes, by the multitude, as well as by the few who possess the advantages of education?

Seasonable emendation of versions which have been long current, not only meets the ordinary wants of readers, but it does more; it prevents the necessity of contests in defense of some of the

most important principles of truth. Countless disputes have arisen from imperfections in versions, which continued to be used without change, long after their phraseology had become obsolete and unintelligible. The history of the Greek and Latin Churches furnishes a sad practical commentary on this truth. That timid policy which defers to a remote and still a remoter period, changes in civil institutions and laws, which an altered condition of society demanded, has shaken more than one throne to dust. Procrastination in needful reform, is as dangerous as rash innovation. But I must close, leaving these suggestions for my reader's consideration. The Revision is submitted to the public in the hope that a work, begun and carried on, as I humbly trust, in the fear of the Great Author of truth, may aid in the cause of giving the Bible faithfully translated to all the world. He has upheld me in my labor, to him be the praise for all his mercy.

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THE

GOSPEL ACCORDING TO LUKE.*

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. I.	CHAP. I.	CHAP. I.
FORASMUCH as many have taken in hand to set forth in order a	'ΕΠΕΙΔΗΠΕΡ πολλοὶ ἐπε-χείρησαν ἀνατάξασθαι διήγησιν	[a]SINCE many [b]have under- 1 taken [c]to compose [d]a narrative

* The title of this book is no part of the inspired text. Hence the variety in the form of the inscription as exhibited by different manuscripts. The earliest of these documents have simply *τὸ κατὰ Λουκᾶν Εὐαγγέλιον.* This simple form is deemed most appropriate. "In some of the less esteemed MSS. and Edd. the epithet *ἅγιον* is joined with *Εὐαγγέλιον*, which is evidently a refinement, and not in good taste, of a recent date. The word *Εὐαγγέλιον* occurs in the N. Test, upwards of seventy times, and never with this epithet attached to it."—Trollope, Analecta. I have retained the common rendering of *κατὰ*, "according to," though in strictness it is not equivalent to *juxta*, as we find it in the early Latin versions, which were followed by the first English translators. The exact rendering is that of Castalio, "Evangelium authore Luca." This corresponds to "The Gospel written by Luke;" or, more concisely, "The Gospel by Luke." On this subject Kuinœl remarks thus: "*Εὐαγγέλιον κατὰ Ματθαῖον* est idem quod *τοῦ Ματθαίου*, h. e. Matthæi commentarii de dictis, factis, et fatis Christi. Præpositio enim *κατὰ* a Græcis scriptoribus, ut Hebræorum ל in pluribus Psalmorum inscriptionibus, sæpius ita usurpatur, ut indicet auctorem, ut ap. Platon. Cratyl. 4, *καθ' Εὐθύδημον*, auctore Euthydemo, etc., et hæc genitivi periphrasis adhibita est, ad evitandum genitivi repetitionem cum post *Εὐαγγέλιον* supplendum sit *Ἰησοῦ Χριστοῦ*, coll. Marc. 1 : 1." As the phrase "according to Luke" has been long familiar, and as the titles of the book rests on *human authority*, it is perhaps best that it should be retained. The title *Εὐαγγέλιον κατὰ Λουκᾶν* is adopted by Gr., Scholz, Lach., Tisch., Tittm., Schott, Knapp, Theile.

[a] "Since;" *Ἐπειδήπερ.* Norton, M., Murdock. Vulgate, Mont., Erasmus, Beza, "quoniam;" Castal., Schott, "quandoquidem;" Syr., ܡܛܠ ܕ (Junius, quoniam). The rendering of the E. V. was copied from Tyndale; it is obsolescent and cumbrous. Heb. N. T., אַחֲרֵי אֲשֶׁר (after that = since); Luther and De Wette, "sintemal;" Belg., "nademaal;" Ital., "poichè;" Dan., "efterde;" Kuinœl, "*ἐπειδήπερ* id quod *ἐπειδὴ* interprete Hesychio, Palairetus et Albertius ad h. l." As an alternative rendering, "Now since."

[b] "have undertaken;" *ἐπεχείρησαν.* Rob. (*in verbo*), "to undertake;" Bretsch., "aggredior alicui operi, i. e. tento, suscipio, Luc. 1 : 1." So Campbell, Thom., Kend., Penn, Wesley, Scarlett, A. Camp., M. De Wette, "unternommen;" S. Fr., "ont entrepris;" Iber., "han emprenido ordenar;" Ital., "hanno impreso; Eras., Castal., Beza, Schott, "aggressi sunt." The word occurs in two other places in the N. Test., Acts 9 : 29, and 19 : 13, where this rendering would be the proper one.

[c] "to compose;" *ἀνατάξασθαι.* Wesley, Campbell, Thom., Scarlett, M. Beza, "componere;" Greenf., Lex. (*in verbo*), "to arrange, hence, to compose, Luke 1 : 1;" Bretsch., "*compono;*" Scapula, "compono et literis mando;" Heidericus, "compono." Compare *καθεξῆς—γράψαι*, v. 4. Kuinœl: "*Ἀνατάσσεσθαι* significat *ordinare*, componere, atque adeo *ἀνατάσσεσθαι διήγησιν*, *narrationem*, *historiam ordinare*, *contexere*, et cum h. l. v. 4 permutetur hæc formula cum verbo *γράφειν*, ea reddi debet, *historiam conscribere*, *literis consignare*." Bloomfield makes the following judicious remark on this word:—"It is not to be understood in the sense of *rearranging what is already written.* For the sense of repetition in the word, though frequent, is not perpetual. Nor need we, with some, suppose that the preposition here *loses* its proper force. It is better to take it to denote, not indeed repetition, but succession, as of one thing after another, which implies *setting in order.* Thus *ἀνατάξασθαι* will be equivalent to *συντάξασθαι*; and that, in a figurative sense, may very well denote contexere, componere."

[d] "a narrative:" *διήγησιν.* Wesley, Campbell, Scarlett, M., Norton. Vulg., Mont., Eras., Beza, Castal., Schott, "narrationem;" De Wette, "Erzählung;" Belgic, "verhaal;" Italien, "narrazione." Heb. N. T., מִסְפָּר. Syr., ܬܫ̈ܥܝܬܐ (narratives).

KING JAMES' VERSION.

declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

5 There was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

GREEK TEXT.

περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, 2 καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, 3 ἔδοξε κἀμοὶ, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοὶ γράψαι, κράτιστε Θεόφιλε, 4 ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

5 'ΕΓΕΝΕΤΟ ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. 6 ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου

REVISED VERSION.

[e]of the things which [f]are fully
believed among us, even as 2
[g]those, [h]who from the beginning
were eye-witnesses and ministers of the word, delivered them
to us; it seemed good to me 3
also, [i]having accurately traced
all things [j]from the first, to
write to thee in order, most
excellent Theophilus, [k]that thou 4
mayest know [l]the certainty of
the things [m]in which thou hast
been instructed. There was 5
in the days of Herod, the king
of Judea, a certain priest
named Zachariah, of the course
of Abijah; and his wife *was*
of the daughters of Aaron,
and her name was Elizabeth.
And they were righteous be- 6
fore God, walking in all the
commandments and ordinances
of the Lord blameless. And 7

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[e] "of the things;" *τῶν—πραγμάτων.* The use of the demonstrative as an equivalent for the article here, is unnecessary. The article is properly employed by Penn, Wesley, Sharpe, M., Rheims. S. Fr., "des choses;" Iber., "las cosas;" Diodati, "delle cose;" Belg., "de dingen."

[f] "are fully believed;" *πεπληροφορημένων.* M. The S. Fr. presents the thought *periphrastically* thus: "Qui ont été reçues parmi nous avec une pleine certitude." So Ital.: "Che sono ricevute da noi con piena certezza." Robinson (*in loco*), "*fully assured among us,* fully believed;" Liddell (*in verbo*), "to be fully believed;" Scapula (*in loco*), "res quarum plena nobis est facta fides;" Kuinœl, "*πράγματα πεπληροφορημένα* sunt *res de quibus inter omnes constat, quarum certa est et indubitata fides,* quæ sunt compertissimæ." Bloomfield, "Spoken of *things* which are thus said to be fully confirmed and established, and are therefore received as *certain truths,* with full assurance of faith. Accordingly, the expression is nearly equivalent to *πεπιστευμένων,* as at Joseph. antiq., xvii. 6. 3." *Πλήρης* in composition, where this word occurs in N. Test., Rom. 4:21; 14:5. 2 Tim. 4:5, 17, is properly rendered in the E. V. by "full," or "fully." Hence *πληροφορία,* Rob., "full assurance."

[g] "those." The demonstrative in constructions like this (before a relative) is, by present usage, employed instead of "they." So Norton, Kend., M. S. Fr. "ceux qui;" Iber., "los que."

[h] "who from the beginning—delivered." This is the arrangement of Thom., Wakef., Penn, Campbell, Kend., and M. As "eye-witnesses and ministers of the word" is exegetic of "those," perspicuity demands that the sentence should stand in close connection with that pronoun.

[i] "having accurately traced;" *παρηκολουθηκότι—ἀκριβῶς.* M., Wesley, Thom., "had accurately traced;" M., Dick., Campbell, "exactly traced;" Bloomf. (N. Test.), Kend., "having traced;" Angus, "traced out;" Schott, "diligenter—persequnto;" Belg., "Hebbende—neerstelijk onderzocht;" Rob. (*in verbo παρακολουθέω*), Bretschneider, "metaphorice *investigo*;" S. Fr., "qui ai suivi avec soin." Heb. N. Test., חִקַּרְתִּי הֵיטֵב. Bloomf.: "*Παρακολουθεῖν* signifies properly *to follow up, exactly trace.*" Kuinœl (*in loco*): *Παρακολουθεῖν,* per metaphorum significat, *inquirere in aliquid, examinare, perscutari,* atque hinc, *post accuratum indagationem assequi et intelligere aliquid.*" *Ἀκριβῶς,* Rob., "accurately;" Bretsch., "accurate."

[j] "from the first;" *ἄνωθεν.* Wakefield, Campbell, Sharpe, Penn, Rob. (*in verbo*). Kuinœl: "Hoc verbum *ἄνωθεν,* prima ab origine, a principio inde id. quod *ἀπ' ἀρχῆς,* v. 2." Luther, "vom Anfang;" De Wette, "von Anbeginn;" Danish, "fra Begyndelsen;" Iber., "desde—origen;" Schott, "a principio." There is no emphasis here which demands "very." Heb. N. Test. מֵרֵאשִׁית.

[k] "that thou mayest know;" *ἵνα ἐπιγνῷς.* Wakef., Wesley, Thom., Campbell, Penn. Norton, "that you may know;" Eras., "quò agnoscas;" Mont., Beza, "ut agnoscas." The aorist subj. is here equivalent to the present subj.

[l] "the things;" *λόγων.* Penn, Angus, M. The definite article is employed by Norton, De Wette, Belg., G. Fr., S. Fr., Diodati.

[m] "in which;" *περὶ ὧν.* Thom., Kend., Wakef., Scarlett, Dick., Penn.

KING JAMES' VERSION.

7 And they had no child, because that Elisabeth was barren; and they both were *now* well stricken in years.

8 And it came to pass, that, while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without, at the time of incense.

11 And there appeared unto him an angel of the Lord, stand-

GREEK TEXT.

ἄμεμπτοι. 7 καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 8 Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ Θεοῦ, 9 κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου· 10 καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. 11 ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου, ἑστὼς ἐκ δεξιῶν τοῦ θυσια-

REVISED VERSION.

they had no child, [n]because
Elizabeth was barren; and
both [o]were advanced in years.
And it came to pass, while he 8
executed the priest's office [p]in
the order of his course before
God, [q]that, according to the 9
custom [r]of the priesthood, [s]it
fell to him by lot [t]to go into
the [u]sanctuary of the Lord to
burn incense. And the whole 10
multitude of the people [v]was
praying without at the time [w]of
the incense. And there appear- 11
ed to him an angel of the Lord,
standing [x]at the right *side* of

[n] "because." The particle "that" (after because) is omitted as superfluous. So Wesley, Sharpe, Scarlett, Campbell, Kend., Norton, M.

[o] "were advanced;" *προβεβηκότες*. Wesley, Kend., Campbell, Thomson, Thel., Penn, Norton, Angus, M. It is not necessary to insert the pronoun "they" before "both," according to present usage. It is dropped by Wakef., Kend., Penn, M. "*Now*" is unnecessary as a supplement. It was introduced by Cranmer, but afterwards dropped from the Genevan. It has been omitted by Wesley, Thom., Wakef., Scarlett, Penn, Sharpe, Camp., Kend., Norton, Angus, Thel., M.

[p] "in the order of his course before God." This is the order of the text. It has been followed by the Vulg., Eras., Beza, Castal., Schott, Tyndale, Wakef., M., De Wette, Syriac.

[q] "that." This particle is transferred from the preceding verse of the E. V. for the sake of perspicuity. Kuinœl places "cum aliquando" at the beginning of this verse. So M., Penn. S. Fr., "que selon," etc.

[r] "of the priesthood;" *τῆς ἱερατείας*. Campbell, Sharpe, Penn, Wakefield, Dick., Scarlett, Norton, M., Rob. (*in verbo*). Bretsch., "*sacerdotium;*" Vulg., Castal., Schott, "sacerdotii;" Diodati, "del sacerdozio;" S. Fr., "de la sacrificature;" Luther, "des Priesterthums." Heb. N. Test., כְּהֻנָּה. Syr., ܕܟܗܢܘܬܐ. Murdock, "of the priesthood."

[s] "it fell to him by lot;" *ἔλαχε*. Norton M., Campbell. Kuinœl: "Scilicet *τὸν κλῆρον*, quæ plena formula legitur Act. 1 : 17, varia autem erant in templo sacerdotum munera, eaque omnia sorte assignari solebant." S. Fr., "il lui échut par le sort;" Iber., "le tocó por suerte;" De Wette, "traf ihn durchs Loos;" Belg., hem te lote was gevallen." This rendering brings out distinctly the act by which the office of entering the sanctuary was assigned to Zachariah.

[t] "to go into;" *εἰσελθὼν*. Penn, M., Kend., Wakef., Thom., Angus. This rendering and arrangement of the sentence is that of the Iber., "entrar en el templo del Señor, á offrecir el incenso." This arrangement presents *the action*, which preceded the incense offering, in its proper place.

[u] "sanctuary;" *ναὸν*. Campbell, Angus, M. This word is sometimes used *generically* for the whole temple, and is then equivalent to *ἱερὸν*. Here it evidently indicates the *fane*. "This," says Robinson, (Lex.) "was divided into two parts, viz., the outer sanctuary (*τὸ ἅγιον*) with the candelabra, the altar of incense, and the table of show-bread; and the inner sanctuary (*ἅγια ἁγίων*), separated from the former by a vail, and containing the ark. Into the first, the priests entered daily to burn incense, Luke 1 : 9, Heb. 9 : 6, while into the Holy of holies only the high priest entered once in a year, Heb. 9 : 7." Bretschneider. (*in verbo*): "Dicitur autem non ut *ἱερόν* de toto templo, sed de interiori parte, videlicet tum de sancto, tum de sancto sanctorum." See Gr. text, Matt. 23 : 16, 17, 21, 35. Luke 23 : 45. Sept., 2 Chron. 15 : 8, *τὸ θυσιαστήριον κυρίου, ὃ ἦν ἔμπροσθεν τοῦ ναοῦ κυρίου*. Kuinœl: "Per *τὸν ναὸν τοῦ κυρίου* intelligitur *sanctum sanctuarium*, *τὸ ἅγιον* solis sacerdotibus patens, vid. Exod. 30 : 7, quod etiam 1 Regg. 6 : 5, vocatur הֵיכָל, nam in ipso *ναῷ* erat altare suffitus, vid. Exod. 40 : 21, sqq.

[v] "was praying;" *προσευχόμενον*. Norton, Wakef. The verb "to be" is used with "multitude" in the singular (E. V.) Isa. 31 : 4. Jer. 10 : 13. Nahum 3 : 3.

[w] "of the incense;" *τοῦ θυμιάματος*. The article is retained here by Norton, Sharpe, Penn, Campbell, Dick., Wesley, Thel., Iber., De Wette, Ital., Belg., Dan. As an alternative rendering, "incense offering." This seems to be the sense of the noun in this place. So Thom., Sharpe, "incense burning;" Belg., "reuk offers;" Dan., "Rögelsen offredes;" Campbell (paraphrastically), "while the incense was burning." So de Sacy, "on offrait les parfums;" Norton, "the burning of the incense;" L. Tomson, "while the incense was burning."

[x] "at the right *side;*" *ἐκ δεξιῶν*. This preposition, in

KING JAMES' VERSION.

ing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness, and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers

GREEK TEXT.

στηρίου τοῦ θυμιάματος· 12 καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. 13 Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. 14 καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ χαρήσονται. 15 ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, καὶ Πνεύματος Ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ. 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν· 17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ

REVISED VERSION.

the altar of incense:[y] and 12
when Zachariah saw *him*, [z]he
was agitated, and fear fell on
him. But the angel said to 13
him, Fear not, Zachariah; for
thy prayer is heard; and thy
wife Elizabeth [a]will bear thee
a son, and thou shalt call his
name John. And [b]thou wilt 14
have joy and gladness, and
many will rejoice at his birth.
For he will be great in the 15
sight of the Lord, and will
drink [c]neither wine or strong
drink; and he will be filled
with the Holy [d]Spirit from his
mother's womb. And many [e]of 16
the sons of Israel will he turn
to the Lord their God. And 17
he will go before him in the
spirit and power of Elijah, to
turn the hearts [f]of fathers to

similar constructions, is rendered by "at" (E. V.) Heb. 12 : 2. Rom. 8 : 34. Eph. 1 : 20. It is so rendered in all cases of this kind in this Revision.

[y] In conformity with the text, a colon is placed after "incense."

[z] "he was agitated;" ἐταράχθη. Syr., ܐܬܕܠܚ. Murdock, "he was agitated;" Vulg., Mont., Eras., Beza, "turbatus est." *Ταράσσω* is *generically* employed to indicate *agitation* or *disturbance* by any emotion proceeding from astonishment, fear, or grief. The *nature* of the emotion is always determined by the adjuncts. "To be troubled" is now usually applied to indicate the effect of grief. It is obvious that the emotion in this instance was not produced by grief. The next member of the sentence shows that it was fear, "and fear fell upon him." Heidericus, "*commoveo, turbo, perterreo.*" In the instance before us, it is well rendered by the Syriac, and also by the Heb. N. Test., יִרְגַּז. Vulg., Mont., Eras, Beza, "turbatus est;" Schott, "perturbatus est;" Belg., "wierdt ontroerd;" Iber., "se turbó;" Span., "turbóse;" Ital., "turbossi;" Camp., "was discomposed;" Thom., "was greatly discomposed;" Tremellius, "conturbatus est." Heb. N. Test., יִרְגַּז.

[a] "will bear." Wakefield, Sharpe, Kendrick, M. Where *prediction* occurs without any thing like *command* or strong affirmation, "will" is the proper auxiliary. In the sense of *command, καλέσεις,* in the next member, is rendered "shalt call."

[b] "wilt have joy and gladness;" καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις. See last note. As an alternative rendering (and one fully equal to that of the E. V.), "*he* will be to thee joy and exultation." Thelwell. So Wakef., "he will be to thee joy and great gladness;" Norton and M., "he shall be to thee joy and gladness." It is true, however, that while this is *literal*, it does not accord as well with the English *idiom*, as the language of the E. V.

[c] "nor." "Neither," in the first part of a negative sentence, applies also to the subsequent member. See Webster, "Neither."

[d] "Spirit." "Ghost," according to present usage, is equivalent to *apparition*, or *spectre*. It should be dropped throughout the Revision.

[e] "of the sons;" τῶν υἱῶν. Norton, Kend., G. and A. Camp., Sharpe. Syr., ܡܢ ܒܢܝ. Tremellius, "filiorum." Heb. N. Test., מִבְּנֵי Vulg., Mont., Eras., Schott, Beza, "filiorum;" De Wette, "der Söhne;" S. Fr., "des fils;" Iber., "de los hijos;" Diodati, "de' figliuoli."

[f] "of fathers;" πατέρων. Thom., Wakef., Campbell, Thel., M. As both, this word and τέκνα, in this passage are *anarthrous*, they seem to be used generically. In other words, the theory of some commentators, that there is an especial reference to "the fathers" of the Hebrews and their posterity, is not sustained by the language of the text. In Mal. 4 : 6 (Heb. 3 : 24), which is here quoted, the Hebrew is *anarthrous*, לֵב־אָבוֹת עַל־בָּנִים. So the Sept., καρδίαν πατρὸς πρὸς υἱὸν.

KING JAMES' VERSION.

to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest

GREEK TEXT.

ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον. 18 Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. 19 Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρός σε, καὶ εὐαγγελίσασθαί σοι ταῦτα. 20 καὶ ἰδοὺ, ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις

REVISED VERSION.

children, and [g]*the* disobedient
to the wisdom [h]of *the* righteous,
to make ready [i]for the Lord a
[j]prepared people. And Zacha- 18
riah said to the angel, [k]How
shall I know this? for I am an
old man, and my wife [l]*is* [m]ad-
vanced in years. And the 19
angel answering, said to him,
I am Gabriel, who stand in the
presence of God; and am sent
to speak to thee, and [n]to bring
thee this good news. And be- 20
hold thou wilt be dumb, and
not able to speak, [o]till the day
[p]when these things [q]shall come
to pass, because thou [r]didst not

[g] "*the* disobedient;" ἀπειθεῖς. Like the words noticed above, this term is *anarthrous.* The idiom of our language, however, does not permit us to use "disobedient" as *a noun,* unless we place *the* before it. This remark applies to other words, such *righteous, just, good,* etc. If the noun *person, man,* etc., is expressed, then no article is necessary. Hence the article in this instance is *supplied,* and *italicized* to indicate its character.

[h] "of *the* righteous;" δικαίων. The *supplied* article is *italicized,* for the reason given in the last note. As δικαίων is obviously antithetic to ἀπειθεῖς, the generic sense of "righteous" seems more appropriate than a specific one, such as "just." It is the more usual rendering of the word in the E. V. So Campbell, Thel., M., Angus, Norton.

[i] "for the Lord." The Greek arrangement is followed, as *Κυρίῳ* is connected with *ἑτοιμάσαι,* and not with *κατεσκευασμένον.* So Kendrick, M., Norton, "to prepare a fit people for the Lord;" Vulgate and Erasmus, "parare Domino plebem perfectam;" Beza, "ut paret Domino populum instructum;" Schott, "quo populum compositum Domino instruat." Syriac, ܘܢܛܝܒ ܠܡܪܝܐ ܥܡܐ ܓܡܝܪܐ ("and will prepare for the Lord a perfect people.") De Wette, "um dem Herrn ein bereitetes Volk zuzurichten;" Belg., "om den Heere te bereiden een toegerust volk;" Danish, "at berede Herren et velskikket Folk;" G. French and S. French, "pour préparer au Seigneur un peuple bien disposé;" Iberian, "para preparar al Señor un pueblo dispuesto;" Italian, "per prepare al Signore un popolo ben disposto."

[j] "prepared;" *κατεσκευασμένον.* Kend., M. This word is retained as a participial adjective qualifying *λαὸν.*

[k] "How;" *Κατὰ τί.* Wakef., Dick., Thom., Norton, M. Vulg., Castal., Schott, "unde." "Whereby" is obsolete. See Rob. (*τί*).

[l] "*is.*" Our idiom demands this supplement. Kendrick, M., Angus, Norton, Geneva, Rheims.

[m] "advanced in years." See v. 7, note.

[n] "to bring thee this good news;" *εὐαγγελίσασθαί σοι ταῦτα.* Rob. (*in verbo, εὐαγγελίζω*): "Mid. in earlier writers and in N. T., *to bring good news, to announce,* or *publish glad tidings.*" In the E. V. this verb is rendered by preach, declare, show, bring, as connected with a *message* or *intelligence.* I rendered it here by "bring," rather than "announce," because the term is found in the E. V., and the phrase, "to bring news," is familiar to all who speak our language. So "news" is employed rather than the *obsolescent* word "tidings." *Ταῦτα* here refers to the single message to be delivered, and, as in numerous other instances, has the force of a singular demonstrative. Webster remarks on "news:" "This word has a plural form, but is almost always united with a verb in the singular." Norton, "to declare this glad news to thee."

[o] "till." "Until" is now generally dropped, and "till" substituted for it. Webster.

[p] "when." The phrase *ἧς ἡμέρας* may be concisely rendered "the day when."

[q] "shall come to pass;" *γένηται ταῦτα.* Penn, Sharpe. Sc M., Thom., Wakef., Campbell. The usual rendering of this verb in the N. Test. is appropriate here. "To be performed" occurs in no other instance (in the E. V.) as the rendering. It was taken originally from Tyndale. Vulg., Eras., Beza, "fiant," Castalio, "evenerint;" De Wette, "geschehen wird."

[r] "didst not believe." This form of the verb is adapted to avoid the harshness of "believedst." *Ἐπίστευσας* is rendered by a past tense by Scholefield ("believedst.") Wakef., Kend., M., "didst not believe." There is a general agreement in Versions as to the propriety of rendering this word either as an aorist (Eng. imperf.), or a preterperfect.

KING JAMES' VERSION.

not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 And in the sixth month the

GREEK TEXT.

μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. 21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. 22 ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. 23 καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα, 25 Ὅτι οὕτω μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις, αἷς ἐπεῖδεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.

26 ἘΝ δὲ τῷ μηνὶ τῷ ἕκτῳ

REVISED VERSION.

believe my words, which will be
fulfilled in their season. And 21
the people [s]were waiting for Zachariah, [t]and wondering that [u]he delayed in the [v]sanctuary.
And when he came out, he 22
could not speak to them: and they perceived that he had seen a vision in the [w]sanctuary; for [x]he made signs to them, and remained speechless.
And it came to pass, [y]when the 23
days of his ministration [z]were completed, he departed to his
own house. And after [a]these 24
days, his wife Elizabeth conceived, and hid herself five
months, saying, Thus hath the 25
Lord dealt with me in the days [b]when he looked on *me* to take away my reproach among men.
And in the sixth month the 26

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[s] "were waiting;" ἦν—προσδοκῶν. A literal rendering is most appropriate. It expresses the continued state or action of the people. So Kend., Angus, Thel., M. Norton has, "were expecting."

[t] "and wondering;" ἐθαύμαζον (= "were wondering.") Norton. "Wonder" is substituted for "marvel" on the ground that the latter is seldom heard or written, unless in quotations from the E. V. The imperfect (proper) indicates continuance of action or condition like the periphrastic form of that tense (ἦν—προσδοκῶν); hence the rendering "were waiting, and wondering" (i. e. "were wondering") gives the sense of the text with accuracy. But if we follow the punctuation of the Greek, which places a colon after *Ζαχαρίαν*, then this form may be appropriate, "the people were waiting for Zachariah: and they wondered," etc. After the colon it is necessary *to express* the pronoun.

[u] "he delayed;" χρονίζειν αὐτὸν. So this verb is rendered (E. V.) 24 : 48; Luke 12 : 45. In three other cases, Matt. 25 : 5, the present instance, and Heb. 10 : 37, it is rendered "to tarry." As "tarry" is made the equivalent of *βραδύνω, διατρίβω, ἐπιμένω, προσμένω, προσδοκάω*, etc., while to delay" is the representative of one other verb *ὀκνέω*, which occurs but once (Acts 9 : 38), the above rendering is not only appropriate here, but in all other cases where χρονίζω is found. So M. Rob, Liddell (*in verbo*).

[v] "sanctuary." See v. 9, note.

[w] "sanctuary." See last note.

[x] "he made signs;" αὐτὸς ἦν διανεύων. Thom., Penn, M. Wakef., "he kept making signs;" Sharpe, "he was making signs." The verb is *generic* in signification. See Liddell and Rob. "To beckon" is to make signs with the *hands* or *arms*. "To nod," to do so by moving the head, sometimes including the idea of *bowing* or *bending forward*." "To wink" is a third mode of making signs, by using the eyes. As ἦν διανεύων has no adjuncts to indicate in what way the signs were made, the above rendering is deemed appropriate.

[y] "when;" ὡς. Thom., Dick., Wakefield, Sharpe, Norton, Kend., M. Rob. (ὡς), "before a clause implying time, as *when*, like ἐπεί (= ὅτε).

[z] "were completed;" ἐπλήσθησαν. M. We do not apply "accomplish" to time, according to present usage. "Fulfill" is obsolescent. Rob. (*in verbo*), "of time, *to be fulfilled, completed*, to be fully past."

[a] "these;" ταύτας. Kend., M., Wesley, Thom., Wakefield, Gray (note on Angus).

[b] "when;" αἷς. See v. 20, note. As in the former instance, while "when" is exact in giving the sense, it accords with our usual modes of speaking and writing. The advantage of conciseness has led those who speak the languages of the West, to employ the adverbs of time, in place of the relative phrases.

KING JAMES' VERSION.

angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

GREEK TEXT.

ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ᾗ ὄνομα Ναζαρὲτ,

27 πρὸς παρθένον μεμνηστευμένην ἀνδρὶ, ᾧ ὄνομα Ἰωσὴφ, ἐξ οἴκου Δαβίδ· καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.

28 καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε, Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξίν.

29 Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος.

30 Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ

REVISED VERSION.

angel Gabriel was sent [c]by God
to a city of Galilee, named
Nazareth, to a virgin [d]betroth- 27
ed to a man whose name was
Joseph, of the house of David;
and the virgin's name *was*
Mary. And the angel [e]coming 28
in to her, said, Hail, [f]highly
favored! the Lord *is* with
thee: blessed *art* thou among
women. And when she saw 29
him, she [g]was greatly agitated
[h]at his words, and [i]was con-
sidering [j]what this salutation
[k]could mean. And the angel 30
said to her, Fear not, Mary:
for thou hast found favor with

[c] "by God;" ὑπὸ τοῦ Θεοῦ. With the genitive of *causation, agency*, etc., the appropriate rendering of ὑπὸ is "by," "through." From," in this instance, is ambiguous. So Norton, Angus, M., Wesley, Sharpe, Thel. Iber., "por Dios;" S. Fr., "de Dieu."

[d] "betrothed;" μεμνηστευμένην. Campbell, Penn, Norton, M. The sense of μνηστεύω here is obviously that of Lidd. (II.), "to promise in marriage, betroth." Mary was promised, or contracted to Joseph. "Betroth" presents the thought with accuracy, while, on the other hand, "espouse" properly signifies *to marry, to wed*. See (E. V.) Deut. 20 : 7. In that passage, the Sept. employs the above noticed verb, "ὅστις μεμνήστευται γυναῖκα, κ. τ. λ." Webster ("betroth"), "to contract to any one in order to a future marriage." As an alternative rendering, "promised in marriage."

[e] "coming in;" εἰσελθὼν. The participial construction is adopted by Kend., Norton, Penn, Wesley, Dick. It is concise and agreeable to our *usus loquendi*. As the comma is placed after αὐτὴν, in the Polymician Text of Mill (taken from the Elzevir of 1624), that of Erasmus (Frankfort, 1653), Griesbach, Knapp, Kuinœl, and Wilson, the comma in the Revised Text is placed after "her."

[f] "highly favored!" The supplement of the E. V., "*thou that art*," is unnecessary, as the thought is sufficiently distinct, if we imitate the conciseness of the Greek. So Dickinson, Sharpe, M. Iberian, "favorecida!" S. French, "reçue en grâce;" Erasmus, "gratiosa;" Beza, "gratiâ dilecta;" Castal., "accepta." Heb. N. Test., אֵשֶׁת חֵן. Syriac, ܡܠܝܬ ܛܝܒܘܬܐ. Kend., Penn, and Wesley, "*thou* highly favored!"

[g] "was greatly agitated;" διεταράχθη. This verb occurs only here. The simple form signifies "to agitate," "to disturb." See v. 12, note. Δια in composition is intensive, = *throughout, thoroughly, completely*, etc. See Rob., Διὰ. Iber., "se turbo;" Italian, "fu tutta turbata;" Beza, "perturbata est;" Norton, "was greatly moved." I submit this last as an alternative rendering.

[h] "at his words;" ἐπὶ τῷ λόγῳ αὐτοῦ. Kend., Campbell. G. Fr., "de ses paroles;" Iber., "de sus palabras." "Saying," in the sense demanded here, is no longer in use. Alternative, "at his speech."

[i] "was considering;" διελογίζετο. Norton, M. The imperfect should be rendered here according to its usual force of continued action. So Vulg., Eras., Beza, Castal., "cogitabat;" Mont., "ratiocinabatur;" Kend., Wesley, "reasoned;" Wakef., "was reasoning;" Rob. (*in verbo*), "to consider, to reason with." The verb is rendered in the N. Test. with more *variety* than seems necessary, as "to reason," "*to consider*" (John 11 : 50), "*to dispute*," "cast in mind," "*muse*," "think."

[j] "what;" ποταπὸς. M., Wakefield, Campbell, Sharpe. So Kuinœl: "*Ποταπὸς* id quod ποῖος, ut Luc. 7 : 38, 39. 2 Petri 3 : 11." So one of the definitions of this word used by Rob., is "what." In other words, it is sometimes employed for ποῖος.

[k] "could mean;" εἴη. Wakef., Norton, M., Kend., "might mean." Kuinœl: "Qualis hæc salutatio esset." Rob. (εἰμί): "Trop. and meton. the subst. of the predicate often expresses, not what the subject actually is, but what it *is like*, or *is accounted* to be, or *signifies*, so that εἰμί may be rendered "to be accounted," "to signify." So (E. V.) Luke 15 : 26, "what these things meant," τί εἴη ταῦτα. Luke 18 : 36, τί εἴη τοῦτο (E. V.), "what it meant." Bloomfield remarks on the phrase ποταπὸς εἴη, κ. τ. λ., "a popular form of expression equivalent to 'what these remarkable things might mean.'" Bretsch., "τί ἐστι quid sibi vult, quid significat." The sense of the word is here obviously "to signify or mean." "May" or "might be" presents an idea foreign to the truth. Many knew what the salutation *was*, but did not comprehend *the meaning* of the words.

KING JAMES' VERSION.

31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God.

36 And behold, thy cousin Elisabeth, she hath also conceived a

GREEK TEXT.

Θεῷ. 31 καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ, 33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 34 Εἶπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον, Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; 35 Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, Πνεῦμα Ἅγιον ἐπελεύσεται ἐπὶ σὲ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται Υἱὸς Θεοῦ. 36 καὶ ἰδοὺ, Ἐλισάβετ ἡ συγγενής σου, καὶ αὐτὴ συνειληφυῖα

REVISED VERSION.

God. And behold, thou [l]wilt 31
conceive, and bring forth a son,
and [m]thou shalt call his name
Jesus. He will be great, and 32
will be called the Son [n]of the
Most High; and the Lord God
will [o]give him the throne of
his father David. And he will 33
reign over the house of Jacob
for ever; and of his kingdom
there will be no end. Then 34
said Mary to the angel, [p]How
shall this be, [q]since I know not
a man? And the angel, answer- 35
ing, said to her, The Holy Spirit
will come on thee; and the
power of [r]the Most High will
overshadow thee; therefore [s]the
offspring, *being* holy, will be
called the Son of God. And 36
behold, thy [t]kinswoman Elizabeth, she also hath conceived a

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l "wilt conceive." Here, as in other instances, where there is no particular *emphasis*, or a *command*, "will" is used instead of "shall." "To conceive" expresses the force of the phrase *συλλήψῃ ἐν γαστρὶ*. Rendered by the simple verb "to conceive," by Kend., M., Thom., Wakef., Campbell, Norton. The passage Isa. 7 : 14, which is here quoted, has only the fem. adj. הָרָה (prægnans). We thus have an *euphemism*.

m "thou shalt call;" *καλέσεις*. The future here is regarded as having the force of an imperative, hence "thou shalt" is placed before "call." This use of the future is a Hellenism. Green, Gram., p. 27. Stuart's Gr. N. Test., § 141.

n "of the Most High;" *ὑψίστου*. This adjective joined with *Θεός* is rendered by "Most High" (E. V.) Mark 5 : 7, Luke 8 : 28, Acts 16 : 17, Heb. 7 : 1. It is thus rendered in the instance where it stands independent, Acts 7 : 48. "The Most High" occurs frequently in the O. Test. (E. V.) as the translation of עֶלְיוֹן (Sept. *ὕψιστος*). For the sake of *uniformity* in translation, this should be the rendering of the word when applied to God, in all cases. So Thom., Rheims, Murdock. Syr., ܥܠܝܐ. Heb. N. Test., עֶלְיוֹן. Vulg., "Altissimi;" S. Fr., "du Très-Haut;" Iber., "del Altissimo."

o "give him." The preposition "to," after "given," is superfluous according to present usage. Omitted by Wesley, Thom., Camp., Norton, Rheims.

p "How shall this be?" I have retained the rendering of the E. V., and yet as the future of *εἰμί* (i. e. *ἔσται*, fut. mid.) is often used with the force of the subjunctive (from a defect in the verb), I submit as an alternative rendering, "How can this be?" So Wakef., Norton.

q "since;" *ἐπεὶ*. So (E. V.) 2 Cor. 13 : 3. Rob., Wakef., Penn, Sharpe, Dick., Campbell, Kend., Norton, Angus, M.

r "the Most High." See v. 32, note.

s "the offspring *being* holy;" *τὸ γεννώμενον ἅγιον*. Some interpreters have rendered this passage by connecting *ἅγιον* with the subject as though the text were *τὸ γεννώμενον τὸ ἅγιον*. They, therefore, translate "the holy offspring." Such is the view of Kuinœl. Bloomf., after Rosenmüller, supposes that there is an ellipsis of *ὄν*. In the above rendering *τὸ γεννώμενον* is regarded as used substantively for *τὸ γέννημα*, *offspring*, *progeny*. As an alternative rendering that of M., "*the child* (*τὸ παιδίον* understood) begotten holy will be," etc. If we translate *γεννώμενον* as a participle, then "begotten" should be employed instead of "born." The fact that it is in the *present* tense, shows this is its signification. *Ἐκ σοῦ*, which is found in some few MSS. after *γεννώμενον*, is of no authority. Though followed by the E. V., it is not in harmony with the Text. Recept.

t "kinswoman;" *συγγενής*. The *generic* sense of this word (a relation—one of the same family) is most appropriate. So Norton, Wakefield, Penn, Angus, M. Iber., "parienta;" De Wette, "Verwandte." *Ἀνεψιὰ* is the proper term for *a cousin fem.*; though this is sometimes used in the wider sense of *relation*, *συγγενὴς* is rendered in the E. V. usually by *kinsmen*, *kin*, and *kinsfolk*. "Cousin" occurs only here, and in v. 58.

KING JAMES' VERSION.

son in her old age; and this is the sixth month with her who was called barren:

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill-country with haste, into a city of Juda,

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb: and Elisabeth was filled with the Holy Ghost.

42 And she spake out with a loud voice and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For lo, as soon as the voice of thy salutation sounded in mine

GREEK TEXT.

υἱὸν ἐν γήρᾳ αὐτῆς· καὶ οὗτος
μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλου-
μένῃ στείρᾳ· 37 ὅτι οὐκ ἀδυνα-
τήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα.
38 Εἶπε δὲ Μαριὰμ, Ἰδοὺ, ἡ
δούλη Κυρίου· γένοιτό μοι κατὰ
τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ'
αὐτῆς ὁ ἄγγελος.

39 Ἀναστᾶσα δὲ Μαριὰμ ἐν
ταῖς ἡμέραις ταύταις ἐπορεύθη
εἰς τὴν ὀρεινὴν μετὰ σπουδῆς,
εἰς πόλιν Ἰούδα, 40 καὶ εἰσῆλ-
θεν εἰς τὸν οἶκον Ζαχαρίου, καὶ
ἠσπάσατο τὴν Ἐλισάβετ. 41 καὶ
ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ
τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρ-
τησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐ-
τῆς· καὶ ἐπλήσθη Πνεύματος
Ἁγίου ἡ Ἐλισάβετ, 42 καὶ ἀνε-
φώνησε φωνῇ μεγάλῃ, καὶ εἶπεν,
Εὐλογημένη σὺ ἐν γυναιξὶ, καὶ
εὐλογημένος ὁ καρπὸς τῆς κοι-
λίας σου. 43 καὶ πόθεν μοι
τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ
Κυρίου μου πρός με; 44 ἰδοὺ
γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ
ἀσπασμοῦ σου εἰς τὰ ὦτά μου,

REVISED VERSION.

child in her old age; and this
is the sixth month with her
who was called barren: for 37
with God nothing [u]is impossi-
ble. And Mary said, [v]Behold, 38
the handmaid of the Lord; be
it to me according to thy word.
And the angel departed from
her. And Mary [w]rose in those 39
days, and went into the hill-
country with haste, into a city
of Judah, and entered into the 40
house of Zachariah, and saluted
Elizabeth. And it came to 41
pass, [x]when Elizabeth heard the
salutation of Mary, the babe
leaped in her womb: and Eliza-
beth was filled with the Holy
Spirit. And she spoke out 42
with a loud voice and said,
Blessed *art* thou among women,
and blessed *is* the fruit of thy
womb. And [y]how *hath* this 43
happened to me, that the mother
of my Lord should come to
me? for [z]behold, [a]when the 44
voice of thy salutation [b]came
[c]to my ears, the babe leaped in

[u] "is impossible;" ἀδυνατήσει. Kend., M., Angus, Camp., Dick., Wakef., Thom. This future (by Hellenism) has the force of the present tense. Kuinœl: "Ἀδυνατήσει vim præsentis habet, ἀδυνατεῖ—verbum autem ἀδυνατεῖν respondet Hebræorum הִפָּלֵא cui copulari solet particula מִ, quæ cum significet etiam *penes*, Alexandri verbo ἀδυνατεῖν junxerunt præpositionem παρὰ, ut Gen. XVIII. 14, מֵיהוָֹה דָּבָר, ubi ubi οἱ ὁ, habent μὴ ἀδυνατήσει παρὰ τῷ Θεῷ ῥῆμα."

[v] "Behold!" The pointing of the critical editions places a comma after Ἰδού. It is an interjection.

[w] "rose." This is according to our present mode of speaking.

[x] "when;" ὡς. See v. 23, note.

[y] "How *hath* this *happened* to me;" πόθεν μοι τοῦτο. The language of the E. V. is so *literal*, that it presents us with an idiom quite remote from our usus loquendi. I translate on the principle, that πόθεν has sometimes the signification of "how" (Rob., Lex. Bretsch., "*quo tandem modo, qua ratione*,") as in Mark 8:4; 12:37. This is the signification assigned to it in this place by Bretschneider; there is an ellipsis of γέγονε, or, more fully, τὸ πρᾶγμα γέγονε. Bloomf. We may, however, regard μοι as *pleonastic, in translation*, and then render more concisely and in harmony with our idiom, "how hath this happened." In this phrase, the *thought* is preserved. So De Wette, "wie widerfähret mir das;" Ital. is nearly the same, "donde mi avviene;" Dan., "hvorfra kommer mig det;" S. Fr., d'où me vient ceci;" Belg., "van waar [komt] mij dit."

[z] "behold;" ἰδού. Dick., Angus, M. In conformity with the punctuation of the text, a comma is placed after "behold," thus indicating it as an exclamatory particle, and distinguishing it from the imperative behold. "Lo!" is obsolete, at least in prose.

[a] "when;" ὡς. Wesley, Dick., M. See v. 23, note.

[b] "came;" ἐγένετο. Angus, M., Thel. This verb is frequently rendered in the past tenses by "came," in the sense of "*came to pass*," in the E. V. = *fieri*. "Sounded" is an unnecessary departure from the text. Schott, "pervenisset;" Castalio, "pervenit."

[c] "to my ears;" εἰς τὰ ὦτά μου. Norton, Thel. This preposi-

KING JAMES' VERSION.

ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them

GREEK TEXT.

ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. 45 καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.

46 Καὶ εἶπε Μαριάμ, Μεγαλύνει ἡ ψυχή μου τὸν Κύριον, 47 καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου· 48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γάρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί· 49 ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατὸς, καὶ ἅγιον

REVISED VERSION.

my womb for joy. And [d]happy 45
is she who believed [e]that there
will be a [f]fulfillment of [g]the
things which were told her
from the Lord. And Mary 46
said, My soul doth magnify the
Lord, and my spirit [h]rejoiceth 47
in God my Saviour. For he 48
hath regarded [i]the humble condition of his [j]handmaid: for
[k]behold! [l]henceforth all generations [m]will call me happy: for 49
the [n]Mighty One hath done
great things [o]for me; and holy

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tion sometimes has the sense of "to" and "towards" as well as of "into." See Rob., Lex., and Mark 11 : 1, *εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ*. Acts 11 : 22, *Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας*. Vulg., Eras., Beza, "in auribus meis;" Castalio, Schott, "ad aures meas." To render the passage "comes into my ears," would violate the idiom of our language.

[d] "happy;" *μακαρία*. Wesley, Thom., Kend., Wakef., Dick., Campbell, M. So (E. V.) John 13 : 17. Rom. 14 : 22. 1 Cor. 7 : 40. 1 Pet. 3 : 14, and 4 : 14. Bretsch., "*beatus*, felix, *beatus prædicandus*." This adjective is frequently confounded with *εὐλογητος* and its cognates in the E. V. The proper distinction between these words is preserved in the Vulgate, Mont., Beza, Schott, and most modern translations.

[e] "that;" *ὅτι*. This word is a demonstrative conjunction here. After *πιστεύω*, *ὅτι* is naturally referred to that verb. This is agreeable to the usage of Luke in other instances. See Acts 27 : 25, *πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως ἔσται*. See the same construction Matt. 9 : 28. Mark 9 : 23, 24. Jno. 11 : 27, 42; 13 : 19; 14 : 10, 11. So Thom., Wakef., Sharpe, Dickinson, Campbell, Angus, Norton, M. Bloomfield, Troll. (N. T.), Kend., and Penn, "for there will be," etc.; Iber., "ella que ha tenido fé en que se compliran," etc.; De Wette, "du geglaubt hast, dass das dir vom Herrn Verkündigte in Erfüllung gehen wird;" Schott, "quæ confisa est, rata fore per Dominum ipsi nuntiata."

[f] "fulfillment;" *τελείωσις*. Rob. (*in loco*, article *τελείωσις*), Kend., Penn. As "the things" were announced in the *prophetic form*, and as this noun is applied to the accomplishment of prophetic annunciations, it is more appropriate than "performance."

[g] "the;" *τοῖς*. This is not one of *the very few cases* where perspicuity demands that the article should be rendered as a demonstrative pronoun. So Kend., Thomson, Wakef., Sharpe, Campbell.

[h] "rejoiceth;" *ἠγαλλίασε*. The aorist stands closely connected with a *present tense μεγαλύνει*, and has itself the force of the present. Stuart (note on Winer, § 34): "The aorist moreover is often used in the sense of the *present*, e. g. when connected with a present, Mark 1 : 3, 1 John 2 : 14, 21, 26, *ἔγραψα*, compared with v. 13, where it is *γράφω*." The verb is rendered "rejoiceth" by Tyndale, Geneva, Wakef., Campbell. Norton, "rejoices;" Thom., Kend., Dick., "exulteth," or "exults;" Beza, Castal., Schott, "exultat;" De Wette, "frohlocket;" Belg., "verheught;" Dan., "fryder sig."

[i] "the humble condition." The word here refers to the external state of Mary. She was one of "the common people," comp. v. 52, *ταπεινούς* (E. V., "them of low degree.") The expression "low estate" is obsolete. Bretschneider, "*humilis conditio*." Used *intransitively* by the Sept. for עָנִי. So M.

[j] "handmaid;" *δούλης*. Wesley, M., Thomson, Campbell. "Handmaiden" is used only in very few cases in the E. V. For the sake of uniformity, it should be changed to "handmaid." The same word, *δούλη*, is rendered "handmaid" (E. V.) v. 38. Kuinœl: "*Ταπείνωσις τῆς δούλης* positum est ex Hebraismo pro *δούλη ταπεινή*." Trollope (N. T.): "Not *humility of mind*, but *humility of station*, as Sept., Gen. 29 : 32. 2 Kings 14 : 26. Ps. 25 : 18, Phil. 3 : 21.

[k] "behold!" *ἰδοὺ!* M. See v. 44, note.

[l] "henceforth;" *ἀπὸ τοῦ νῦν*. Thom., Sharpe, Campbell, M. "From" with "henceforth" is pleonastic, as the latter word signifies "from this time."

[m] "will call me happy;" *μακαριοῦσί με*. Scholefield, Thom., Wakef., M., Rob. So Jas. 5 : 11, *to count happy*. Bretsch., "*beatum prædico;*" De Sacy, "je serai appelée bien heureuse;" Iber., "me tendran por feliz todas las generaciones."

[n] "the Mighty One;" *ὁ δυνατὸς*. Norton, Thom., Sharpe, Wakef., M. This term is used to indicate God in (E. V.) Isa. 1 : 24; 30 : 29, etc. "Almighty" is less appropriate, as it is the equivalent of *παντοκράτωρ*. See 2 Cor. 6 : 18. Rev. 1 : 8; 4 : 8, etc.

[o] "for me;" *μοι*. Thom., Penn, Wakef., Dick., Campbell

KING JAMES' VERSION.

that fear him, from generation to generation.
51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.
52 He hath put down the mighty from *their* seats, and exalted them of low degree.
53 He hath filled the hungry with good things, and the rich he hath sent empty away.
54 He hath holpen his servant Israel, in remembrance of *his* mercy;

GREEK TEXT.

τὸ ὄνομα αὐτοῦ· 50 καὶ τὸ ἔλεος
αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φο-
βουμένοις αὐτόν. 51 ἐποίησε κρά-
τος ἐν βραχίονι αὐτοῦ· διεσκόρ-
πισεν ὑπερηφάνους διανοίᾳ καρ-
δίας αὐτῶν. 52 καθεῖλε δυνά-
στας ἀπὸ θρόνων, καὶ ὕψωσε
ταπεινούς. 53 πεινῶντας ἐνέπλη-
σεν ἀγαθῶν, καὶ πλουτοῦντας
ἐξαπέστειλε κενούς. 54 ἀντελά-
βετο Ἰσραὴλ παιδὸς αὐτοῦ, μνη-
σθῆναι ἐλέους, 55 (καθὼς ἐλά-

REVISED VERSION.

is his name. And his mercy is 50
on those who fear him, from
generation to generation. [p]He 51
doeth [q]mighty deeds with his
arm: [r]he scattereth [s]*those* proud
in the disposition of their hearts.
[t]He casteth down [u]potentates 52
from [v]thrones, and exalteth [w]the
low. He filleth the hungry 53
with good things, and the rich
he sendeth away empty. He 54
helpeth his servant Israel, [x]re-
membering mercy (as he spoke 55

M., Angus. S. Fr., "pour moi;" Ital., "per me. This is the most appropriate rendering of the *dativus commodi* here. The slight transposition gives the sentence a *natural* arrangement, for English readers.

[p] "he doeth;" ἐποίησε. Norton, "does;" M., Wakefield, "showeth;" Castal., "qui fortia patrat." This aorist expresses what is *customary* with God. In such cases, that tense is to be rendered by the present in English. Buttm. (§ 137, note 5): "Wherever any thing *customary*, or of ordinary occurrence in the world, is mentioned elsewhere than in narration, instead of the present by which this is expressed in other languages, and usually in Greek, we often find by a special Grecism the *aorist*, which is then in the fullest sense *indefinite*." Trollope (Analecta, *in loco*): "The aorist is used in this and the following verses in the sense of *to be wont*, as the Hebrews employed the *Hiphil* voice to express general truths and observations which have no reference to any particular time." Bloomf. (Annotat.): "All these *aorists* (i. e. ἐποίησε, διεσκόρπισε, καθεῖλε, ἐνέπλησε, ἐξαπέστειλε, ἀντελάβετο) must be rendered by *solet* and the infinitive." Tyndale, Campbell, Wakef., Kendrick have employed the present in rendering all these verbs. Compare 1 Sam. 2 : 1–10, in Sept.

[q] "mighty deeds;" κράτος. Norton, M. Rob. (*in verbo*), "collectively, mighty deeds, Luke 1 : 51." The adverbial form adopted by some translators, "he worketh mightily," would, according to ordinary usage, require κατὰ κράτος, as in Acts 19 : 20. Castal., "fortia." Heb. N. T., גְּבוּרוֹת.

[r] "he scattereth." See note on ἐποιήσε, supra.

[s] "*those* proud in the disposition;" ὑπερηφάνους διανοίᾳ. Rob. (*in loco.*) Trollope (N. Test.): "The words διανοίᾳ καρδίας must be construed with ὑπερηφάνους. I regard this as a Hellenistic idiom in which the idea is equivalent to the common phrase "proud-hearted." Διάνοια, often *thought*, *purpose*, is by metonomy used for the *mind*, for the mode of thinking, and feeling, *disposition* of mind, *the feelings*. Rob., Lex. De Wette, "zerstreuet die hoffärtig sind in ihres Herzens Gesinnung." As the adjective is *anarthrous*, I place the supplement *those* before it. This may be properly employed, as it is obviously demanded by the sense. Should it be deemed best to retain the construction of the E. V., I suggest the propriety of substituting "device" for "imagination." The latter word has lost one of its leading significations since 1611. Trollope (N. Test.): "It is clear that these words (τῷ Ἀβραὰμ κ. τ. λ.) connect with μνησθῆναι ἐλέους." See Ps. 98 : 3.

[t] "he casteth down;" καθεῖλε. M. Penn, "hath cast down." (See v. 51, note.) So Rob. (καθαιρέω). So (E. V.) 2 Cor. 10 : 5. Syriac, ܫܕܐ. Heb. N. Test., הוֹרִיד. So Murdock. "Put down" is too feeble. Kend., "hurleth;" Castalio, "deturbat."

[u] "potentates;" δυνάστας. Rob., Thom. So (E. V.) 1 Tim. 6 : 15.

[v] "thrones;" θρόνων. The use of δυνάστας, *potentates* or *princes* in this sentence, indicates the proper rendering of this word. So Kendrick, Wesley, Sharpe, Thom., Dick., Wakefield, Campbell, M., Thel. Mont., "de thronis;" Beza, "e thronis;" Castal., "de soliis;" De Wette, "Throne;" Belg., "throonen;" G. Fr. and S. Fr., "trônes;" Iber., "tronos;" Diodati, "troni;" Dan., "Throner." The supplementary possessive "*their*" of the E. V. is omitted as superfluous.

[w] "*the* low;" ταπεινούς. Rob. (Lex.) As this word is antithetic to δυνάστας, it indicates social position. It is rendered "low," as the present usage of our language demands. "Low degree" is now antiquated. It was first employed by Tyndale. Diodati, "i bassi;" G. Fr. and S. Fr., "les petits;" Dan., "de Ringe;" De Wette, "Niedrige." "Lowly," which has been used by Wakef. and some others, is exceptionable on the ground that it is now used to indicate *moral condition*, persons of humble disposition. As an alternative rendering, "of humble condition." So Iber. and Span., "los de condicion humilde." As ταπεινούς is *anarthrous*, "the" is *italicized*.

[x] "remembering mercy;" μνησθῆναι ἐλέους. Kend., Thom., M. Vulg., "recordatus misericordiæ;" Span., "accordándose de misericordia." There is an ellipsis of ὥστε before this verb, as in v. 72. The supplement "*his*" is dropped as unwarranted by the text. In conformity with the Greek, the clause, "as he spoke to our fathers," is inclosed in a parenthesis. The comma after "mercy" and "fathers" is dropped in conformity with the

KING JAMES' VERSION.

55 As he spake to our fathers, to Abraham, and to his seed, for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so*; but he shall be called John.

GREEK TEXT.

λησε πρὸς τοὺς πατέρας ἡμῶν,) τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. 56 Ἔμεινε δὲ Μαριὰμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάν-

REVISED VERSION.

to our fathers) to Abraham,
and to his seed for ever. And 56
Mary [y]remained with her about
three months; and returned to
her own house. Now, Eliza- 57
beth's [z]time to be delivered was
fulfilled, and she brought forth
a son. And her neighbors and 58
her [a]kindred heard [b]that the
Lord [c]had magnified his mercy
[d]towards her; and they rejoiced with her. And it came to 59
pass, [e]on the eighth day, they
came to circumcise the child:
and they [f]were about to call
him Zachariah, after the name
of his father. And his mother, 60
[g]answering, said, Not *so;* but
he shall be called John. And 61

punctuation of Tittmann. A more literal rendering of *μνησθῆναι* would be "so as to remember." But this involves a violation of our idiom.

[y] "remained;" *ἔμεινε*. Kend., Dick., Norton. So (E. V.) Luke 10 : 7. John 1 : 33; 15 : 11, 16; 19 : 31, etc. Vulg., Mont., Eras., Beza, Castal., Schott, "mansit." The verb, "to abide" is, to say the least, *obsolescent*.

[z] "time to be delivered was fulfilled;" *ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν*. Among the different modes by which this passage may be rendered, this seems to me to preserve the proper medium between a literality which would be contrary to our *usus loquendi*, and a paraphrase, which does not give the proper force to *ἐπλήσθη*. "To fulfill," especially when the idea of time is involved, is the ordinary rendering of the verb in the E. V. Rob. (Lex., *in verbo*): "Of time, *to be fulfilled, completed*, to be fully past." So it is rendered here by Thel. and Scarlett. *Τοῦ τεκεῖν*, the infinitive as a noun in the genitive, is employed according to a common idiom to denote the object or end in view. Stuart, § 165. 3. 1. Kühner, § 308, b. It is best rendered by the infinitive, in English. For conciseness and force, this mode is preferable to the subjunctive.

[a] "kindred;" *συγγενεῖς*. See v. 36, note. So Kend., Penn, Angus. De Wette, "Verwandten." Heb. N. Test., קְרוֹבֶיהָ. Syr., ܒܢܝ̈ ܛܘܗܡܗ̇ (sons of her kindred).

[b] "that;" *ὅτι*. Wesley, Sharpe, Thom., Dick., Kendrick, Thel., M.

[c] "had magnified;" *ἐμεγάλυνε*. Thomson, Penn, Scarlett, Angus, M. Vulg., "magnificavit;" S. Fr., "avait magnifié;" Span., "había engrandecido;" Diod., "aveva magnificata. Syr., ܐܣܓܝ. Heb. N. T., הִגְדִּיל. I retain the pluperfect of the E. V., as that tense is sometimes represented by the Gr. imperf. Trollope, Gram., p. 132. 5. Should it be deemed better to give the imperfect its *usual* force, we may render it by "was magnifying." So Angus. See (E. V.) Gen. 19 : 19.

[d] "towards her;" *μετ' αὐτῆς*. Scarlett, Penn, M. Rob. (Lex., *μετά*): "*Ποιεῖν τι μετά τινος, to do with* any one, i. e. *to* or *towards* him, corresponding to Heb. עָשָׂה עִם, also *μεγαλύνειν τι μετά τινος*, Luke 1 : 58, for Heb. הִגְדִּיל עִם." Eras., Beza, Castal., "erga illam;" G. Fr. and S. Fr., "envers elle;" Diod., "inverso lei."

[e] "that," before "the eighth day," is omitted, as there is nothing corresponding to it expressed in the text; thus it is superfluous. So Angus, Wesley, Wakef., Scarlett. Should it be deemed expedient to introduce *a supplement*, I recommend that "*when*" should be placed after "day," with a comma, immediately following "day;" thus, "on the eighth day, *when*," etc. So Thom.

[f] "were about to call;" *ἐκάλουν*. Kendrick, M. Norton, "were about to," etc. A literal rendering, "were calling," does not present the thought with clearness, nor will it here correspond with our *usus loquendi*. The obvious sense is, "they were on the point of naming the child John, but his mother objected," etc. The colloquial phrase, "they were going to call," is exact, but perhaps inadmissible, as *colloquial*. Scarlett has used it.

[g] "answering;" *ἀποκριθεῖσα*. Wesley, M., Thelwell. Span., "respondiendo;" Vulg., Eras., Beza, "respondens."

KING JAMES' VERSION.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-country of Judea.

66 And all they that heard *them*, laid *them* up in their hearts, saying, What manner of child

GREEK TEXT.

νης. 61 Καὶ εἶπον πρὸς αὐτὴν,
Ὅτι οὐδείς ἐστιν ἐν τῇ συγγε-
νείᾳ σου, ὃς καλεῖται τῷ ὀνόματι
τούτῳ. 62 Ἐνένευον δὲ τῷ πα-
τρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖ-
σθαι αὐτόν. 63 καὶ αἰτήσας πινα-
κίδιον ἔγραψε, λέγων, Ἰωάννης
ἐστὶ τὸ ὄνομα αὐτοῦ· καὶ ἐθαύ-
μασαν πάντες. 64 Ἀνεῴχθη δὲ
τὸ στόμα αὐτοῦ παραχρῆμα καὶ
ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐ-
λογῶν τὸν Θεόν. 65 Καὶ ἐγένετο
ἐπὶ πάντας φόβος τοὺς περιοι-
κοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ
ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο
πάντα τὰ ῥήματα ταῦτα· 66 καὶ
ἔθεντο πάντες οἱ ἀκούσαντες ἐν
τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί
ἄρα τὸ παιδίον τοῦτο ἔσται;

REVISED VERSION.

they said to her, There is [h]no
one of thy [i]kindred, who is
called by this name. And 62
they made signs to his father [j]*to
know* what he would have him
called. And [k]asking for [l]a 63
writing-tablet, he wrote, say-
ing, His name is John. And
[m]they all wondered. And his 64
mouth was opened immediate-
ly, and his tongue *loosed*, and
he spoke, [n]blessing God. And 65
fear came on all who dwelt
[o]around them; and all these
[p]things [q]were talked of every-
where [r]in all the hill-country
of Judea. And all [s]who heard 66
them, laid *them* up in their
hearts, saying, [t]What then will
this child be? And the hand

[h] "no one;" *οὐδεὶς*. Norton. Rob. (*in verbo*), "as substantive, *no one*, no man, no person." "No one" (used as pronoun in the sense of "no person") accords with present usage.

[i] "kindred." See v. 58, note.

[j] "*to know* what;" *τὸ τί*. Thomson. The article *τὸ* here applies to the whole of the following clause, and is not, as has been supposed by some, *pleonastic*. Bloomf. (N. Test.) The passage might be literally rendered, "namely, as to what he would have him called." By using the supplement "*to know*," we preserve the force of *τὸ*, and have a phrase, which presents the thought in terms accordant to our *usus loquendi*. The rendering of the E. V. makes *τὸ* pleonastic, and gives *τί* (= *κατὰ τί*) the force of *πῶς*. It follows Tyndale.

[k] "asking;" *αἰτήσας*. Wesley, Thel., M. The participial construction is employed by Thomson and Scarlett. Spanish, "pidiendo."

[l] "a writing-tablet;" *πινακίδιον*. Wesley, Scarlett, Angus, M. De Wette, "ein Täfelchen;" Belg., "een schrijf-tafelken." "Writing-table" conveys a wrong idea to the English reader. See Rob. (*πινακίδιον*.)

[m] "they all wondered;" *ἐθαύμασαν πάντες*. Kend., Norton, Wakef. "To marvel" is obsolete. There is an unnecessary inversion of the sentence in the E. V. It was copied from Tyndale, who followed the Latin of the Vulg., "mirati sunt universi."

[n] "blessing;" *εὐλογῶν*. Norton, Kendrick, Wakef. S. Fr., "en benissant;" Iber., "bendiciendo;" Diodati, Ital., "benedicendo." So *εὐλογέω* is rendered "to bless" in all other instances in the E. V.

[o] "around." Kend., Penn, Scarlett, "round." M. "Round about," should be changed to "round" or "around" in all cases, as "about" is a tautology.

[p] "things;" *ῥήματα*. Kend., Norton, Angus, Wesley, Thom., Penn, Wakef., Camp. De Wette, "Dinge;" Belg., "dingen;" G. Fr. and S. Fr., "choses;" Iber., "cosas;" Diod. and Ital., "cose." This signification of *ῥῆμα* is derived from the Hebrew, and is equivalent to דָּבָר.

[q] "were talked of every where;" *διελαλεῖτο*. M., Rob. (*in verbo et loco.*) The preposition *διὰ*, having the primary signification of *through, throughout*, may properly be regarded as giving the verb this signification in "every where." Liddell defines *διαλαλέω* in pass. "to be talked of every where." "To noise" is no longer used. If *διὰ* is disregarded, we may render "were spoken of," or, "talked of in all," etc. So Sharpe.

[r] "in all the hill-country;" *ἐν ὅλῃ τῇ ὀρεινῇ* (*χώρα* subaud.) Wesley, Wakef., M. More literally, "in the whole hill-country." So Norton, Thel. Beza, "in totâ montanâ regione." This is submitted as an alternative rendering.

[s] "all who heard;" *πάντες οἱ ἀκούσαντες*. Thom., Wakef., Scarlett, Dick., Camp., M.

[t] "What then will this child be?" *Τί ἄρα τὸ παιδίον τοῦτο ἔσται;* Norton, M. Thom. and Penn, "What will this child be?" S. Fr., "Que sera donc ce petit enfant?" Iber., "Quien pues ha de ser este niño?" Ital., "Che sarà dunque quel fanciullino?" Syriac, ܡܢܐ ܟܒܪ ܗܘܐ ܛܠܝܐ ܗܢܐ. Belg., "Wat zal doch dit kindeken wezen?" Schott, "Quid tandem hic puer futurus est?" The force of *ἄρα* should not be disregarded in rendering this passage. See Rob. (*in verbo.*) Bloomf. (N. T.): "The *ἄρα* is *ratiocinative*."

KING JAMES' VERSION.

shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us, in the house of his servant David:

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *pro-*

GREEK TEXT.

Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ.
67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ
ἐπλήσθη Πνεύματος Ἁγίου, καὶ
προεφήτευσε, λέγων, 68 Εὐλογη-
τὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ,
ὅτι ἐπεσκέψατο καὶ ἐποίησε λύ-
τρωσιν τῷ λαῷ αὐτοῦ· 69 καὶ
ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν
τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ·
70 (καθὼς ἐλάλησε διὰ στόματος
τῶν ἁγίων τῶν ἀπ' αἰῶνος προ-
φητῶν αὐτοῦ·) 71 σωτηρίαν ἐξ
ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάν-
των τῶν μισούντων ἡμᾶς· 72 ποι-
ῆσαι ἔλεος μετὰ τῶν πατέρων

REVISED VERSION.

of the Lord was with him.
And [u]Zachariah, his father, was 67
filled with the Holy Spirit, and
prophesied, saying, Blessed *be* 68
[v]the Lord, the God of Israel;
for he hath visited and [w]redeem-
ed his people, and hath raised 69
up a horn of salvation for us,
in the house [x]of David, his
servant; as he spoke by the 70
mouth of his holy prophets
[y]of old: [z]salvation from our 71
enemies, and from the hand of
all who hate us; to perform 72
[a]mercy [b]towards our fathers,

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[u] "Zachariah, his father;" *Ζαχαρίας ὁ πατὴρ αὐτοῦ.* Thom., Wakef., M., Campbell, Dick., Norton. This is the arrangement of the Vulg., Montanus, Eras., Beza, Castalio. So Schott, who punctuates thus, "Zacharias, pater ejus." Syriac, ܙܟܪܝܐ ܐܒܘܗܝ. (Murdock, "Zachariah his father.") Heb. N. T., זְכַרְיָהוּ אָבִיו. De Wette, "Zacharias, sein Vater;" Belgic, "Zacharias zijn vader;" G. Fr. and S. Fr., "Zacharie son père;" Iberian, "Zacarias, su padre;" Diodati, "Zaccaria, suo padre;" Dan., "Zacharias hans Fader."

[v] "the Lord, the God of Israel;" *Κύριος ὁ Θεὸς τοῦ Ἰσραήλ.* Norton, Kendrick, Thom., Sharpe, Wakef., Scarlett, Campbell. Luther and De Wette, "der Herr, der Gott Israels;" Belg., "de Heere, de God Israëls;" G. Fr. and S. Fr., "le Seigneur, le Dieu d'Israël;" Iber., "el Señor, el Dios de Israel;" Ital., "il Signore, l'Iddio d'Israele;" Dan., "Herren, Israel's God." This phrase is a literal translation of the Hebrew בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל Ps. 72:18; 106:48, where the Septuagint agrees exactly with this of Luke. As *Κύριος* is equivalent to יְהוָה (a proper name of God), it is *anarthrous* (Kühner, § 244), while *Θεὸς* takes the article being in *apposition* to *Κύριος*. Stuart, Gram., § 89. 6. A comma is placed after *Κύριος*, because the sentence, "the God of Israel," is explanatory.

[w] "redeemed;" *ἐποίησε.* I have retained the language of the E. V. At the same time, I suggest the literal rendering of *ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ*, "wrought redemption for his people," as an alternative. So Vulg., Eras., Montanus, "fecit redemptionem;" De Wette, "seinem Volke Erlösung geschafft;" Iber., "hecho la redencion, á su pueblo." Syriac, ܕܣܥܪ ܠܥܡܗ ܘܥܒܕ ܠܗ ܦܘܪܩܢܐ ("who hath visited his people, and wrought redemption for them.") So Thelwall.

[x] "of David, his servant;" *Δαβὶδ τοῦ παιδὸς αὐτοῦ.* Norton. This construction is like that of v. 68, *Κύριος κ. τ. λ.* *Τοῦ παιδὸς αὐτοῦ* being in apposition with *Δαβίδ.* The order of the text should be preserved.

[y] "of old;" *ἀπ' αἰῶνος* (= מֵעוֹלָם Heb. N. Test.; ܡܢ ܥܠܡ Syriac; "of old," Murdock.) Thom., M., Kendrick. This is a common rendering in the E. V. of O. Test., where the Hebrew has מֵעוֹלָם, and the Septuagint *ἀπ' αἰῶνος*, as in Gen. 6:4. Ps. 25:6. Rob. (*αἰών.* a), "time long past, as in Gr. writers, *the olden time*, of old." The sense of *τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ* may be expressed freely thus, "of his holy *ones*, the ancient prophets." The repetition of *τῶν* seems to give prominence to the thought that the prophets belonged to "the olden time." "Since the world began" is not sufficiently *literal.* Iber., "desde tiempos antiguos;" Dan., "ved sine hellige Propheters Mund, som have vöret fra fordums Tid;" De Sacy, "prophètes, qui ont été dans tous les siècles passés."

[z] "salvation;" *σωτηρίαν.* Angus, Thel., Penn, M. Sharpe and Wakef., "a salvation;" Vulg., Mont., Schott, "salutem;" De Wette, "Rettung;" Belg., "[Naamlijk] eene verlossinge;" S. Fr., "salut;" Diod., "salvazione;" Dan., "en Frelse." The reference of *σωτηρίαν* to *σωτηρίας*, in v. 69, is obvious. It is *exegetic.* Heb. N. Test., יְשׁוּעָה.

[a] "mercy." As *ἔλεος* is *anarthrous*, no article is requisite before "mercy." Article not employed by Geneva, Wiclif, Rheims, Angus, Thel., M., Kend. As there is nothing in the text to authorize the supplement "*promised*," it is dropped, by Kend., Angus, M., Thel., Penn, Sharpe Thom.

[b] "towards;" *μετὰ.* Kendrick, Norton. See v. 58, note. *Ποιῆσαι ἔλεος μετὰ* is a Hebraism, equivalent to עָשָׂה חֶסֶד עִם, "to perform mercy towards *or* to any one." So the Heb. N. Test., עֲשׂוֹת חֶסֶד עִם אֲבוֹתֵינוּ. See Gesen. Lex., עִם. I deem "towards" more exact than "to." The latter, however, is employed by Wesley, Penn, and M. "Towards" is sanctioned by Eras. and Beza, "erga patres nostros." So Castal., "erga majores nostros;" G. Fr., "envers nos pères;" Diod., "inverso i nostri padri." So Kuinœl, "erga majores nostros."

KING JAMES' VERSION.

mised to our fathers, and to
remember his holy covenant;
73 The oath which he sware to
our father Abraham,
74 That he would grant unto
us, that we, being delivered out
of the hand of our enemies, might
serve him without fear,
75 In holiness and righteous-
ness before him, all the days of
our life.
76 And thou, child, shalt be
called the prophet of the Highest,
for thou shalt go before the face
of the Lord to prepare his ways;
77 To give knowledge of sal-
vation unto his people, by the
remission of their sins,
78 Through the tender mercy
of our God; whereby the day-
spring from on high hath visited
us,
79 To give light to them that
sit in darkness and *in* the shadow

GREEK TEXT.

ἡμῶν, καὶ μνησθῆναι διαθήκης
ἁγίας αὐτοῦ, 73 ὅρκον ὃν ὤμοσε
πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν,
τοῦ δοῦναι ἡμῖν, 74 ἀφόβως, ἐκ
χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέν-
τας, λατρεύειν αὐτῷ 75 ἐν ὁσιό-
τητι καὶ δικαιοσύνῃ ἐνώπιον αὐ-
τοῦ πάσας τὰς ἡμέρας τῆς ζωῆς
ἡμῶν. 76 Καὶ σὺ, παιδίον, προ-
φήτης ὑψίστου κληθήσῃ· προ-
πορεύσῃ γὰρ πρὸ προσώπου Κυ-
ρίου, ἑτοιμάσαι ὁδοὺς αὐτοῦ·
77 τοῦ δοῦναι γνῶσιν σωτηρίας
τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρ-
τιῶν αὐτῶν, 78 διὰ σπλάγχνα
ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέ-
ψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους,
79 ἐπιφᾶναι τοῖς ἐν σκότει καὶ
σκιᾷ θανάτου καθημένοις· τοῦ

REVISED VERSION.

and to remember his holy cove-
nant; the oath which he swore 73
to [c]Abraham our father, that he 74
would grant to us, that, being
delivered out of the hand of
our enemies, [d]we might serve
him without fear, in holiness 75
and righteousness before him,
[e]all our days. And thou, child, 76
shalt be called [f]a prophet [g]of
the Most High, for thou shalt
go before the face of the Lord
to prepare his ways; to give 77
knowledge of salvation to his
people [h]in [i]*the* remission of
their sins, [j]on account of [k]*the* 78
tender mercy of our God, by
which the day-spring from on
high hath visited us, to give 79
light [l]to those sitting in dark-
ness and [m]the shadow of death;

[c] "Abraham, our father." Perspicuity demands that the order of the text should not be deserted. So Wakef., Sharpe, Norton, De Wette, Belg., G. Fr. and S. Fr., Iber., Span., Diodati, Syr., Heb. N. Test., Vulg., Beza, Eras., Castal.

[d] "we." The nominative is placed immediately before its verb, which is its natural place according to our *usus loquendi.* So Sharpe, Penn, Scarlett, M., Camp.

[e] "all our days;" πάσας τὰς ἡμέρας ἡμῶν. Norton, Dick., Sharpe, Penn, A. Camp., Angus, Thel. Vulg., "omnibus diebus nostris;" Schott, "per omnes dies nostros. The rendering of the Textus Receptus, τῆς ζωῆς, is not found in many of the best manuscripts and versions (among the latter is the Syriac). It is canceled by Griesbach, Knapp, Theile, Lach., Tisch., Schott, Scholz, and bracketed by Tittmann. It is spurious.

[f] "a prophet;" προφήτης. As this noun is *anarthrous,* no article should be inserted, especially when there is nothing in the passage to make the signification specific. So M., Wesley, Dick., Thom., Sharpe, Campbell, Norton. Belgic, "een Propheet." Diodati, S. Fr., and De Wette have no article.

[g] "of the Most High;" ὑψίστου. See v. 32, note.

[h] "in;" ἐν. As "in *the* remission" is agreeable to our idiom, and ἐν has its radical signification, this rendering is appropriate. So Scarlett, Angus, Dick, Camp., M.

[i] "*the.*" As ἀφέσει has no article, "the" is *italicized* as a supplement. An alternative rendering is suggested, "in remission." De Wette has no article.

[j] "on account of;" διὰ (*cum accusat.*) Rob. (Lex.) By this rendering which gives the primary sense of the preposition, it is distinguished from its proper meaning when followed by a genitive, "through." Tyndale adopted "through," in conformity with the Vulg., "per (viscera misericordiæ)," and was followed by Cranmer, Geneva, and the E. V. De Wette, "vermöge (der erbarmenden Gnade);" Iber., "por causa (de las entrañas de misericordia)."

[k] "*the* tender mercy." Σπλάγχνα being anarthrous; "*the*" is a supplement.

[l] "to those sitting;" τοῖς—καθημένοις. The participial rendering is adopted, as it harmonizes with the text and is more concise than that of the E. V. As an alternative form, "to those dwelling." See the verb κάθημαι in Rob. and Bretsch. Lexicons. It is equivalent to יָשַׁב, which signifies both "to sit," and "to dwell."

[m] *in,* which is inserted before "the shadow" in the E. V., is an unnecessary supplement. When nouns are connected by conjunctions and a preposition precedes the leading one, it is not expressed before the rest, according to the usage of our language. As to the omission of the article in the text before σκιᾷ, the following rule of Trollope's Gram., p. 52, is applicable:—"When two or more nouns are coupled together by conjunctions, or when the conjunctions are omitted by the figure *asyndeton,* the article which would otherwise be inserted, is frequently rejected." See Greek text of Matt. 10 : 28. Luke 21 : 25. 1 Cor. 13 : 13. I retain "shadow," though "shade" would perhaps be more strictly accurate. Webster ("Shade") makes the following correct distinction:—"*Shade* differs from *shadow,* as it implies no particular *form* or *definite limit;* whereas a *shadow* represents in form the object, which intercepts the light." I suggest "shade" as an alternative rendering. To Thom., "the shade of death."

KING JAMES' VERSION.

of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAP. II.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

GREEK TEXT.

κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. 80 *Τὸ δὲ παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ·*

CHAP. II.

ΕΓΕΝΕΤΟ δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. 2 *αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.* 3 *καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν.* 4 *Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρὲτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαβὶδ, ἥτις καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς*

REVISED VERSION.

to guide our feet into the way
of peace. And the child grew 80
and [n]became strong in spirit:[o]
and [p]he was in the deserts till
the day [q]of his manifestation to
Israel.

CHAP. II.

AND it came to pass in those 1
days, that there went out a
decree from Cesar Augustus
that all the world [a]should be
registered. (This [b]registering 2
[c]first [d]took place when [e]Quiri-
nus was governor of Syria.)
And all went to be registered, 3
[f]each into his own city. And 4
Joseph also went up from Gali-
lee, out of the city of Nazareth,
into Judea, [g]into the city of
David, which is called Bethle-
hem (because he was of the
house and [h]family of David),

---

[n] "became strong;" *ἐκραταιοῦτο.* Thom., Angus, M. *To wax* is obsolete.

[o] In conformity with the Greek punctuation, a colon is placed after "spirit" (*πνεύματι·*).

[p] "he." The pronoun is inserted, as this clause is separated from the preceding one by a colon. See last note.

[q] "of his manifestation;" *ἀναδείξεως.* "His shewing" is obsolete. So Penn, Angus, M. If it should be deemed proper to employ Anglo-Saxon terms, we can render the words, "when he was shown." This is *ad sensum*, though not *ad verbum*.

[a] "should be registered;" *ἀπογράφεσθαι.* Norton, M., Sharpe, Camp. Rob. (*in verbo*): "In N. Test. *to write off* in a register, *to inscribe, enroll.*" Some later translators have used the phrase "should be enrolled." The verb "to register" is, however, the more usual one at present for expressing the thought, where lists are made of, those who are subject to taxation and other public charges. It is unnecessary to examine the various theories and renderings which have been adopted to meet the supposed chronological difficulty, presented by a collation of this passage with Josephus' Antiq. 18 : 1. 1, ib. 18 : 2. 1. The task belongs to commentators. See Rob., Lex. (*Κυρήνιος.*)

[b] "registering;" *ἀπογραφή.* Rob. (Lex.), Norton, M. See last note.

[c] "first;" *πρώτη.* This word is used *adverbially;* Buttmann, 123. 6, and Trollope, p. 46 (obs. 15). So John 8 : 7, *πρῶτος,* and 20 : 4. 1 Tim. 2 : 13. The rendering which would treat *πρώτη* as an adjective qualifying *ἀφογραφὴ,* is opposed to the idiom of the Greek. This first registering would require *αὕτη ἡ ἀπογραφὴ ἡ πρώτη,* or *αὕτη ἡ πρώτη ἀπογραφή.* Green's Gram., p. 187. Trollope, Analecta (*in loco*). The E. V. properly treats *πρώτη* as an adverb. See Septuagint, 1 Sam. 14 : 14. Dan. 8 : 21. Joel 2 : 20. Zech. 14 : 10. Rev. 4 : 1.

[d] "took place;" *ἐγένετο.* Penn, Campbell. Rob. (*in verbo*), "*to take place.*" As an alternative rendering, "took effect." Tyndale, "was first executed."

[e] "Quirinus." The Latin orthography is adopted rather than the Greek, as appropriate for a Latin name. Norton, M., Rob. Others, as Camp., Penn, "Quirinius."

[f] "each;" *ἕκαστος.* Norton, Scarlett, Penn, Thel. "Each one," used by some translators, requires *εἷς ἕκαστος.* Eph. 4 : 16. Acts 20 : 31. Rob. (*ἕκαστος.*)

[g] "into;" *εἰς.* There is no necessity for departing from the radical sense of this word, which is properly used in v. 3, *εἰς τὴν ἰδίαν πόλιν,* "into his own city," and this verse, *εἰς τὴν Ἰουδαίαν,* "into Judea."

[h] "family;" *πατριᾶς.* Angus, Thelwall, M. Rob. (Lex., *in verbo*), "a family," Heb. מִשְׁפָּחָה, as the subdivision of a Jewish tribe, *φυλή,* שֵׁבֶט, which family comprehended several households, *οἶκοι.*" Heb. N. Test., מִבֵּית דָּוִד וּמִמִּשְׁפַּחְתּוֹ Vulg., Mont.,

7) וימלאו ימיה ללדת Gen. 25: 24.

KING JAMES' VERSION.

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

GREEK TEXT.

Δαβίδ, 5 ἀπογράψασθαι σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ, οὔσῃ ἐγκύῳ. 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν· 7 καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. 8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. 9 καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν. 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε· ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται παντὶ

REVISED VERSION.

[i]to be registered with Mary 5
his [j]betrothed wife, [k]being
with child. And it came to 6
pass, while they were there,
the days [l]for her delivery were
accomplished. And she brought 7
forth her first-born son, and
[m]swathed him, and laid him in
[n]the manger; because there was
no room for them in the inn.
And there were [o]shepherds in 8
the same country, abiding in
the fields, keeping watch over
their flock by night. And, [p]be- 9
hold, [q]an angel of the Lord
[r]stood by them, and the glory
of the Lord [s]shone round them,
and they feared greatly. And 10
the angel said to them, Fear
not, for behold, I bring you
good [t]news of great joy, which

Erasmus, Beza, "familia;" G. Fr., S. Fr., De Sacy, "de la famille;" Iber., Span., "familia;" Ital., "famiglia." "Lineage" is at least *obsolescent;* "lineal descendant" having taken its place.

[i] "to be registered." See v. 1, note.

[j] "betrothed;" μεμνηστευμένῃ. There is an obvious reference to what the Evangelist wrote in ch. 1 : 27, where this participle occurs in the same tense. Hence the equivalent word should be employed in both instances.

[k] "being with child;" οὔσῃ ἐγκύῳ. Wesley, Rob. (*in verbo.*) I have adopted a literal rendering here. Several late translators have, "who was with child." By dropping "great," we preserve the phraseology of the E. V. with the least change.

[l] "for her delivery;" τοῦ τεκεῖν αὐτήν. This infinitive has the force of a noun, and with τοῦ indicates *object.* Kühner, § 308. 2. b. According to our idiom, "for" is used rather than "of." Eras., "completi sunt dies pariendi;" Beza, "explerentur dies ad pariendum;" Castal., "exacto ad pariendum tempore."

[m] "swathed;" ἐσπαργάνωσεν. Wesley, Thom., Dickinson, Campbell, Scarlett, Kend., Norton, Rob. (Lex.) "To swaddle," as in (E. V.) Ezek. 16 : 4, or "to wrap in swaddling-clothes" (as here), are terms no longer in use.

[n] "the manger;" τῇ φάτνῃ. The article should not be dropped, as τῇ φάτνῃ stands contrasted with τῷ καταλύματι, "the inn." The article is retained by Sharpe, Wakef., Scarlett, Campbell (in v. 12). De Wette, "die Krippe;" Belg., "de Kribbe;" S. Fr., "la crèche;" Iber., "el pesébre;" Span., "el portal." Heb. N. Test., בָּאֵבוּס. As an alternative rendering, "the stable."

[o] "shepherds." This location has been given to the noun, as more in accordance with our usual arrangement of words, than that of the E. V. The sentence is thus more easily enunciated.

[p] "behold;" ἰδού. See ch. 1 : 44, note.

[q] "an angel;" ἄγγελος. No definite article is demanded here by the text. So Norton, Kend., Thom., Dick., Sharpe, Penn, Angus, Wakef., Scarlett, Camp., M. De Wette, "ein Engel;" Belg., "een Engel;" S. Fr., "un ange;" Span., "un angel;" Iberian, "un mensagero;" Diodati and Italian, "un angelo."

[r] "stood by them;" ἐπέστη αὐτοῖς. M., Thel. So Rob. (*in verbo*), "*to stand upon, by, near.*" Camp., Thom., Tyndale, and Cranmer, "stood hard by them." Vulg., "stetit juxta illos;" Eras., "astitit illis;" Mont., "adstitit eis;" Schott, "adstitit iis;" Bretsch. (*in loco,* ἐφίστημι), "loquitur de iis, qui subito adstant nobis;" Belg., "stond bij haar;" Dan., "stod for dem." The rendering of the E. V. was taken from the Geneva, as that was from Beza's "supervenit ipsis." The Heb. N. Test. coincides with the above rendering, נִצָּב עֲלֵיהֶם Genesis 18: 2.

[s] "shone round;" περιέλαμψεν. "Round about" is a tautology which should be rejected in all cases. 2

[t] "news." This is substituted for the antiquated term "tidings."

KING JAMES' VERSION.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass,

GREEK TEXT.

τῷ λαῷ· 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὅς ἐστι Χριστὸς Κύριος, ἐν πόλει Δαβίδ. 12 καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὑρήσετε βρέφος ἐσπαργανωμένον, κείμενον ἐν τῇ φάτνῃ. 13 Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου, αἰνούντων τὸν Θεὸν, καὶ λεγόντων, 14 Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία. 15 Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλεέμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγο-

REVISED VERSION.

will be to all [u]the people. For 11
there is born to you this day,
in *the* city of David, a Saviour,
who is Christ, the Lord. And 12
this [v]*will be* [w]the sign to you;
ye will find [x]a babe [y]swathed,
lying in [z]a manger. And sud- 13
denly there was with the angel
a multitude of the heavenly
host, praising God, and saying,
Glory to God in the highest, 14
and on earth peace;[a] good will
towards men. And it came to 15
pass, [b]when the angels [c]had
gone from them into heaven,
[d]the men, the shepherds, said
[e]to one another, Let us now go
even to Bethlehem, and see
this thing, which hath come to

[u] "the people;" τῷ λαῷ. Angus, Kend., Thelwall, Tyndale, Geneva, Rheims, Thom., Penn, Sharpe, Camp. Norton, "the whole people." Compare vv. 32, 33. As an alternative rendering, "the whole people." So Green, Gr. N. Test., p. 195.

[v] "*will be.*" Sharpe, Scarlett, Penn.

[w] "the sign;" τὸ σημεῖον. Thomson, M., Kend., Thelwall. De Wette, "das Zeichen;" Belg., "het teeken;" G. Fr., "la marque;" S. Fr., "le signe;" Iber. and Span., la señal;" Diodati, "il segno;" Ital., "il segnale." Heb. N. Test., הָאוֹת. In the use of the definite article here, the *usus loquendi* of the Greek and English is the same.

[x] "a babe;" βρέφος. Thom., Wakef., Sharpe, Penn, Angus, M., Campbell. Scarlett and Kendrick, "an infant;" De Wette, "ein Kind;" S. Fr., "un petit enfant;" Iber., "una criatura;" Ital., "un fanciullino." Compare τὸ βρέφος, v. 16.

[y] "swathed;" ἐσπαργανωμένον. Norton, Thom., Scarlett, Kend., M., Rob. (σπαργανόω.) The paraphrastic rendering of the E. V. originated in that of Erasmus, "fasciis involutum." See v. 7, note.

[z] "a manger." The article τῇ before φάτνῃ is canceled by Knapp, Theile, Lach., Tisch., Schott, Scholz. Griesbach places it in the margin. Schott says: "Artic. τῇ, qui vulgo ante φάτνῃ additur (ex v. 7) delevimus cum Griesb. aliisque auctoritate multorum codd. (decem unc.)."

[a] A semicolon is placed after "peace," in conformity with the colon of the Greek (εἰρήνη·). Trollope (Analecta) remarks, "That it (i. e. the verse) consists of two (clauses) only is evident to demonstration from the apposition of ἐν ὑψίστοις and Θεῷ in the one, to ἐπὶ γῆς and ἀνθρώποις in the other." The above punctuation is that of Wesley and Kend. Thom., "on earth peace! good will," etc.; S. Fr., "paix! dans les hommes," etc.; Iber., "en la tierra paz; entre los hombres," etc.; Ital., "sulla terra, pace! fra gli uomini," etc.; Dan., "Fred paa Jorden! og i Menneskene," etc.

[b] "when;" ὡς. M., Norton, Scarlett, Campbell, Rob. (*in verbo.*)

[c] "had gone;" ἀπῆλθον. The auxiliary "to be," with intransitive verbs, involves a violation of correct grammatical usage. It is a French idiom which was employed by some writers of the seventeenth century, but which is now justly rejected by all correct writers. See Webster, Introd., p. lv. In rendering the aorist part. by a finite verb in the pluperfect, by the well known principle, that in narration the pluperfect is often an appropriate form, *narrative* is adopted. As an alternative rendering, "having gone away."

[d] "the men, the shepherds;" οἱ ἄνθρωποι οἱ ποιμένες. Thel. Constructions, similar to this, in their general features, are common even in classic as well as in Hebraistic Greek. In such cases ἄνθρωπος is regarded as *pleonastic,* or, to speak more correctly, it can not be retained in translation. The use of the article in the present case, with *each noun,* shows that there is no pleonasm, but, as Bloomf. remarks, "the latter term is in apposition with, and exegetical of, the former, q. d. 'the men, i. e. the shepherds (spoken of at v. 8) said to each other.'" Such is the view of Trollope (Analecta). Kuinœl says: "*Vorstius* de Hebraism N. T., p. 332, recte monuit, Lucas non scripsit οἱ ἄνθρωποι ποιμένες sed οἱ ἄνθρωποι οἱ ποιμένες, h. e. *homines* l. *viri illi, pastores scilicet, pastores inquam;* quo additamento accuratius definitur nomen ἄνθρωποι. Similer fere locus Luc. 22 : 63 Librarii nonnulli hanc locutionem non intelligenter, omisserunt vocem οἱ ἄνθρωποι."

[e] "to one another;" πρὸς ἀλλήλους. Norton, M., Thelwall, Thom. According to present usage, "one another," or "each other," is the appropriate rendering of this word in all cases.

16) Look out for signs. You will be less astonished.

Ps. 78:70 וַיִּבְחַר בְּדָוִד עַבְדּוֹ וַיִּקָּחֵהוּ מִמִּכְלְאֹת צֹאן

KING JAMES' VERSION.

which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it*, wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law

GREEK TEXT.

νὸς, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν.
16 Καὶ ἦλθον σπεύσαντες, καὶ ἀνεῦρον τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.
17 ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.
18 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.
19 ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.
20 καὶ ἐπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

21 ΚΑΙ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

22 ΚΑΙ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν,

REVISED VERSION.

pass, which the Lord hath made
known to us. And they came 16
with haste, and found [f]both
Mary and Joseph, and the babe
lying in [g]the manger. And 17
[h]having seen *it*, they made
known abroad [i]the thing which
[j]had been told them concerning this child. And all who 18
heard *it*, wondered at [k]the
things which were told them
by the shepherds. But Mary 19
kept all these things, [l]pondering *them* in her heart. And 20
the shepherds returned, glorifying and praising God for [m]all
which they had seen and heard
as [n]it had been told to them.
And when eight days were 21
accomplished [o]for circumcising
[p]him, his name was called
Jesus, [q]*so* called by the angel
before he was conceived in the
womb. And when the days of 22
[r]their purification according to

[f] "both—and;" τε—καί. Rob. (τέ), "both—and." Kühner, Gram., § 321 (a). Comp. τε—καί, Luke 21 : 11. Acts 2 : 9, 10. Rom. 1 : 12. In a stronger sense these particles sometimes are rendered "*not only—but also*." As the promise made to the shepherds was, that they should "find the babe in a manger," the writer says, they *not only* found Joseph and Mary (of whom they before knew nothing) *but also* "the babe," whose birth had been announced by the angel. I deem "both—and" sufficiently exact to express the thought.

[g] "the manger;" τῇ φάτνῃ. The article is improperly omitted in the E. V. There is an obvious reference to φάτνῃ, v. 12. The article is retained by Genevan, Norton, Thomson, Penn, Wakef., Sharpe, M., Scarlett, Campbell, G. Fr., S. Fr., Iberian, Spanish, Diodati, Ital., Belg., Luther, De Wette, Dan., Heb. N. Test.

[h] "having seen;" ἰδόντες. Thom., Wesley, Scarlett, M.

[i] "the thing;" τοῦ ῥήματος. This obviously refers to τὸ ῥῆμα, in v. 15.

[j] "had been told;" τοῦ λαληθέντος. The pluperfect is used by Thom., Penn, Wakef., Scarlett, Norton, Kend.

[k] "the;" τῶν. The article should not be rendered by a demonstrative, as in the E. V. It is properly translated by M., Kend., Wesley, Penn, Angus, Camp.

[l] "pondering;" συμβάλλουσα. M., Scarlett. The participial construction is preserved by Camp., Wakef., Wesley, Sharpe.

[m] "all." It is unnecessary to *express* "things" here. So Kend., M., Norton, Sharpe.

[n] "it had been told;" ἐλαλήθη. See v. 17, note.

[o] "for circumcising;" τοῦ περιτεμεῖν. M., Penn, Sharpe, Wakef. If the article "the" is used, then our idiom would demand, that the verb should be rendered by a noun, thus, "for his circumcision." The above expression is concise and accurate.

[p] "him;" αὐτὸν, instead of τὸ παιδίον, is the reading of Gr., Scholz, Lach., Tisch., Knapp, Theile, Titt., Schott. "It is found (says Bloomfield) in almost all the best MSS. and early versions." The common one (reading) is evidently *a correction*.

[q] "*so* called;" τὸ κληθὲν. By using the supplement "so," the sentence is rendered concise, and the thought is brought out with clearness. In other words, the *name* of the child was *so* called, i. e. Jesus. As an alternative rendering, "*so* named."

[r] "their;" αὐτῶν. In this instance, the translators of the

KING JAMES' VERSION.

of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple; and when the parents brought in the child

GREEK TEXT.

κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστῆσαι τῷ Κυρίῳ, 23 καθὼς γέγραπται ἐν νόμῳ Κυρίου, Ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται· 24 καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου, Ζεῦγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν.

25 Καὶ ἰδού, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ Πνεῦμα Ἅγιον ἦν ἐπ' αὐτόν· 26 καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ Ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου. 27 Καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι

REVISED VERSION.

the law of Moses were accomplished, they [s]brought him up
to Jerusalem, to present *him* to
the Lord; (as it is written in 23
the law of the Lord, Every
male, [t]that is the first-born,
shall be called holy to the
Lord;) and to offer a sacrifice 24
according to that which is said
in the law of the Lord, A pair
of turtle-doves, or two young
pigeons. And behold, there 25
was a man in Jerusalem, whose
name was Simeon; and [u]this
man was [v]righteous and devout,
waiting for *the* consolation of
Israel; and the Holy Spirit
was on him. And [w]it had been 26
revealed to him by the Holy
Spirit, that he should not see
death, before he had seen the
Lord's [x]Anointed. And he came 27
by the Spirit into the temple;
and when the parents brought
in the child Jesus, to do for

E. V. followed the Complutensian reading *αὐτῆς*. This is no good reason to question the correctness of the Textus Receptus (Bagster's). Kuinœl notices *αὐτῆς* thus: "Lectio haud dubie originam suam debet superstitione grammatici, nescio cujus? qui non intelligebat, quomodo Evangelista Christo tribueret posset impuritatem, neque secum reputabat, esse h. l. sermonem de impuritate externa, non vero morali. Itaque lectio *αὐτῶν* omnino vera et genuina esse videtur.

[s] "brought—up;" *ἀνήγαγον*. Wesley, Scholefield, Angus, Thom., "took—up;" Wakef., "carried—up." Rob. (*in verbo*), "*to lead*, or *bring up*, from a lower to a higher place. Compare Matt. 4:1. Luke 4:5. Rom. 10:7." De Wette, "brachten—hinauf." See v. 42, "they went up," *ἀναβάντων αὐτῶν*.

[t] "that is the first-born;" *πᾶν ἄρσεν διανοῖγον μήτραν*. M., Kend. The *thought* of the text is presented by this *euphemism*. Compare Num. 3:12; 8:17; 18:15. S. Fr., "que mâle premier né sera appelé saint," etc. If the phraseology of the E. V. is retained, then a supplement will be necessary, thus, "every male that *first* opened," etc. (as Tyndale), otherwise we fail in *exactness*. As an alternative rendering, "every first-born male." So Norton, and the margin of the Genevan.

[u] "this man;" *ὁ ἄνθρωπος οὗτος*. Thom., Wesley, Scarlett, Sharpe, Genevan. S. Fr., "cet homme;" De Wette, "dieser Mann."

[v] "righteous;" *δίκαιος*. Thom., Dick., Wakef. The more *extended* signification of this word is deemed appropriate here. It applies to all the duties included in "the commandments and ordinances of the Lord." Compare ch. 1:6, where this word is rendered "righteous" in the E. V.

[w] "it had been revealed;" *ἦν—κεχρηματισμένον*. Wesley, Norton, Camp., Penn, Kend., M., Thom. The pluperfect here employed by Eras., Vulg., Beza, Schott, Wakef., S. Fr., Iber.

[x] "Anointed;" *τὸν Χριστὸν*. With the exception of a few cases, where this word is *anarthrous* in the Evangelists, it is not a proper name but an appellative. I quote the following note which was inserted in the Revision of Mark published by the Am. Bible Union. "This word here (Mark 8:29) is evidently an appellative, like the Hebrew הַמָּשִׁיחַ. It should, therefore, be *translated*, not *transferred*. This is its use generally in the Evangelists. In the Epistles, on the contrary, it is generally a proper name. To substitute the Hebrew "Messiah" for "Christ," is to introduce a less familiar word, without affording the reader any light from etymology. Rob., "the Anointed;" Bretsch., "*unctus* a Deo." See Ps. 2:2, מְשִׁיחוֹ (E. V.), "his Anointed;" Sept., *τοῦ Χριστοῦ αὐτοῦ*. Acts 10:38, *Ἰησοῦν τὸν ἀπὸ Ναζαρὲτ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι Ἁγίῳ καὶ δυνάμει*.

KING JAMES' VERSION.

Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had

GREEK TEXT.

αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, 28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν, καὶ εἶπε, 29 Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ· 30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, 31 ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν· 32 φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ. 33 Καὶ ἦν Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. 34 καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ, Ἰδοὺ, οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον· (35 καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία·) ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν

REVISED VERSION.

him [y]according to the custom
of the law, then he [z]took him 28
in his arms, and blessed God,
and said, Lord, now lettest thou 29
thy servant depart in peace,
according to thy word: for 30
mine eyes have seen thy salvation,
which thou hast prepared 31
before the face of all people;
a light [a]to enlighten [b]*the* na- 32
tions and [c]*the* glory of thy
people Israel. And Joseph 33
and his mother [d]were wondering
at [e]the things spoken [f]concerning
him. And Simeon 34
blessed them, and said to Mary
his mother, Behold, this *child*
is set for the fall and [g]rising
of many in Israel; and for
a sign which will be spoken
against; (yea, a sword [h]will 35
pierce thine own soul also;) that
the thoughts of many hearts may
be revealed. And there was *one*[hh] 36
Anna, a prophetess, [i]daughter
of Phanuel, of the tribe of
Asher; she was [j]far advanced

[y] "according to;" κατὰ (*cum accus.*) "After," in the sense of "in conformity with," is obsolete. So Penn, Kend., Thom., Wakef., Scarlett, M., Thelwall.

[z] "took;" ἐδέξατο. There is nothing in the text or the *exigentia loci* to demand "up" as a qualifying term with the verb. It is dropped by Penn, Norton, Thel., M., Dick., Wakef., Sharpe, Camp. The word was taken from Tyndale.

[a] "to enlighten;" εἰς ἀποκάλυψιν. Kend., Norton, Thom., Wakef., Scarlett, Angus.

[b] "*the* nations;" ἐθνῶν. Kend., Norton, M., Angus, Thom., Scarlett, Camp. S. Fr., "des nations;" De Wette, "(für) die Völker." As the noun is *anarthrous*, the article is *italicized*.

[c] "*the* glory;" δόξαν. See last note.

[d] "were wondering;" ἦν—θαυμάζοντες. Thom., Wakefield, Sharpe, M. So S. Fr., "étaient dans l'admiration." "To marvel" is obsolete.

[e] "the things spoken;" τοῖς λαλουμένοις. Thom., Sharpe, G. and A. Camp. The participial construction is concise and exact.

[f] "concerning him;" περὶ αὐτοῦ. Norton, Thom., Scarlett, Penn, Camp. "Of him" is ambiguous, as in *scriptural phraseology* it is sometimes equivalent to "by him." See (E. V.) Eph. 5 : 12. Compare 1 Kings 11 : 11. 2 Chron. 11 : 4.

[g] "rising;" ἀνάστασιν. Scholefield, Kendrick, Norton, M., Angus, Sharpe, Penn. If "again" is employed here, it makes the rising refer to the *same* persons who have fallen. Besides this, it is inaccurate.

[h] "will pierce;" διελεύσεται. Literally, "will go through," that is, "pierce." Hence "through" should not be added to "pierce." Rob. (in διέρχομαι), "*to go*, or *come through, to pass through.*" Tyndale and Cranmer, "shall pierce."

[hh] "One" is *italicized*, as a supplement.

[i] "daughter;" θυγάτηρ. As the noun is *anarthrous*, this rendering harmonizes with the text. So Norton, Camp. The rendering of Wakefield, Thomson, and M. is "a daughter." No article is employed by De Wette, S. Fr., Iber., Diodati, Ital., Danish.

[j] "far advanced in years;" προβεβηκυῖα ἐν ἡμέραις πολλαῖς.

KING JAMES' VERSION.

lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in

GREEK TEXT.

ἡμέραις πολλαῖς, ζήσασα ἔτη
μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρ-
θενίας αὐτῆς· [37] καὶ αὕτη χήρα
ὡς ἐτῶν ὀγδοηκοντατεσσάρων, ἣ
οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ,
νηστείαις καὶ δεήσεσι λατρεύ-
ουσα νύκτα καὶ ἡμέραν· [38] καὶ
αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα
ἀνθωμολογεῖτο τῷ Κυρίῳ, καὶ
ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς
προσδεχομένοις λύτρωσιν ἐν Ἱε-
ρουσαλήμ. [39] Καὶ ὡς ἐτέλεσαν
ἅπαντα τὰ κατὰ τὸν νόμον Κυ-
ρίου, ὑπέστρεψαν εἰς τὴν Γαλι-
λαίαν, εἰς τὴν πόλιν αὐτῶν Να-
ζαρέτ. [40] Τὸ δὲ παιδίον ηὔξανε,
καὶ ἐκραταιοῦτο πνεύματι, πλη-
ρούμενον σοφίας· καὶ χάρις Θεοῦ
ἦν ἐπ' αὐτό.
[41] Καὶ ἐπορεύοντο οἱ γονεῖς
αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ
τῇ ἑορτῇ τοῦ πάσχα. [42] καὶ
ὅτε ἐγένετο ἐτῶν δώδεκα, ἀνα-
βάντων αὐτῶν εἰς Ἱεροσόλυμα
κατὰ τὸ ἔθος τῆς ἑορτῆς, [43] καὶ
τελειωσάντων τὰς ἡμέρας, ἐν τῷ
ὑποστρέφειν αὐτοὺς, ὑπέμεινεν
Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ·

REVISED VERSION.

in years, having lived with a
husband seven years from her
virginity; and she *was* a widow 37
of about [k]eighty-four years, who
departed not from the temple,
but served God with fastings
and prayer night and day.
And she [l]standing by [m]at that 38
very time, also praised the
Lord, and spoke of him to all
who were looking for redemp-
tion in Jerusalem. And when 39
they had performed all things
according to the law of the
Lord, they returned into Gali-
lee, [n]into their own city Naza-
reth. And the child grew, and 40
[o]became strong in spirit, and
the grace of God was on him,
Now his parents went to Jeru- 41
salem every year, at the feast
of the passover. And when he 42
was twelve years old, they went
up to Jerusalem [p]according to
the custom of the feast. And 43
when they [q]had completed the
days, as they returned, the
child Jesus [r]remained behind

Wesley, Thom., Penn, "far advanced in days." See ch. 1 : 7, note. This phrase is uniformly rendered in this revision. *Προβεβηκυῖα ἐν ἡμέραις πολλαῖς* is, by *hypallage*, for *πολὺ προβεβηκυῖα ἐν ἡμέραις*. Bloomf.

[k] "eighty-four." The antiquated phraseology of the E. V., "score" and "scores," should be exchanged in all cases for language, which is now in use.

[l] "standing by;" *ἐπιστᾶσα*. Scholefield, "standing near." Rob. (*in verbo*), "to stand *upon*, *near*, or *by*." So he renders this passage, "*to stand by*, or *near*." Bretsch. (*in verbo*), "*adsto, præsto, adsum alicui*." As an alternative rendering, "coming up." So Penn. This signification has been more generally adopted by translators. Scholefield remarks: "The com. tr. apparently contradicts the statement of the preceding verse, that she *departed not from the temple*."

[m] "at that very time;" *αὐτῇ τῇ ὥρᾳ*. Dick., M., Pechy (note on Angus). Schott and Mont., "hâc ipsâ horâ;" S. Fr., "en cette même heure." Alternative rendering, "at that very hour." So Angus.

[n] "into;" *εἰς*. This preposition is properly rendered by "into," as it is in the preceding member of the sentence, *εἰς τὴν Γαλιλαίαν*, "into Galilee." So Tyndale (original edition of 1526), Wiclif, Rheims. Vulgate, "in Galilæam in civitatem." So Eras., Mont., Beza, "in Galilæam in urbem;" Castal., "in Galilæam in oppidum;" Diodati, "in Galilea, in Nazaret, lor città."

[o] "became strong;" *ἐκραταιοῦτο*. Kend., Norton, Thom., Scarlett, M. "Waxed" is obsolete.

[p] "according to;" *κατὰ* (*cum accus.*) Wakefield, Scarlett, Penn, Camp., Kend., Norton, M.

[q] "had completed;" *τελειωσάντων*. Penn, M., Robinson (*in verbo*). As an alternative rendering, "had finished."

[r] "remained behind;" *ὑπέμεινεν*. Kendrick, M. Rheims. Vulg., Mont., Eras., Beza, Castalio, Schott, "remansit. Syriac, ܦܫ (remansit). Heb. N. T., יִוָּתֵר

KING JAMES' VERSION.

Jerusalem; and Joseph and his mother knew not *of it.*

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not

GREEK TEXT.

καὶ οὐκ ἔγνω Ἰωσὴφ καὶ ἡ μή-
τηρ αὐτοῦ. 44 νομίσαντες δὲ
αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον
ἡμέρας ὁδὸν, καὶ ἀνεζήτουν αὐ-
τὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς
γνωστοῖς· 45 καὶ μὴ εὑρόντες
αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσα-
λὴμ, ζητοῦντες αὐτόν. 46 Καὶ
ἐγένετο μεθ' ἡμέρας τρεῖς, εὗρον
αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον
ἐν μέσῳ τῶν διδασκάλων, καὶ
ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα
αὐτούς. 47 ἐξίσταντο δὲ πάντες
οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέ-
σει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.
48 Καὶ ἰδόντες αὐτὸν, ἐξεπλάγη-
σαν· καὶ πρὸς αὐτὸν ἡ μήτηρ
αὐτοῦ εἶπε, Τέκνον, τί ἐποίησας
ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου
κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε.
49 Καὶ εἶπε πρὸς αὐτοὺς, Τί ὅτι
ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν
τοῖς τοῦ πατρός μου δεῖ εἶναί
με; 50 Καὶ αὐτοὶ οὐ συνῆκαν

REVISED VERSION.

in Jerusalem; and Joseph and
his mother [s]knew *it not.* But 44
supposing him [t]to be in the
company, [u]they went a day's
journey; and they sought him
among [v]their [w]kindred and ac-
quaintances. And [x]not finding 45
him, [y]they returned to Jerusa-
lem, seeking him. And it came 46
to pass, that after three days,
they found him in the temple,
sitting in the midst of [z]the
teachers, both hearing them,
and asking them questions.
And all who heard him, were 47
astonished at his understand-
ing, and [a]his answers. And 48
when they saw him, they were
amazed; and his mother said
to him, [b]Child, why hast thou
thus dealt with us? behold,
thy father and I [c]were seeking
thee sorrowing. And he said 49
to them, [d]Why did ye seek me?
did ye not know that I must
be about my Father's business?
And they understood not [e]the 50

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[s] "knew *it not;*" οὐκ ἔγνω. Kendrick, Wesley, Sharpe, Scarlett, Penn, M.

[t] "to be;" εἶναι. Kend., Norton, Wesley, Wakef., Penn, G. and A. Camp. Vulgate, Mont., Eras., Beza, Castal., Schott, "esse."

[u] "they went;" ἦλθον. The nominative is properly placed immediately before the verb by Kend., Norton, Wesley, Sharpe, Scarlett, Penn, Dick., M., Rheims.

[v] "their;" τοῖς. The article here has the force of the possessive pronoun (Kühner, § 244, 4. Crosby, Gr. Gram., § 482), and should not be regarded as a *supplement.* So Kendrick, and others. See ch. 1 : 6, note.

[w] "kindred;" συγγενέσι. Kend., Penn, Angus, M. "Kinsfolk" is obsolete.

[x] "not finding;" μὴ εὑρόντες. Kendrick, Norton, Wesley, Wakef., Sharpe, Scarlett, Penn, Campbell, M. The participial construction is exact and concise. So Vulg., Mont., Erasmus, Diodati, Iber.

[y] "they returned;" ὑπέστρεψαν. Kendrick, Campbell, M., Sharpe, Scarlett, Thelwall. "To turn back again" implies that they "had turned back" before this time. See Robinson, (*in verbo*).

[z] "the teachers;" τῶν διδασκάλων. Norton, Thom., Kend., Wakef., Scarlett, Sharpe, Penn, Dick., M. This word should be uniformly renderd thus.

[a] "his;" ταῖς. Norton, Penn, Thomson. Luther, "(seines Verstandes und) seiner Antwort;" De Wette, "(seine Einsicht und) seine Antworten;" S. Fr., "(de son intelligence et de) ses réponses;" Iber., "(su inteligencia i de) respuestas;" Diodati, "(del suo senno, e delle) sue risposte." This article, like τῇ before συνέσει, has the force of a possessive. See v. 44, note.

[b] "Child;" Τέκνον. Sharpe, Thel. S. Fr., "Mon enfant;" Belg., "Kind;" De Wette, "Kind." Rob. (τέκνον): "As a term of endearing address in the vocative, like Eng. "*my child.*" Bretsch.: "Vocativus τέκνον semper blandientis est." Liddell: "*A child,* whether son or daughter." There is no necessity for departing from the literal signification of this word.

[c] "were seeking;" ἐζητοῦμέν. Kend. S. Fr., "cherchions;" Iber., "buscábamos;" Vulg., Mont., Eras., Beza, Castal., "quærebamus." The literal rendering of the imperfect, implying continued action, is exact. It accords well with our *usus loquendi.*

[d] "Why did ye seek me?" Τί ὅτι ἐζητεῖτέ με; Kend., Thom., Scarlett, Campbell, M. Castal., "Quorsum me quærebatis?" De Wette, "Warum habt ihr mich gesucht?" S. Fr., "Pourquoi me cherchiez vous?" Iber., "Por qué me buscabais?"

[e] "the word;" τὸ ῥῆμα. Scarlett, M. Luther, "das Wort;"

KING JAMES' VERSION.

the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

GREEK TEXT.

τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 51 Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. 52 καὶ Ἰησοῦς προέκοπτε σοφίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

REVISED VERSION.

word which he spoke to them.
And he went down with them 51
and came to Nazareth, and was
subject to them; [f]and his
mother kept all these things in
her heart. And Jesus [g]ad- 52
vanced in wisdom and [h]age,
and in favor with God and
man.

CHAP. III.

Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins;

4 As it is written in the book

CHAP. III.

ἘΝ ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος, 2 ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν τοῦ Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ· 3 καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν· 4 ὡς γέγραπται ἐν

CHAP. III.

Now in the fifteenth year of 1
the reign of Tiberius Cesar,
Pontius Pilate being governor
of Judea, and Herod being
tetrarch of Galilee, and his
brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias tetrarch
of Abilene, Annas and Caia- 2
phas being high priests, the
word of God came to John, the
son of Zachariah, [a]in the desert.
And he came into all the coun- 3
try about [b]the Jordan, preaching [c]the immersion of repentance for the remission of sins;
as it is written in the book of 4

Belg., "het woord;" S. Fr., "la parole;" Vulgate, Montanus, "verbum." So (E. V.) Matt. 4 : 4; 12 : 36; 26 : 75; 27 : 14, Mark 14 : 72. Luke 1 : 38; 2 : 29. Acts 10 : 37; 11 : 16. As ῥῆμα is sometimes used *collectively* (Rob., Lex.), I suggest "words" as an alternative rendering. So Kendrick. Erasmus, "verba."

[f] "and;" καὶ. Norton, M., Thom., Sharpe, Wakef., Dick., Campbell, Geneva. Vulg., Mont., Beza, "et;" Belg., "ende;" Luther and De Wette, "und;" G. Fr. and S. Fr., "et;" Iber., "I;" Diodati and Ital., "e." There is no *exigentia loci* which demands that καὶ should be rendered adversatively.

[g] "advanced;" προέκοπτε. Kend., Norton, M., Thelwall, Thom., Penn, Dick. Heb. N. T., הָלוֹךְ וְגָדֵל. See Rob. (Lex.)

[h] "age;" ἡλικίᾳ. Kend., Tyndale, Cranmer, Rheims, Wiclif, M. Vulg., Eras., Castal., Schott, "ætate;" De Wette, "Alter." Kuinœl: 'Ἡλικία est *ætas* ut Joh. 12 : 21, Heb. 11 : 11, Eph. 4 : 13."

[a] "in the desert;" ἐν τῇ ἐρήμῳ. So (E. V.) Luke 1 : 80. Matt. 24 : 26. John 6 : 31. Norton, Sharpe. In all cases, "desert" should be substituted for "wilderness," as the latter word is now used to indicate a wooded, uninhabited region. The Hebrew מִדְבָּר, which is usually rendered ἔρημος in the Sept., signifies *a solitude*, a waste region, sometimes *open, uncultivated country* with few or no inhabitants, like the Spanish *despoblado*.

[b] "the Jordan;" τοῦ Ἰορδάνου. Norton, Thom., Kendrick, Camp., Sharpe, Penn, Thel. The article was improperly omitted by Tyndale. In this he was followed by the early Eng. versions. It is found in the Belg., Luther, De Wette, G. Fr. and S. Fr., De Sacy, Iber., Span., Diodati, Ital., Heb. N. Test.

[c] "the immersion;" βάπτισμα. Kend., A. Camp., M. (in margin.) Luther and De Wette, "die Taufe;" Belg., "den doop;" Dan., "Daab." Bretsch. (*in verbo*): "*Immersio, submersio;* in N. T. tantum de *submersio sacra*, quam patres *baptismum* dicunt." Hedericus (Lex.), "*immersio, intinctio;*" Schott (N. T.), "immersionem." See note on the verb βαπτίζω, v 7.

KING JAMES' VERSION.

of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who

GREEK TEXT.

βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου, λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. 5 πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας. 6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ. 7 Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα ἐχιδ-

REVISED VERSION.

the words of Isaiah, the prophet,
saying, The voice of one crying in the desert, Prepare ye
the way of the Lord, make
his paths straight. Every val- 5
ley shall be filled, and every
mountain and hill [d]shall be
made low, and the crooked
[e]shall become straight, and [f]the
rough *ways* smooth; and all 6
flesh shall see the salvation of
God. Then said he [g]to the 7
crowds that came forth [h]to be
immersed [i]by him, [j]Offspring

[d] "shall be made low." Kend., M., Liddell, "to make low." So Rob. (*in loco.*) Vulgate, Montanus, "humiliabitur;" Beza, Castal., Schott, "deprimetur."

[e] "shall become straight;" ἔσται. Kend., Wakef., "will become straight. M. Rob. (*in verbo*): "From the Heb. εἶναι εἴς τι, like Heb. לְ הָיָה *to be for* any thing, i. e. *to become* any thing; Luke 3 : 5. Comp. Isa. 40 : 4. Acts 13 : 47. Comp. Isa. 49 : 6, etc." Bretsch.: "*Evenio, fio, εἰμὶ εἴς τι,* (ex hebraismo, הָיָה seq. לְ) pro *εἰμὶ, sum, fio aliquid.*

[f] "the rough *ways.*" Kend., M. Kuinœl: "Post τραχεῖα subaudiendum est ὁδοὶ, ut ὁδὸν post εὐθεῖαν. Opponitur sibi invicem τραχεῖαι ὁδοὶ et λεῖαι, ut apud Latinos *asper* et *lævis, arduus* et *planus.*" As "ways" is not expressed in the text, it should be *italicized.* "*Shall be made*" is an unnecessary supplement, which has been dropped by Kend., M., Wesley, Thomson, Campbell, Wakef., Angus.

[g] "to the crowds;" ὄχλοις. Norton, Sharpe. Vulg., Eras., "ad turbas;" Mont., "turbis;" Belg., "tot de schaaren;" De Wette, "zu dem Volke;" Dan., "til Folket;" G. Fr., "à la foule." Liddell (*in verbo*): "A throng of people, an irregular crowd." A special sense of this word is *populace*, as distinguished from δῆμος, "people." It is uniformly rendered "crowd" in this revision. Hence it is not confounded with "multitude" (πλῆθος), or "people" (δῆμος and λαὸς). Bretsch.: "Turba hominum, qui aliquo in loco congregati sunt." "The verb ὀχλέω signifies "to disturb by a mob," Liddell. Hedericus: "*Turba, multitudo hominum,* multi simul, ut *exercitus, populus, plebs, vulgus.*" Syr., ܟܢܫ̈ܐ.

[h] "to be immersed;" βαπτισθῆναι. Kend., Scarlett, A. Campbell. Ital., "per essere immersa;" Iber., "para ser sumergidas;" Belg., "gedoopt te worden;" Luther, "taufen." So De Wette. Schott, "(ut per eum) immergeretur;" Dan., "for at döbes." The reasons for *translating* rather than *transferring* this word, I have stated in the Revision of Mark, as follows:—

"1. Classic usage. In all instances where an examination has been made by competent scholars, who were not biased by a predilection for a creed, the result has been uniformly in favor of *immerse, dip, dip into;* and secondarily, *drown, sink, overwhelm,* etc. In the process of the scrutiny, it has been settled, that there is no difference, as to signification, between βάπτω and βαπτίζω. The latter is merely a later *form* of the verb.

"2. The use of the word and its derivates in the Septuagint and N. Test., and by the early Greek ecclesiastical writers commonly termed "the Fathers," coincides with that of the Classics.

"3. The very general agreement of Lexicographers, such as Scapula, Stephens, Suicer, Schrevellius, Hedericus, Greenfield, Bretschneider. Even Robinson—though he hazards an *opinion* in a note, that "the scarcity of water in certain cases render it probable that affusion was *the act,*" yet, so far as *philology* is concerned, gives his testimony in harmony with other Lexicographers.

"The word, in a large number of versions, has been rendered by words equivalent to *immerse.*

"5. The most distinguished Reformers, such as Luther, Calvin, Beza, Melancthon, Tyndale, have expressed their unhesitating belief in favor of the above definition. Many distinguished scholars, whose denominational connections would naturally have led to another view, take the position of the Reformers. Among these may be named Witsius, L'Enfant, Piscator, Zanchius, Abp. Secker, Mastricht, Marloratus, Stackhouse, Burkitt, J. Wesley, Bp. Taylor, Grotius, Castalio, Lampe, Limborch, Vossius, Abp. Usher, Geo. Campbell, and Macknight.

"6. The uniform practice of the Greek Church, in all its branches, from the earliest period to the present time.

"The derivates of this verb, βάπτισμα, etc., should be rendered in harmony with its signification."

Throughout this revision, the translation of this word, and those derived from it, is *uniform.*

[i] "by;" ὑπ'. Norton, Kend., Angus, Thomson, Wakefield, Scarlett, Sharpe, Penn, Dick., G. and A. Camp., M. "Of," in the sense of "by," is obsolete.

[j] "Offspring;" Γεννήματα. Sharpe, Angus, M. Geneva, "offsprings." Rob. (*in verbo.*) Bretsch. (*in loco*), "progenies viperina;" Greenf. (Lex.), "*offspring;*" Eras., Beza, Castalio,

KING JAMES' VERSION.

hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good fruit, is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

GREEK TEXT.

νῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; 8 ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. 9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

10 Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι, λέγοντες, Τί οὖν ποιήσομεν; 11 Ἀποκριθεὶς δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. 12 Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτὸν, Διδάσκαλε, τί ποιήσομεν; 13 Ὁ δὲ εἶπε πρὸς αὐτοὺς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον

REVISED VERSION.

of vipers, [k]who warned you to
flee from [l]the coming wrath?
Bring forth, therefore, [m]the 8
proper fruits of repentance, and
begin not to say within yourselves, We have Abraham [n]for
our father; for I say to you,
that God is able [o]from these
stones to raise up children [p]for
Abraham. [q]And even now the 9
axe is laid at the root of the
trees: every tree, therefore,
which bringeth not forth good
fruit, [r]is cut down and cast
into the fire. And the crowds 10
asked him, saying, [s]What then
shall we do? And he, [t]answer- 11
ing, said to them, He that hath
two coats, let him impart to
him, that hath none: and he
that hath food, let him do [u]the
same. And [v]tax-gatherers, also, 12
came to be immersed, and said
to him, Teacher, what shall we
do? And he said to them, 13
Exact no more than that which

Schott, "progenies;" Kuinœl (in Matt. 3 : 7), "*viperarum progenies.*" Syr., ܝܠܕܐ. Heb. N. Test., יַלְדֵי. Diodati, "Progenie." Hedericus (*in verbo*): "Quod natum seu productum est *progenies.*" As an alternative rendering, "brood," which has the same signification, and has been adopted by Norton, and others.

[k] "who warned;" τίς ὑπέδειξεν. M., Sharpe. The aorist has its usual force here.

[l] "the coming wrath?" τῆς μελλούσης ὀργῆς; Kend., M. De Wette, "dem kommenden Zorne?" Belg., "den toekomenden toorn?" Dan., "den tilkommende Vrede?" Vulg., Montanus, Erasmus, "ventura ira?" Ital., "ira ventura?" This rendering presents the thought with accuracy and conciseness.

[m] "the proper fruits of repentance;" καρποὺς ἀξίους τῆς μετανοίας. Campbell renders ἀξίους by "proper." Beza, "fructus convenientes resipiscentiæ;" De Sacy, "dignes fruits de pénitence;" Ital., "frutti convenienti alla conversione." As an alternative rendering, "fruits suitable to repentance." I prefer the first rendering, as most perspicuous.

[n] "for *our* father;" πατέρα. Norton, Thom., Wakef., Scarlett, Sharpe, Camp., M., Angus. G. Fr., S. Fr., De Sacy, "pour père;" Diodati and Ital., "per padre;" Iber., "por padre." "To," in constructions like the present, is obsolete.

[o] "from;" ἐκ. Norton, Kend., Scarlett, Penn.

[p] "for Abraham;" τῷ Ἀβραάμ. Thomson. Present usage demands "for," rather than "unto," or "to."

[q] "and even now;" ἤδη δὲ καὶ. Kendrick, Robinson (ἤδη), Norton.

[r] "is cut down;" ἐκκόπτεται. Thom., Penn, Kend., M., Thel. To "hew down" is no longer applied to the act of *felling trees.* Yet we find "cut down" used, in this sense, in (E. V.) Deut. 7 : 5, "cut down their groves," Sept., τὰ ἄλση αὐτῶν ἐκκόψετε. Deut. 20 : 20, "cut down," Sept., ἐκκόψεις. So 2 Kings 19 : 23. Isa. 37 : 24. Job 14 : 7. Jer. 22 : 7.

[s] "What then;" Τί οὖν. This order of the text harmonizes with our *usus loquendi.* So Norton, Kend., Wesley, Thomson, Scarlett, Dick., Penn, Sharpe, M. Vulg., Eras., Castal., "Quid ergo;" Beza, Schott, "Quid igitur;" Iber., "Qué pues haremos."

[t] "answering;" ἀποκριθεὶς. Kendrick, M. S. Fr., "répondant."

[u] "the same;" ὁμοίως. Thom., Dick., Sharpe, Camp.

[v] "tax-gatherers;" τελῶναι. Norton, Sharpe, Scarlett, Wakefield. The Latin "publicani," anglicized as "publicans," is far less intelligible to common readers, than this rendering. The word is translated uniformly, in this revision.

KING JAMES' VERSION.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier

GREEK TEXT.

ὑμῖν πράσσετε. 14 Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες, Καὶ ἡμεῖς τί ποιήσομεν; Καὶ εἶπε πρὸς αὐτούς, Μηδένα διασείσητε, μηδὲ συκοφαντήσητε· καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.

15 Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς, 16 ἀπεκρίνατο ὁ Ἰωάννης ἅπασι, λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ

REVISED VERSION.

is appointed [w]for you. And 14
[x]soldiers, [y]also, [z]asked him, saying, And what shall we do?
And he said, [a]Extort from no one, neither accuse *any* falsely; and be content with your wages.
And as the people were in 15
expectation, and [b]all were reasoning in their hearts [c]concerning John, [d]whether he were not
[e]the Anointed, John [f]answered 16
them all, saying, I, indeed, immerse you [g]in water, but one

[w] "for you;" ὑμῖν. The sentence here, is harsh unless a preposition is placed before "you." The earlier Eng. translators perceived this, and wrote "unto you." So Tyndale, Cranmer, Geneva. Alternative, "to you."

[x] "soldiers;" στρατευόμενοι. Thom., Campbell, Angus, M. The article is improperly introduced in the E. V. No article in De Wette, Iber. The S. Fr. renders the word indefinitely by "des gens de guerre" ("some soldiers"). Kuinœl (*in verbo*): "Id quod στρατιῶται constat enim participia ab Hebræis, Græcis et Latinis, loco substantivum poni solere." The opinion of some commentators, that these were soldiers of Herod Antipas on their march against the Arabs, does not rest on any solid basis. Kuinœl remarks: "Utrum autem per milites illos, fama Johannis allectos, ejusque sermonibus perculsos, intelligendi sint Judæi, an gentiles, sed, ut ἑκατόνταρχος ille Matt. 8 : 5, veri Dei cultores, utrum milites Romani, an Herodis Antipæ, vel Philippi, ut alii volunt, definiri nequit."

[y] "also;" καί. Kend., Sharpe, Wakef.

[z] "asked;" ἐπηρώτων. Norton, Kend., Camp., Thomson, Wesley, Wakefield, Thelwall, Sharpe, Penn, Scarlett. S. Fr., "interrogèrent;" Iber., "preguntaban;" Vulg., Mont., Erasmus, "interrogabant;" Beza, Castal., Schott, "interrogarunt." "Demand," according to present usage, is too strong, to be employed as the equivalent of the verb. It was taken from Tyndale's version.

[a] "Extort from no one;" Μηδένα διασείητε. The primary signification of this verb is "to shake violently" (Liddell), like the Latin "concutio," by which it is properly rendered in the Vulg., Mont., Eras., Beza, Castal, Schott. By a natural process of thought, it was applied to acts of violence committed for the purpose of extorting property, or plundering goods or money. So De Wette, "Beraubet—niemand." Iber., "No despojeis á nadie. Norton, "Do not spoil—any one." "To do violence" is not in accordance with our idiom, though it was copied from Tyndale by all the early Eng. translators." "Use no one with violence" would be a proper substitute for this phrase. This would, however, fail to bring out the proper force of the text. Bloomf.: "It is best, as equivalent to, and, indeed, found in the Latin *concutio*, "to extort money by dint of threats of violence."

[b] "all were reasoning;" διαλογιζομένων πάντων. Thom., M., Wakef., Sharpe. The progressive form of the imperfect is most accurate here. It has been adopted by Kend. and Thelwall. As an alternative rendering, "were considering."

[c] "concerning;" περὶ. Kend., M., Thom., Sharpe, Camp., Penn, Thel. "Of," in the sense in which it is here employed, is obsolete.

[d] "whether he were not;" μήποτε—εἴη. Sharpe, Penn, Wesley, "whether he was not;" S. Fr., "si peut-être il ne serait point;" Iber., "si él seria;" G. Fr., "si Jean n'était point;" Vulg., "ne forte ipse esset;" De Wette, "ob er nicht—seyn möge;" Belg., "of hij niet mogelijk—en ware." With this optative (εἴη), ἂν is understood. Hoog. (μήποτε.) Some translators have supposed that μήποτε is here equivalent to εἴποτε.

[e] "the Anointed." See ch. 2 : 26, note.

[f] "answered *them* all, saying;" ἀπεκρίνατο—ἅπασι, λέγων Kend., Sharpe, M., Thelwall. The order of the text has been adopted by Campbell, Thom., and Dick. The early Eng. translators followed the arrangement of Tyndale, which was derived from the Vulgate. Belg., "antwoordde—aan allen, zeggende.

[g] "in water;" ὕδατι. G. Camp., Norton, A. Camp., M., Thom., Wakef., Sharpe. Iber., "en aqua;" De Sacy, "dans l'eau;" Span., "en aqua;" Ital., "nell' acqua." The preposition ἐν is obviously understood before ὕδατι. It is expressed in the parallels, Matt. 3 : 11, Mark 1 : 8, where we have ἐν ὕδατι, ἐν Πνεύματι Ἁγίῳ. In the passage before us, the sentence closes with ἐν Πνεύματι Ἁγίῳ. Compare Mark 1 : 5, where ἐν τῷ Ἰορδάνῃ ποταμῷ is rendered in the E. V. by "in the river of Jordan." If the verb βαπτίζω signifies "to immerse," which we

KING JAMES' VERSION.

that I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire:

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

GREEK TEXT.

ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ πυρί·
17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ· καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.
18 πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.

REVISED VERSION.

mightier than I cometh, [h]the
strap of whose shoes I am not
worthy [i]to loose, he will im-
merse you [j]in the Holy Spirit,
and [k]*in* fire; whose fan is in 17
his hand, and he [l]will thorough-
ly cleanse his [m]thrashing-floor,
and gather the wheat into his
[n]granary; but he will [o]burn up
the chaff [p]with unquenchable
fire. And [q]exhorting [r]*as to* 18
many other things, [s]he preached
the good news to the people.

believe is a fact, then, to use the phrase "immerse with water," involves a violation of the idiom of our language.

[h] "the strap;" τὸν ἱμάντα. Rob. (*in verbo*), "*a thong*, or *strap of leather;*" Liddell, "*a leathern strap*, or *thong*." Belg., "den riem;" G. Fr. and S. Fr., "la courroie;" Iber., "la correa;" Vulg., Montanus, Beza, Eras., Castal., "corrigiam." "Latchet" is obsolete.

[i] "to loose;" λῦσαι. Rob. (λύω), "*to loose, loosen*, what is fast bound." So this word is properly rendered in (E. V.) Matt. 16 : 19; 21 : 2. Mark 7 : 35. Luke 13 : 15, 16. John 11 : 44. This phrase is quoted in Acts 13 : 25, and rendered (E. V.) "whose shoes of his feet I am not worthy to loose (λῦσαι). The English prefix "un" has a negative force, as in "unlike," "undiscovered." Hence the impropriety of the verb "unloose."

[j] "in;" ἐν The preposition should have its ordinary force here. So Mark 1 : 5, ἐν τῷ Ἰορδάνῃ ποταμῷ is rendered "in the river of Jordan." So Kend., G. and A. Camp., Sharpe, Wakef., Thom., M., Angus. Vulg., Montanus, "in;" S. Fr., "dans;" Iber., "en;" Ital., "nello."

[k] "*in*." The preposition is omitted in the text merely from the fact, that πυρί is closely connected with ἐν Πνεύματι Ἁγίῳ. As it is not *expressed*, I have *italicized* "*in*." So M. S. Fr., "dans le feu;" Iber., "en fuego;" Ital., "nel fuoco."

[l] "will thoroughly cleanse;" διακαθαριεῖ. Kend., Norton, Camp., Scarlett, Wakef., Thom., "thoroughly clean;" Rob. (*in verbo*), "*to cleanse thoroughly;*" Beza and Castal., "perpurgabit;" Schott, "expurgabit;" S. Fr., "il nettoiera parfaitement;" Iberian, "limpiará perfectamente;" Belgic, "zal—doorzuiveren." "Purge," in the sense demanded here, is *obsolescent*.

[m] "thrashing-floor;" ἅλωνα. Penn, Sharpe, Dick., Thom., M., Rob. (*in verbo*.) Kuinœl: "*Area, locus terendis frumentis destinatus subdialis*, sub dio enim triturare solebant Hebræi et etiam nunc solent Orientales." The single word "floor" is too indefinite.

[n] "granary;" ἀποθήκην. Thomson, Dick., Scarlett, Sharpe, Camp., Angus, M. Kuinœl: "Granaria, ἀποθῆκαι erant cavernæ subterraneæ, ubi Orientis cives frumentum, vinum, oleum, etc., futuris usibus reservare solebant." The rendering by "barn" is obviously inexact. "Garner" is now restricted to poetry.

[o] "burn up;" κατακαύσει. Kendrick, Sharpe, Wakef., M. Vulg., Eras., Mont., "comburet;" Beza, "exuret." Rob. (Lex.) says that one of the uses of κατὰ is "to strengthen the notion of the simple word, and it is then often simply intensive." He defines κατακαίω "*to burn down, to consume utterly*, Engl. *to burn up*." So (E. V.) parallel, Matt. 3 : 12, "he will burn up." 2 Pet. 3 : 10. Rev. 8 : 7.

[p] "with unquenchable fire;" πυρὶ ἀσβέστῳ. This is the natural arrangement of the sentence. It is that of Matt. 3 : 12, where the text is the same. So Kend., Penn, Sharpe, Wakef., Wesley.

[q] "exhorting;" παρακαλῶν. Sharpe. As the act indicated by παρακαλῶν was a part of the preaching, we can not with propriety use a finite verb, and say, "he exhorted—and preached." Hence the participial construction is necessary. Vulg., Mont., Beza, Erasmus, "exhortans;" Castalio, "monens;" Belg., "vermaanende."

[r] "*as to*." Our idiom will not allow the literal rendering "exhorting many other things." We make *persons* and not *things* the object of the verb *to exhort*. The *paraphrastic* rendering of this verse, "with many other exhortations," as well as that of Tyndale (followed by the E. V.) involves an unnecessary departure from the construction of the text. Should it be deemed better to render παρακαλῶν by the finite verb, the following is suggested as an alternative, "And he exhorted *as to* many other things, when he preached," etc.

[s] "he preached the good news;" εὐηγγελίζετο. Although "announce" or "publish" good news would present the thought, still "to preach" has become the leading term for the act of publicly declaring religious truth. It is, therefore, deemed most appropriate. The word is well understood, wherever our language is spoken. But as εὐαγγελίζομαι has the sense of bringing "good news," the above rendering is deemed accurate. There are some instances in the N. T. where the character of the message or news is not kept in view by the writer, and then the simple term *preach, publish, show*, or *announce* will be exact. As an alternative rendering, "he preached the gospel." So Angus.

KING JAMES' VERSION.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age,

GREEK TEXT.

19 Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης, 20 προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεῳχθῆναι τὸν οὐρανὸν, 22 καὶ καταβῆναι τὸ Πνεῦμα τὸ Ἅγιον σωματικῷ εἴδει ὡσεὶ περιστερὰν ἐπ' αὐτὸν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, λέγουσαν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητὸς, ἐν σοὶ ηὐδόκησα. 23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν

REVISED VERSION.

And Herod, the tetrarch, being 19
reproved by him [t]concerning
Herodias, his brother's[u] wife,
and [v]concerning all the evils
which Herod had done, added 20
[w]this, also, [x]to them all, that he
shut up John [y]in the prison.
[z]And it came to pass, when all 21
the people were immersed, that
Jesus, also, being immersed, and
praying, the heaven was open-
ed, and the Holy Spirit [a]descend- 22
ed upon him in a bodily [b]form,
like a dove; and a voice came
from heaven, saying, Thou art
my beloved Son; in thee I am
well pleased. And [c]Jesus him- 23
self was about thirty years of

See Rob. and Bretsch. on this verb. "Tidings," in the sense of "news," is now obsolete.

[t] "concerning;" περὶ. Rob. (Lex.), Kendrick, Wesley, Penn. "Of," here, is ambiguous.

[u] "brother's." The Text. Recept. has Φιλίππου before τοῦ ἀδελφοῦ. Schott remarks on this word: "Post γυναικὸς add. vulgo Φιλίππου (ex gloss.), omissimus cum Griesb. et al. auctoritate plurimorum codd. (decem unc.) verss. Armen., Pers. (Wheloc), Goth., Slav., Vulg., It., Sax." It is canceled by Griesbach, Lachmann, Tisch., Knapp, Theile, and bracketed by Tittmann. Not recognized by the Vulgate. There is no reasonable doubt that it is an addition to the text.

[v] "concerning;" περὶ. See note t.

[w] "this, also;" καὶ τοῦτο. Kendrick, Scarlett, M., Angus. Iber., "este tambien;" Murdock, "added this, also."

[x] "to *them* all;" ἐπὶ πᾶσι. Thom., Angus, M. Iber., "á todos [ellos]." The preposition might be rendered "besides," though without any especial advantage. When employed to mark addition or accumulation *on* or *to* something already mentioned or implied, it may be translated *upon* (on), *unto* (to), *besides*. Rob. (Lex.) "Above" in the E. V. originated in the "super omnia" of the Vulgate. S. Fr., "à toutes;" De Wette, "zu allem."

[y] "in the prison;" ἐν τῇ φυλακῇ. Thelwall. Belg., "in de gevangenisse;" De Wette, ins Gefängniss;" Iberian, "en la carcel." So Span. The article should not be omitted here, as τῇ φυλακῇ is definite. John was confined in the fortress of Machærus, well known to those, who were residents in Palestine. Joseph., Antiq. 18 : 5, §2, Καὶ ὁ [Ἰωάννης] μὲν ὑποψίᾳ τῇ Ἡρῴδου, δέσμιος εἰς τὸν Μαχαιροῦντα πεμφθεὶς, τὸ προειρημένον φρούριον, ταύτῃ κτίννυται.

[z] "And it came to pass;" Ἐγένετο δὲ. Thom., Angus, Penn, M. The *order* of the text is retained here. So Vulg., Eras., Beza, Montanus, Castal., Schott, Syr., Heb. N. Test., Luther, De Wette, Belg., G. Fr. and S. Fr., De Sacy, Iber., Span., Diodati, Ital., Dan.

[a] "descended upon him," etc. This is the natural arrangement in English. It renders the sentence more perspicuous and harmonious. So Penn, Dick., M., Camp. S. Fr., "descendit sur lui comme une colombe."

[b] "form;" εἴδει. Penn, Scarlett, Wakef., Wesley, Dick., M., Camp. S. Fr., "forme."

[c] "Jesus himself was about thirty years of age, when he began *his ministry;*" αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος. Wesley. Critics have long been divided as to the proper rendering of this passage. The translation in the E. V. was taken almost word for word from Cranmer's version (1539), "And Jesus himself began to be about thirty years of age." So the Geneva (1557), "And Jesus himself began to be about thirty years of age, being as men supposed," etc. Tyndale with better judgment—assuming that the object of the writer was simply to state the age of the Redeemer at the era to which the narrative had brought his history—rendered the passage, "Jesus himself was about thirty years of age when he beganne, being as men supposed," etc. This view has been taken by many later interpreters, as Schott, "Et ipse Jesus erat fere triginta annos natus, quum [*publice agere*] inciperet; filius, ut putabatur, Josephi."

KING JAMES' VERSION.

being (as was supposed) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Juda.

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, wich was *the son* of Er,

29 Which was *the son* of Jose,

GREEK TEXT.

τριάκοντα ἀρχόμενος, ὢν, ὡς ἐνομίζετο, υἱὸς Ἰωσὴφ, τοῦ Ἡλὶ,
24 τοῦ Ματθὰτ, τοῦ Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννὰ, τοῦ Ἰωσὴφ,
25 τοῦ Ματταθίου, τοῦ Ἀμὼς, τοῦ Ναοὺμ, τοῦ Ἐσλὶ, τοῦ Ναγγαὶ,
26 τοῦ Μαὰθ, τοῦ Ματταθίου, τοῦ Σεμεΐ, τοῦ Ἰωσὴφ, τοῦ Ἰούδα,
27 τοῦ Ἰωαννᾶ, τοῦ Ῥησὰ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιὴλ, τοῦ Νηρὶ,
28 τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσὰμ, τοῦ Ἐλμωδὰμ, τοῦ Ἤρ,
29 τοῦ Ἰωσῆ, τοῦ Ἐλιέζερ, τοῦ Ἰωρεὶμ,

REVISED VERSION.

age, when he began *his ministry*,
being, as was supposed, the son
of Joseph, [d]the son of Eli, the 24
son of Mattath, the son of Levi,
the son of Malchi, the son of
Janna, the son of Joseph, the 25
son of Mattathiah, the son of
Amos, the son of Nahum, the
son of Hesli, the son of Naggai,
the son of Maath, the son of 26
Mattathiah, the son of Shimei,
the son of Joseph, the son of
Judah, the son of Johanah, 27
the son of Resa, the son of
Zerubbabel, the son of Shealti-
el, the son of Neri, the son of 28
Malchi, the son of Addi, the
son of Kosam, the son of Al-
modam, the son of Er, the son 29
of Jose, the son of Eliezer, the
son of Joram, the son of Mat-

Scarlett, "And Jesus was, when beginning *his ministry*, thirty years of age, being," etc. Sharpe, "And Jesus himself, when he began, was about thirty years of age, being," etc. Norton, "And Jesus was about thirty years old when he began his ministry; being," etc. Dick., "Jesus himself was about thirty years of age, when he commenced [his ministry]; being," etc. In this mode of rendering the passage, ἀρχόμενος has its usual force, being followed by something understood as τὴν διακονίαν αὐτοῦ, "his ministry." De Wette adopts this mode of interpretation, though he does not supply the ellipsis, "Jesus war ungefähr dreissig Jahr alt, als er anfing, und war," etc. Very nearly so the S. Fr., "quand Jésus commença, il était âgé d'environ trente ans, étant," etc. De Sacy, "Jesus avait environ trente ans, lorsqu'il commença *à exercer* son ministère, étant," etc. Iber., "era Jesus como de unos treinta años, al empezar él [su ministerio]." The theory adopted by some, that ἀρχόμενος is pleonastic and that the passage may be rendered "Jesus was about thirty years of age," is evidently opposed by the use of ἀρξάμενος employed by Luke, Acts 1 : 22, ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ὑμᾶς ὁ κύριος Ἰησοῦς, ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας, κ. τ. λ. Compare Acts 10 : 37, τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης. The rendering in the E. V. (Cranmer's) is objectionable, on the ground, that, by retaining ἀρχόμενος (in its equivalent "beginning"), the sentence is entirely obscure. If the thought is, that "Jesus was about thirty years of age," then "beginning" can not be used in conformity with the English idiom. On the whole, the rendering given above is deemed preferable to either of those which have been noticed. M. employs "*to teach*" as the supplement after "began." Rob. renders the passage as follows, (ἄρχω) "*and Jesus himself was about thirty years old as he began*, etc., his public ministry, i. e., by his baptism and the descent of the Spirit upon him; so Euthym. Zig., ἀρχόμενος τῆς εἰς τὸν λαὸν ἀναδείξεως αὐτοῦ ἤτοι τῆς διδασκαλίας." Several writers have endeavored to adjust the difficulties presented in this passage by a reference to Numb. 4 : 3, 47, where the service of the Levites is determined, as continuing from thirty years of age to fifty. The quotation is not at all relevant, for Christ belonged to the tribe of Judah, not to that of Levi. He was not a priest after the order of Aaron; of course, the laws of the priesthood under the ancient dispensation were not applicable to him. See Heb. 7 : 14–19.

[d] "the son of Eli;" τοῦ Ἡλὶ. As υἱὸς is employed before Ἰωσὴφ, it is left to be supplied through all the other instances in which the name of a father occurs in this genealogical table. The phrase "the son," therefore, is not *italicized* as a supplement on the same principle, which inserts in Roman type the pronoun, that is necessarily understood, in hundreds of instances, before a verb. "Which was" (= who was) is superfluous in this table. It has not been employed by Campbell, Thom., Wesley, Scarlett, Sharpe, Penn, Kendrick, M. The orthography of the names has been conformed to that of the O. Test., as indicated in the E. V. In a few instances, where a name does not appear in the O. Test., it has been modified by a comparison with the Heb. N. Test.

KING JAMES' VERSION.

which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

GREEK TEXT.

τοῦ Ματθὰτ, τοῦ Λευὶ, 30 *τοῦ*
Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰω-
σὴφ, τοῦ Ἰωνὰν, τοῦ Ἐλιακεὶμ,
31 *τοῦ Μελεᾶ, τοῦ Μαϊνὰν, τοῦ*
Ματταθὰ, τοῦ Ναθὰν, τοῦ Δα-
βὶδ, 32 *τοῦ Ἰεσσαὶ, τοῦ Ὠβὴδ,*
τοῦ Βοὸζ, τοῦ Σαλμὼν, τοῦ
Ναασσὼν, 33 *τοῦ Ἀμιναδὰβ,*
τοῦ Ἀρὰμ, τοῦ Ἐσρὼμ, τοῦ
Φαρὲς, τοῦ Ἰούδα, 34 *τοῦ Ἰα-*
κὼβ, τοῦ Ἰσαὰκ, τοῦ Ἀβραὰμ,
τοῦ Θάρα, τοῦ Ναχὼρ, 35 *τοῦ*
Σαροὺχ, τοῦ Ῥαγαῦ, τοῦ Φά-
λεκ, τοῦ Ἕβερ, τοῦ Σαλὰ,
36 *τοῦ Καϊνὰν, τοῦ Ἀρφαξὰδ,*
τοῦ Σὴμ, τοῦ Νῶε, τοῦ Λά-
μεχ, 37 *τοῦ Μαθουσάλα, τοῦ*
Ἐνὼχ, τοῦ Ἰαρὲδ, τοῦ Μα-
λελεὴλ, τοῦ Καϊνὰν, 38 *τοῦ*
Ἐνὼς, τοῦ Σὴθ, τοῦ Ἀδὰμ,
τοῦ Θεοῦ.

REVISED VERSION.

tath, the son of Levi, the son 30
of Simeon, the son of Judah,
the son of Joseph, the son of
Jonan, the son of Eliakim, the 31
son of Malia, the son of Mainan,
the son of Mattethah, the son
of Nathan, the son of David,
the son of Jesse, the son of 32
Obed, the son of Boaz, the son
of Salmon, the son of Nashon,
the son of Amminadab, the son 33
of Ram, the son of Hezron, the
son of Pharez, the son of Judah.
the son of Jacob, the son of 34
Isaac, the son of Abraham, the
son of Terah, the son of Nahor,
the son of Serug, the son of 35
Reu, the son of Peleg, the son
of Eber, the son of Shelah, the 36
son of Cainan, the son of Arphaxad, the son of Shem, the
son of Noah, the son of Lamech,
the son of Methuselah, the son 37
of Enoch, the son of Jared, the
son of Mahalaleel, the son of
Cainaan, the son of Enos, the 38
son of Seth, the son of Adam,
the son of God.

KING JAMES' VERSION.

CHAP. IV.

AND Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him,

GREEK TEXT.

CHAP. IV.

'ΙΗΣΟΥΣ δὲ Πνεύματος
Ἁγίου πλήρης ὑπέστρεψεν ἀπὸ
τοῦ Ἰορδάνου· καὶ ἤγετο ἐν τῷ
Πνεύματι εἰς τὴν ἔρημον 2 ἡμέ-
ρας τεσσαράκοντα, πειραζόμενος
ὑπὸ τοῦ διαβόλου. καὶ οὐκ
ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις
ἐκείναις· καὶ συντελεσθεισῶν αὐ-
τῶν, ὕστερον ἐπείνασε. 3 καὶ
εἶπεν αὐτῷ ὁ διάβολος, Εἰ υἱὸς
εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ
ἵνα γένηται ἄρτος. 4 Καὶ ἀπε-
κρίθη Ἰησοῦς πρὸς αὐτὸν, λέγων,

REVISED VERSION.

CHAP. IV.

AND Jesus, [a]full of the Holy 1
Spirit, returned from [b]the Jor-
dan, and was led by the Spirit
into the desert, [c]being tried by 2
the devil [d]forty days. And [e]he
ate nothing in those days: and
when they were ended, [f]he was
afterwards hungry. And the 3
devil said to him, [g]If thou art
the Son of God, command this
stone [h]to become bread. And 4
Jesus answered him, saying, It

[a] "full." The word "being" before "full" in the E. V. is a supplement, though it is not *italicized*. It is a superfluous addition, and, as such, has been omitted by Kend., Norton, Thomson, Wakef., Thel., Dick, Camp. The simple adjective corresponding to "full," is employed in Vulg., Montanus, Eras., Beza, Castalio, Schott, Luther, Belg., G. Fr. and S. Fr., Iber., Span., Diodati, Ital., Danish.

[b] "the Jordan." See ch. 3 : 3, note.

[c] "being tried;" *πειραζόμενος*. Penn, "was tried;" Wakefield, "under the trial." In the note on the parallel passage, Mark 1 : 13, the Reviser has said, in reference to this word: "Rob., to attempt, to assay, to tempt, to prove, to put to the test. 'To try' corresponds with *πειράζω*. 'Tempt' is used in some cases in the E. V., where from its present sense the English reader is led to believe that God *incites men to sin.* The word is now always understood to convey the idea of *an effort to lead one to violate the Divine law.* There may be a few instances, such as James 1 : 13, where 'tempt' would be most appropriate, still, in general, I would use 'try' as most exact. In all cases, the reader will (from the context) understand the nature of the act or *trial*, without the danger of being misled."

In addition to this, I would observe that while "tempt," in its ordinary sense, may present the thought in this passage with accuracy, it is still desirable to follow the principle of uniformity in rendering, as far as correctness or idiom will allow. There are many cases, where "tempt" presents difficulties to the common reader of no ordinary magnitude, especially if he recollects the declaration James 1 : 13, 14, "Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed." The terms used in the German of Luther and De Wette (*versucht*), and in the Danish (*fristet*), correspond with our word "try."

[d] "forty days." This arrangement harmonizes with the common, familiar, and therefore *perspicuous*, usage of the English. So Penn. The punctuation of this passage in Bagster is incorrect. In his edition, a comma is placed after *τεσσαράκοντα*, so that the sentence stands thus, *εἰς τὴν ἔρημον ἡμέρας τεσσαράκοντα, πειραζόμενος κ. τ. λ.* In this case, the rendering (in the Greek order) would be, "being led by the Spirit into the desert forty days, being tried," etc. The Elzevir, Stephens (third Edit.), Erasmus, Mill, Trollope (N. Test.), Griesb., Schott, Knapp, Tittmann (Leipsic, 1831), Theile, Kuinœl, place the comma after *ἔρημον*.

[e] "he ate;" *ἔφαγεν*. Tyndale, Cranmer, Thomson, Wesley, Wakef., Kend., Sharpe. M., Scarlett, Penn, Norton. "Did eat" was first employed in the Geneva. "Did" is superfluous; there being no emphasis which requires its use.

[f] "he was afterwards hungry;" *ὕστερον ἐπείνασε*. M., Kend., Gray (note on Angus). The phraseology of the E. V. (taken from Tyndale's "he afterwards hungered") is obsolete.

[g] "If thou art;" *Εἰ—εἶ*. Kendrick, M., Angus, Thomson, Scarlett, Penn, Webster (Bible with amendments of the language, 1833). The present usage of our language, in constructions like this, agrees with that of the Greek in using the indicative mood of the verb. In other words, a *conditional* action or state, belonging to the present time, should be expressed, not by the subjunctive, but by the indicative. So the G. Fr. and S. Fr., "Si tu es;" De Sacy, "Si vous êtes." The indicative is the appropriate rendering in the Latin, as may be seen in the Vulg., Mont., Eras., Beza, Castal., and Schott.

[h] "to become;" *ἵνα γένηται*. Thom., Wakef., Scarlett, Penn, G. and A. Camp., M., Norton. The infinitive here is employed by later translators, as concise and in harmony with our present *usus loquendi*. "To become" is obviously the proper signification of the verb, like the Latin "fio." So Vulg., Eras., Beza "fiat;" Schott, "fieri." Kühner, § 329, Rem. 5. Rob., Lex. (*ὅτι*, 1. 3.)

KING JAMES' VERSION.

saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will, I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If

GREEK TEXT.

Γέγραπται, Ὅτι οὐκ ἐπ' ἄρτῳ
μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ'
ἐπὶ πάντὶ ῥήματι Θεοῦ. 5 Καὶ
ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς
ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας
τὰς βασιλείας τῆς οἰκουμένης ἐν
στιγμῇ χρόνου· 6 καὶ εἶπεν αὐτῷ
ὁ διάβολος, Σοὶ δώσω τὴν ἐξου-
σίαν ταύτην ἅπασαν καὶ τὴν
δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέ-
δοται, καὶ ᾧ ἐὰν θελω δίδωμι
αὐτήν· 7 σὺ οὖν ἐὰν προσκυνή-
σῃς ἐνώπιόν μου, ἔσται σου
πάντα. 8 Καὶ ἀποκριθεὶς αὐτῷ
εἶπεν ὁ Ἰησοῦς, Ὕπαγε ὀπίσω
μου, Σατανᾶ· γέγραπται γὰρ,
Προσκυνήσεις Κύριον τὸν Θεόν
σου, καὶ αὐτῷ μόνῳ λατρεύσεις.
9 Καὶ ἤγαγεν αὐτὸν εἰς Ἱερου-
σαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ
τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν

REVISED VERSION.

is written, [i]Man shall not live
[j]by bread alone, but by every
word of God. And the devil, 5
taking him up into a high
mountain, showed him all the
kingdoms of the world in a
moment of time. And the devil 6
said to him, All this [k]authority
will I give thee, and the glory of
them: for it is delivered to me,
and to whomsoever I will, I
give it. If, [l]then, thou wilt wor- 7
ship me, all shall be thine.
And Jesus answering, said to 8
him, [m]It is written, Thou shalt
worship the Lord thy God, and
him only shalt thou serve. And 9
he brought him to Jerusalem,
and set him on [n]the pinnacle of
the temple, and said to him,

[i] "That" has been omitted on the ground that ὅτι is a mere sign of quotation. Rob., Lex. (ὅτι.) It is dropped by Norton, Kend., Angus, Thom., Dick., Wakef., Scarlett, Sharpe, Camp., M. Ὅτι is not translated by Luther, De Wette, Iber.

[j] "by bread;" ἐπ' ἄρτῳ. I have retained the rendering of the E. V. with some hesitation. The usual force of ἐπὶ with a dative, "upon," or "on," seems to sanction this form "on bread"—"on every word." So Rob. (ἐπὶ) quotes this passage, and adds, "*to live upon*, i. e., to sustain or support life upon, quoted from Deut. 8 : 3, where Sept. for חָיָה עַל, etc." We have the same idiom, as we speak of "living on vegetables," "living on meat," etc. I suggest "on" as an alternative rendering of ἐπὶ before ἄρτῳ and πάντὶ ῥήματι. So Thelwall.

[k] "authority;" ἐξουσίαν. M., Dick. So (E. V.) Matt. 8 : 9; 21 : 23, 24, 27. Mark 1 : 22, 27; 11 : 28. Luke 4 : 36; 7 : 8. John 5 : 27. This word is properly distinguished from δύναμις, "power," in 1 Cor. 15 : 24, πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν, "all rule, and all authority, and power." Δύναμις properly signifies *inherent ability*, physical or intellectual. In Homer it is almost always applied to strength of body, often in later writers to force or strength of mind, to the power of things, to military forces, as especially constituting the might of rulers. Ἐξουσία (from ἔξεστι, *it is allowed, it is in one's power, it is possible*) signifies *power over persons or things, rule, dominion, the legal or moral right to do a thing, or to command it to be done.* By metonomy, it is sometimes applied to the magistracy or rulers. In a looser style of language, these words are sometimes used interchangeably. It is, however, desirable to keep their appropriate significations distinct. See Liddell, Bretsch., Rob.

[l] "then;" οὖν. M., Angus. S. Fr., G. Fr., and De Sacy, "donc;" Belg., "dan.;" Diodati and Ital., "dunque;" Dan., "nu" (*now*). This word is often used to denote "the mere *sequence* of one clause upon another, thus marking transition or continuation, *then, now, thereupon.*" Rob. (*in verbo.*) Liddell. Bretsch., "facit *transitum*, interdum potest verti: *tum, porro.*" Schott renders the word here by *quod si*, "if then."

[m] The words of the Text. Recept., Ὕπαγε ὀπίσω μου, Σατανᾶ—γὰρ, are rejected as spurious by Griesbach, Tisch., Knapp, Theile, Lachm., and bracketed by Tittmann. Kuinœl: "Plures optimæ notæ libri et versiones omittunt, nempe e Matt. IV. 10, in hunc locum translata sunt, unde ea ex ordine ejicienda esse rectissime judicarunt Grotius, Millius, Bengelius, Griesbachius, et alii." Schott says, "Ante γέγρ. vulgo: ὕπαγε ὀπίσω μου, σατανᾶ (ex Matt. 4 : 10) omissimus cum Griesb. et al. auctoritate codd. B. D. L. aliorumque minuss. verss. Pesch., Pers., Copt. (memph.), Sahidic Arm., Arab. (vatic.), Goth., Vulg., It., Sax., et patrum quorundam. Ib. Post γέγρ. vulgo: γάρ delendum cum Griesb., et al. præeuntibus iisdem fere testibus, que illud: ὕπαγε—σατανᾶ omittunt, aliisque (A. E. F. G. H. K. M. S. V.)" De Wette, Wakef., Wesley, Penn, A. Camp., and Sharpe omit these words in their versions.

[n] "on the pinnacle;" ἐπὶ τὸ πτερύγιον. Wakef., Penn, Sharpe. Belg., "op de tinne;" De Wette, "auf die Zinne;" S. Fr., "sur l'aile;" Iber., "sobre el vuelo pequeño;" Ital., "sulla sommità."

KING JAMES' VERSION.

thou be the Son of God, cast thyself down from hence.

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

GREEK TEXT.

αὐτῷ, Εἰ ὁ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· 10 γέγραπται γάρ, Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε· 11 καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. 12 Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι εἴρηται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. 13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

14 ΚΑΙ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς ἐδίδασκεν

REVISED VERSION.

[o]If thou art the Son of God, cast
thyself down from hence;[p] for 10
it is written, He shall give
his angels charge [q]concerning thee, to keep thee; and 11
[r]on their hands they shall bear
thee up, [s]lest thou dash thy foot
against a stone. And Jesus 12
answering, said to him, It is
said, Thou [t]shalt not try the
Lord, thy God. And the devil, 13
[u]having ended all the [v]trial,
departed from him for a season.
And Jesus returned in the power 14
of the Spirit into Galilee; and
[w]a report [x]concerning him
spread through [y]the whole [z]surrounding region. And he taught 15

The omission of the definite article in the E. V. (after Tyndale,) is entirely incorrect. Rob. quotes these words, and says, "*The* pinnacle of the temple, referring to the elevation of the middle portion of the triple portico or colonnade along the southern wall, which, at its eastern end, impended over the valley of the Kedron." Josephus, Antiq. 15 : 11. 5, *Εἰ τὶς ἀπ' ἄκρου τοῦ ταύτης τέγους ἄμφω συντιθεὶς τὰ βάθη διοπτεύοι, σκοτοδινιᾶν, οὐκ ἐξικουμένης τῆς ὄψεως εἰς ἀμέτρον τὸν βυθόν.*

o "If thou art." See v. 3, note.

p A semicolon is placed after "hence," in conformity with the punctuation of the Greek text. The connection of this sentence with that which follows it, is too close for the use of the *period*. The semicolon is used by Thom., Dick, Wakef., Sharpe, G. and A. Camp. So in the Latin of Beza, the semicolon follows "deorsum." Luther placed this point after "hinunter." S. Fr., "d'ici en bas; car—" Iber., "de aquí abajo; porque—" Diodati, "di quì; perciocchè—."

q "concerning thee;" *περὶ σοῦ*. Norton, Thomson, Wesley, Wakef., Scarlett, Penn, Campbell, Kend., Angus, M., Thelwall. As an alternative, the colloquial form "of thee."

r "on *their* hands;" *ἐπὶ χειρῶν*. Wakef., Penn, Sharpe, M. The Hebrew preposition עַל signifies "on" in Ps. 91 : 12, from which this quotation is made עַל־כַּפַּיִם. Sept., *ἐπὶ χειρῶν*. The inaccurate rendering "in *their* hands" was derived from the Vulgate, "in manibus." So (E. V.) v. 9, "on (*ἐπὶ*) a (the) pinnacle." Matt. 5 : 15, 39; 10 : 34. Luke 1 : 65; 5 : 12, etc.

s "lest;" *μήποτε*. Penn, Camp., M. In the usage of the later Greek writers the adverb *πότε* (*ever, at any time*) in this word lost its force, so that *μήποτε* had the same signification as *μή*. So Luke 14 : 8. 2 Timo. 2 : 25. Septuagint, Gen. 24 : 5; 27 : 12. Compare Gr. and E. V., Matt. 7 : 6; 13 : 29; 15 : 32; 25 : 9; 27 : 64. Luke 12 : 58; 14 : 8. Acts 28 : 27. Heb. 3 : 12; 4 : 1. The phrase "lest at any time" was first employed by Tyndale.

t "shalt not try;" *οὐκ ἐκπειράσεις*. Sharpe, Wakef., Thom. The noun "trial" is used by others. Camp., Dick., Norton, "shalt not make trial of," etc. See v. 2, note. There does not seem to be any distinction made by the N. Test. writers between *πειράζω* and *ἐκπειράζω*. In this usage they have followed the Sept., which uses either of these verbs as an equivalent for נִסָּה.

u "having ended;" *συντελέσας*. Wesley, Scarlett, Thelwall. The participial construction is also employed by Kend., and M. De Sacy, "ayant acheve;" Iber., "habiendo acabado."

v "trial." See v. 2, note.

w "a report;" *φήμη*. Penn, Wakef., Kend., Thomson. De Wette, "ein Ruf." The expression "a fame" does not harmonize with our *usus loquendi*. "Report" is preferable, also, if we regard accuracy. Rob., "common fame, *word, report*, rumor."

x "concerning him;" *περὶ αὐτοῦ*. Thom., Kend., Thelwall. Vulg., Mont., Eras., "de illo;" Beza, "de eo;" Belg., "van hem;" De Wette, von ihm;" Iber., "de él;" Diodati, "di esso." Rob. (*περὶ, cum genit.*).

y "the whole;" *ὅλης τῆς*. Angus, Camp., M., Thel. Rob. (*ὅλος*.) Liddell, "the whole;" Belg., "het gaheele;" De Wette, "die ganze;" S. Fr., "toute;" Iber., "todo." This word should be distinguished in rendering, from *πᾶς*.

z "surrounding region;" *περιχώρου*. Kendrick. Belgic, "omliggende land;" De Wette, "umliegende Gegend;" G. Fr.,

KING JAMES' VERSION.

15 And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recover-

GREEK TEXT.

ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων. 16 καὶ ἦλθεν εἰς τὴν Ναζαρὲτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. 17 καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον οὗ ἦν γεγραμμένον, Πνεῦμα Κυρίου ἐπ' ἐμέ· 18 οὗ ἕνεκεν ἔχρισέ με· εὐαγγελίζεσθαι πτωχοῖς ἀπέσταλκέ με, ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν· κηρύξαι αἰμαλώτοις ἄφεσιν, καὶ

REVISED VERSION.

in their synagogues, [a]being praised [b]by all. And he came to 16
Nazareth, where he [c]was brought
up; and, [d]according to his
custom, he went into the synagogue on the sabbath-day, and
stood up [e]to read. And there 17
was delivered to him the book
of [f]Isaiah, the prophet; and,
[g]unrolling the book, he found
the place where it was written,
The Spirit of the Lord *is* on me, 18
because he hath anointed me
[h]to preach good news to the
poor; he hath sent me to heal
the broken-hearted, [i]to proclaim
deliverance to the captives, and

"le pays d'alentour;" S. Fr., "la contrée d'alentour;" Bretsch., (*in verbo*), "regi circumjaciens." "Round about" is tautological. The verb περιχωρέω signifies *to go round*. Alternative rendering, "the region around," as Penn.

[a] "being praised;" δοξαζόμενος. Kend. Belg., "wierd—geprezen;" De Wette, "gepriesen." This word is rendered "applauded" by Scarlett and M. Thomson, "with universal applause." Although "applaud" presents the thought, it is not more exact than "praise," and the latter has the advantage of being a biblical word, and one that is more familiar to common readers. S. Fr., "étant honoré;" Diodati, "essendo onorato;" Castal., "celebrabatur;" Rob. (*in verbo*), "*to honor, to glory*, i.e., to ascribe honor or glory to any one, *to praise, to laud, to magnify*." Tynd., Cran., and Geneva use the synonym "commended."

[b] "by all;" ὑπὸ πάντων. Penn, Kend., Wakef., Sharpe, Angus, M. The preposition "of," with an objective case, as *instrumental*, is no longer in use.

[c] "was brought up;" ἦν τεθραμμένος. Norton, Kendrick, Wesley, M., Rheims. Belg., "opgevoed was;" Luther and De Wette, "erzogen war." Heb. N. Test., הָיָה אָמוּן. The imperfect tense is employed by Tyndale, Cranmer, and Genevan. So v. 17 the E. V. renders ἦν γεγραμμένον "it was written."

[d] "according to his custom;" κατὰ τὸ εἰωθὸς αὐτῷ. So Rob. (*in loco*, ἔθω), Thom., Penn, Scarlett. Vulg., Erasmus, "secundum consuetudinem suam;" Belg., "na zijne gewoonte;" Luther and De Wette, "nach seiner Gewohnheit;" Dan., "efter sin Södvane." As the participle εἰωθὸς is used for the substantive (κατὰ τὸ ἔθος, Luke 1 : 9), the literal rendering is preferred for exactness and simplicity.

[e] "to read." The use of "for," before the infinitive, is obsolete and ungrammatical. In this instance, it is omitted by Norton, Thom., Wesley, Penn, Wakef., Sharpe, Scarlett, Camp., Kend., Angus, M.

[f] "of Isaiah, the prophet;" Ἡσαΐο τοῦ προφήτου. Norton, Kend., Wakef., M., Thelw. Vulg., Mont., Eras., Beza, "Esaiæ prophetæ;" Schott, Kuinœl, "Isaiæ vatis;" De Wette, "Jesaja's, des Propheten;" S. Fr., d'Esaïe le prophète;" Iber., "de Isaías el profeta." The Greek order should be retained, as τοῦ προφήτου is the defining term, distinguishing the author of "the book" from other men, who might bear the same name. So Syr., ܕܐܫܥܝܐ ܢܒܝܐ. Heb. N. T., יְשַׁעְיָהוּ הַנָּבִיא.

[g] "unrolling;" ἀναπτύξας. Norton, Kend., M. Dickinson, "having unrolled;" Vulg., "ut revolvit." Kuinœl, "*libro evoluto, explicato:* ἀναπτύσσειν est *evolvere, explicare* ea, quæ sunt convoluta, ut oppositum πτύσσειν v. 20, est *complicare convolvere;* ἀναπτύσσειν de libro evoluto legitur quoque 2 Regg. 19 : 14—Libri autem Hebræorum erant volumina, illigabantur duobus baculis teretibus, qui capulos habebant, quos manu tenens qui legebat, convolvere poterat atque evolvere librum prout opus erat."

[h] "to preach good news;" εὐαγγελίζεσθαι. Norton, "glad news;" Dickinson, "to publish good news;" Penn, Sharpe, "to preach good tidings;" Wakef., "to preach glad tidings;" Scarlett, Campbell, "*to publish* glad tidings;" Castalio, "ad læta—nuncianda;" Schott, "ut—læta nuntiarem." In Isaiah 61 : 1, from which this quotation is made, the verb is לְבַשֵּׂר, Sept. εὐαγγελίσασθαι, Syr. ܠܡܣܒܪܘ. The radical idea, "*to bring good news, to announce* or *publish glad tidings* (Rob., Lex.), is indicated by this verb, as it is employed by the Evangelists. "Good news" is substituted for "gospel," as it presents the thought with greater clearness and force. "Tidings" is obsolete. De Wette, "frohe Botschaft zu bringen;" S. Fr., "pour annoncer la bonne nouvelle;" Iber., "á annunciar buenas nuevas;" Ital., "per annunziare la buona novella." Compare ch. 2 : 10.

[i] "to proclaim;" κηρύξαι. Norton, Kend., Thom., Wesley, Penn, Angus, Scarlett, M. Vulg., Mont., "prædicare;" Eras.,

KING JAMES' VERSION.

ing of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

GREEK TEXT.

τυφλοῖς ἀνάβλεψιν· ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει· [19] κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν. [20] Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. [21] Ἤρξατο δὲ λέγειν πρὸς αὐτούς, Ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν

REVISED VERSION.

[j]recovery of sight to the blind,
to set at liberty [k]the oppressed,
[kk]to proclaim the acceptable 19
year of the Lord. And [l]roll- 20
ing up the book, he gave *it*
again [m]to the officer, and sat
down. And the eyes of all in
the synagogue [n]were fixed on
him. And he began to say 21
to them, This day [o]is fulfilled
this scripture which is in your

Beza, "ut prædicem;" Schott, "ut prædicarem;" Rob. (Lex.), "*to proclaim;*" Bretsch., "*publice annuncio.*" The radical sense of the verb is most appropriate here. Liddell (*in verbo*), "*to call, make proclamation as a herald;*" Iber., "á proclamar." Heb. N. T., לִקְרֹא Syr., ܠܡܟܪܙܘ. Murdock., "to proclaim."

[j] "recovery of sight;" ἀνάβλεψιν. Thom., Wesley, Penn, Wakef., Scarlett, Camp., Angus, M. Liddell (*in verbo*), "*a seeing again, recovery of sight.*" Strictly speaking to recover sight implies that it was formerly possessed. Hence Kuinœl on Matt. 11 : 5, where the verb ἀναβλέπουσι occurs, renders it "cœci visum recipiunt." So E. V., "the blind receive their sight." On John 9 : 11 (ἀνέβλεψα, E. V., "I received sight"), Kuinœl remarks: "Cum homo ille a nativitate cæcus fuisse dicatur, ἀνέβλεψα vim habet verbi simplicis ἔβλεψα quod ipsum verbum v. 7, et 21, legitur." On this passage, Bloomfield remarks: "The term may, indeed, seem rather to denote the *recovery* of sight. But it admits of the present sense, i. e., 'I received my sight,' since ἀνὰ is often used for ἄνω, *upward*, and, consequently, may mean to *look up;* the peculiar faculty of the human race."

Prona cùm spectant animalia cætera terram;
Os homini sublime dedit: cœlum tueri
Jussit, et erectos ad sidera tollere vultus.—Ovid, Met. 1 : 84.

The verb ἀναβλέπω has sometimes the sense of *looking at*, as in Cyrop. 1, 4, §12, Οὐδ' ἀναβλέπειν πρὸς τὸν πάππον ἐκ τοῦ ἴσου ἔτι δύναμαι. In view of what has been said, the alternative rendering is suggested, "receiving of sight to the blind," or, more concisely (with Vulg. and Eras., "*cæcis visum*"), "sight to the blind." So De Wette, "den Blinden das Gesicht;" Iber., "la reception de la vista para los ciegos;" Span., "á los ciegos vista;" Belg., "den blinden het gezichte." Syr., ܠܥܘܝܪ̈ܐ ܚܙܝܐ. Heb. N. Test., לִפְקוֹחַ עֵינֵי עִוְרִים.

[k] "the oppressed;" τεθραυσμένους. Norton, Dick., Camp., Kend., Angus, M. Castalio, "calamitosos;" De Wette, "die Gedrückten;" S. Fr., "qui tout foulés;" Iber., "los oprimidos;" Rob. (Lex.), "*oppressed.*" Bretsch.: "*Τεθραυσμένοι*, bello confecti, i. e., victi, oppressi, captivi; semel Luke 4 : 19, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, victos captivos liberos demittere, eas vindicare in libertatem; in Hebr. enim Jes. 58 : 6, leguntur, שַׁלַּח רְצוּצִים חָפְשִׁים." Kuinœl (*in loco*), Deut. 28 : 33, "legitur ἔσῃ ἀδικούμενος καὶ τεθραυσμένος, *oppressi et vexati eritis* (E. V., 'thou shalt be only oppressed and crushed always'). Itaque τεθραυμένοι h. l. sunt *calamitosi, oppressi*, non ut alii volunt, *vulnerati* scl. compedibus vincti."

[kk] "to proclaim." See note i.

[l] "rolling up;" πτύξας. See v. 17, note. Norton, Kend., Thom., "had rolled up."

[m] "to the officer;" τῷ ὑπηρέτῃ. Norton, Wakef., M. This is the most usual rendering in the E. V. "Minister" tends to mislead the common reader, who has the idea "minister of the word," or preacher called up in his mind, by that term. It is not equivalent to ἀρχισυνάγωγος, "the ruler" or "chief director" of the synagogue, but probably indicates the officer termed by the Jews חַזַּן הַכְּנֶסֶת, who had the charge of the sacred books. Kuinœl and Bloomfield (*in loco*).

[n] "were fixed;" ἦσαν ἀτενίζοντες. Camp., Penn, Thomson, Scarlett. This expression conforms to present usage. It is equally exact with "fastened," more euphonous, and more easily enunciated.

[o] "is fulfilled this scripture, *which is* in your ears;" πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. Penn. By the position of "fulfilled," immediately before the sentence "in your ears," the common reader is misled as to the sense of the passage. The thought is, that the declaration of Isaiah which *they had just heard*, in reference to the Messiah, was fulfilled. Kuinœl: "*Hodie illud oraculum eventum habet, vobis audientibus*, i. e., hoc quo modo legi, impleri hodie videtis, me audientes, hodie eventu comprobatur, quod ibi propheta dixit." This thought is presented with different degrees of *literality* in the following versions:—Camp., "the scripture, which ye have just now heard, is fulfilled;" Thom., "there is an accomplishment of this scripture, which you have just heard;" Belg., "is deze Schrift in uwe ooren vervuld;" S. Fr., "cette écriture est accomplie, vous l'entendant;" De Sacy, "cette écriture, que vous venez d'entendre est accomplie;" Iber., "se ha cumplido esta Escritura, oyen do [lo] vosotros;" Syriac, ܐܫܬܠܡ ܟܬܒܐ ܗܢܐ ܕܒܐܕܢܝܟܘܢ (Junius, "completa est scriptura hæc quæ est in auribus vestris"). Bloomfield (N. T.) remarks on this passage: "It is better with the Syriac, Bengel, De Dieu, and Campbell to render, 'which ye have just heard,' literally, 'which is now in your ears.' This, however, involves so harsh a catachresis, that we must suppose an ellipsis of ἣ." In his Analecta he paraphrases the passage: "That which I have

KING JAMES' VERSION.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven

GREEK TEXT.

ὑμῶν. 22 Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; 23 Καὶ εἶπε πρὸς αὐτοὺς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρὲ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναοὺμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.

24 Εἶπε δὲ, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. 25 ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἐλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐ-

REVISED VERSION.

ears. And all [p]bore testimony 22
to him, and wondered at the
gracious words [q]which came out
of his mouth. And they said,
Is not this [r]the son of Joseph?
And he said to them, Ye will 23
surely say to me this proverb,
Physician, heal thyself: whatever we have heard done in
Capernaum, do [s]here, also, in
thy country. And he said, 24
[t]Truly I say to you, no prophet
is [u]acceptable in [v]his own country. But I tell you of a truth, 25
many widows were in Israel in
the days of Elijah, when the

just now read, ye see this day fulfilled by the event." Penn says, "This phrase is equivalent to 'which you have *just heard;*' and appears to be an example of what Hoogeven calls 'nova loquendi genus (in N. T.) pronomen αὐτὸς adhibens pro relativo ὅς (i. e., ἡ γραφὴ ἡ ἐν τοῖς ὠσὶν ὑμῶν (ἐστὶν).'" The rendering which I have adopted above, is literal, and yet it may be objected that there is a strong Hebraistic idiom in the language, I, therefore, suggest the following, which has been furnished by Campbell, "which you have just now heard."

[p] "bore testimony;" ἐμαρτύρουν. Wakefield, Scarlett, M. "Witness" is now used for the person who *gives testimony*, or testifies. In all cases in which "witness" occurs after "gives," or "bear," in the E. V., *testimony* should be its substitute.

[q] "which came out of;" τοῖς ἐκπορευομένοις ἐκ. Wakefield, Sharpe. S. Fr., "qui soutaient de sa bouche;" Iber., "que salian de su boca;" De Wette, "die aus seinem Munde gingen." In nearly every case, where a verb is compounded with a preposition, and followed by the same preposition, the force of the compounded verb is the same as the simple form. Hence ἐκπορευομένοις ἐκ = πορευομένοις ἐκ. If we retain "proceeded," then "proceeded from" would be the proper expression.

[r] "the son of Joseph?" ὁ υἱὸς Ἰωσήφ; Penn, Thom., Dick., Wakef., Scarlett, Kend., Thelwall, M. In most cases of similar construction, instead of the possessive case, the E. V. employs "of" with the objective, as "the son of David," rather than "David's son." A good reason for this practice is found in all cases, where the *hissing s* is followed by another *s*. Euphony demands attention in the Scriptures, as they are so frequently read audibly.

[s] "here, also." Thomson, Penn, Wakefield. This arrangement is grammatically exact, and more harmonious than that of the E. V., or rather of Tyndale, which it copies. In colloquial phraseology we say, "do it here, too," and this is good authority—

——"Usus
Quem penes arbitrium est et jus et norma loquendi."

[t] "Truly;" Ἀμήν. This is the Hebrew אָמֵן, which adverbially signifies, *truly, certainly*. Gesenius (Lex.) Rob. (Lex.): "Emphatically, at the beginning of a sentence, *truly, verily*. Comp. Luke 9 : 27, ἀληθῶς." "Verily" is out of use, except in quotations from the E. V. "Truly" is more intelligible to common readers than the anglicized Latin word "verily." This word has never been sanctioned by general use. "Truly" is uniformly substituted for it, in this Revision.

[u] "acceptable;" δεκτός. Wesley, Dick., Wakef., Scarlett, Angus, Norton, M. So (E. V.) v. 19. Philipp. 4 : 18. Hesych., δεκτός. ἀρεστός. Heid. (Lex.), "acceptus, gratus;" Belgic, "aangenaam;" Iber., "acépto." The word occurs in the Sept., Isa. 56 : 7, in this sense, αἱ θυσίαι αὐτῶν ἔσονται δεκταὶ ἐπὶ τὸ θυσιαστήριόν μου, where it is the equivalent of לְרָצוֹן. If we suppose that δεκτός ἐστιν (in the passage before us) is used for δέχεται—to bring out the thought—the rendering should be, "is well received."

[v] "his own." As the pronoun in Bagster's text is αὐτοῦ, this rendering does not harmonize with it, but should be simply "his." Still, as the rough aspirated αὑτοῦ stands in the text of Griesbach, Knapp, Theile, Tittmann, Schott, Kuinœl, Erasmus, Elzevir, Stephens (third Ed.), the rendering of the E. V. may be sustained. But with αὑτοῦ, the rendering would be plausible, because πατρὶς (adj.) signifies one's *native place, home*, etc., that city, country, or place, which is *one's own*. Still, in Matt. 13 : 54, we find εἰς πατρίδα αὑτοῦ in Griesbach, Knapp, Tittm., Scholz, Stephens, Elzevir, Erasmus, Theile.

KING JAMES' VERSION.

was shut up three years and six months, when great famine was throughout all the land:

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

GREEK TEXT.

ρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ,
ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶ-
σαν τὴν γῆν· 26 καὶ πρὸς οὐδε-
μίαν αὐτῶν ἐπέμφθη Ἐλίας, εἰ
μὴ εἰς Σάρεπτα τῆς Σιδῶνος
πρὸς γυναῖκα χήραν. 27 καὶ πολ-
λοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου
τοῦ προφήτου ἐν τῷ Ἰσραήλ·
καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ
μὴ Νεεμὰν ὁ Σύρος. 28 Καὶ
ἐπλήσθησαν πάντες θυμοῦ ἐν
τῇ συναγωγῇ, ἀκούοντες ταῦτα.

REVISED VERSION.

heaven was shut up three years
and six months, [w]so that there
was [x]a great famine [y]over all
the land: [z]and yet, [a]to no one 26
of them was Elijah sent [b]but
to [c]a widow-woman, [d]at Zare-
phath, *a city* of Zidon. And 27
many lepers were in Israel, [e]in
the time of Elishah, and yet,
[f]no one of them was healed
[g]but Naaman, the Syrian. And 28
[h]all in the synagogue, [i]hearing
[j]these words, were filled with

---

[w] "so that;" *ὡς*. Rob. (Lex., *in verbo*): "Before a clause expressing result, or consequence, *so, so as that, so that.*" So Norton, Thom., Penn, Wakef., Sharpe, Scarlett, Camp., Thelw., M. Here *ὡς* = *ὥστε*. Belgic, "zoodat;" S. Fr., "tellement que."

[x] "a great famine;" *λιμὸς μέγας*. Norton, Thom., Wesley, Dick., Wakef,. Sharpe, Scarlett, Camp., Kend., M. De Wette, "eine grosse Hungersnoth;" Dan., "en stor Hunger;" G. Fr. and S. Fr., "une grande famine;" Iber., "una grande hambre."

[y] "over all the land;" *ἐπὶ πᾶσαν τὴν γῆν*. Norton, Thom., Wakef., Sharpe, Angus, M. Belg., "over het geheele land;" De Wette, "über das ganze Land;" S. Fr., "sur toute la terre;" Ital., "sopra tutta la terra." The ordinary signification of *ἐπὶ* (*cum accus.*) is entirely appropriate here.

[z] "and yet;" *καὶ*. M. Castal., "et tamen;" De Sacy, "et néanmoins." This is an instance of the apparently *adversative* use of *καὶ*, where the thought is clear in itself without the aid of an adversative particle, as in Matt. 6 : 26, *ὅτι οὐ σπείρουσιν . . . καὶ ὁ πατὴρ ὑμῶν . . . τρέφει αὐτά·* 10 : 29, *οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται, κ. τ. λ.* Rob. (Lex., *καὶ*) remarks: "In all these passages the rendering *but* is admissible, but not necessary; in others, it would destroy the true sense."

[a] "to no one;" *πρὸς οὐδεμίαν*. Rob. (Lex., *in verbo*): "Absolutely as subst. *no one.*" This rendering, being exact, is preferred to the contracted form "none," euphonia gratià.

[b] "but;" *εἰ μὴ*. "*Save*" is obsolete. Scholefield remarks on this: "The mistake in the authorized translation is not an unnatural one, but the effect of it is most unfortunate. It introduces a direct blunder by making the passage state, that Elias was sent to none of the Israelite widows *except* to a Sidonian widow. And so of the lepers. Though the natural and common sense of *εἰ μὴ* is 'except,' it is not uncommonly used, as here proposed, in a sense not of limitation, but of exclusion." See *εἰ μὴ*, Rev. 21 : 27. There is really an ellipsis with *εἰ μη*, thus, *εἰ μὴ* (*ἐπέμφθη*) *εἰς Σάρεπτα*.

[c] "a widow-woman;" *γυναῖκα χήραν*. Penn, Sharpe. *Χήραν* is an adjective. Liddell (*χῆρος*). Bretsch.: "Proprie femin. adject. *χῆρος, α, ον* orbus [*χάω* vacuus sum], quare passim additur *γυνή*." Septuagint, *γύνὴ χήρα ἐγώ εἰμι*. Heb. N. Test., אִשָּׁה־אַלְמָנָה. Troll. (Gram., § 25, p. 46): "*Χήρα* is in fact a feminine adjective, which is used elliptically in Luke 2 : 37; 7 : 12. 1 Timo. 5 : 3. So in Latin C. Nepos, Præf., c. 4, 'femina vidua;' Terentius, Heaut., v. 1 : 80, 'viduæ mulieri.'" Bloomf.: "*Γυναῖκα χήραν* is not so much a *pleonasm* as a primitive *oratio plena*." In the arrangement of this sentence, I have followed Norton, Scarlett, Thom., Penn, Wakef., "to a widow-woman at Sarepta." The inverted, ungrammatical arrangement of the E. V. is a slavish *ad verbum* copy of the Vulgate, "in Sarepta Sidoniæ, ad mulierem viduam." With better taste G. Fr., "vers une femme veuve dans Sarepta de Sidon;" S. Fr., "vers une femme veuve à Sarepta de Sidon;" Iber., "à una muger viuda en Sarepta [ciudad] de Sidon;" Ital., "ad una vedova in Saretta di Sidone."

[d] "at Zarephath;" *εἰς Σάρεπτα*. The preposition is rendered "at" by Thom., Dick., Penn, Wakef., Scarlett. Beza, "ad;" Castalio, "ad Zarephtham;" Schott, "ad—Sareptam;" S. Fr., "à Sarepta." Compare Acts 20 : 16, *εἰς Ἱεροσόλυμα* (E. V., "at Jerusalem"), and 21 : 13. Matt. 21 : 1, *ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθφαγῆ* (E. V., "drew nigh unto Jerusalem, and were come to Bethphage.") "Zarephath" is according to the O. Test. orthography, 1 Kings 17 : 9. Obad. v. 20. Heb. N. Test., צָרְפַתָה.

[e] "in the time of Elishah;" *ἐπὶ Ἐλισσαίου*. I have retained the phraseology of the E. V., though "in the days of Elishah" (as in E. V., Mark 2 : 26, *ἐπὶ Ἀβιάθαρ*, "in the days of Abiathar") is suggested as an alternative rendering.

[f] "no one;" *οὐδεὶς*. See v. 26, note.

[g] "but;" *εἰ μὴ*. See v. 26, note.

[h] "all;" *πάντες*. Wakef., Kend., M., Angus, Wesley, Dick., Penn, Scarlett, Thelwall, M., Rheims. "They" is superfluous.

[i] "hearing;" *ἀκούοντες*. Thom., Wesley, Camp., M., Kend., Thelwall.

[j] "these words." Penn, M., "*words*." This supplement is adopted rather than "things," as the reference is obviously to the *words*, which Jesus had uttered. The use of a *neuter* for the

KING JAMES' VERSION.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill, (whereon their city was built,) that they might cast him down headlong.

30 But he, passing through the midst of them, went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: for his word was with power.

33 And in the synagogue there was a man which had a spirit of an unclean devil; and he cried out with a loud voice,

GREEK TEXT.

29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως τῆς ὀφρύος τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ᾠκοδόμητο, εἰς τὸ κατακρημνίσαι αὐτόν· 30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

31 ΚΑΙ κατῆλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι. 32 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. 33 Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ, 34 λέ-

REVISED VERSION.

wrath, and, [k]rising up, [l]they 29
drove him out of the city, and
led him to the brow [m]of the
mountain on which their city
was built, to cast him down
headlong; but he, passing 30
through the midst of them,
[n]went away. And he came 31
down to Capernaum, a city of
Galilee, and taught them [o]on
the sabbaths. And they were 32
astonished at his [p]teaching,[q]
for his word was [r]with authority.
And in the synagogue 33
there was a man, who had a
spirit of an unclean [s]demon;
and he cried out with a loud

masculine, where the adjective, or adjective pronoun stands alone, is common in the N. Test. Compare John 6 : 39; 17 : 2.

[k] "rising up;" ἀναστάντες. Thomson, Wesley, Scarlett, M. S. Fr., "s'étant levès."

[l] "they drove;" ἐξέβαλον. Thom., Camp., M., Rob. (Lex., *in verbo*, 1. b.) "Thrust" is too *specific*, as it necessarily implies "to push or crowd with violence," while "to drive" implies urging forward either by actual physical force applied to the object, or often by threats, commands, etc.

[m] "of the mountain;" τοῦ ὄρους. G. and A. Camp., Dick., Kend., M., Thelwall. So rendered in sixty-two cases out of sixty-five, in E. V. It should be uniformly represented by "mountain." Vulg., Mont., Eras., Beza, Castal., Kuinœl, "montis." "Hill" was employed by Tyndale, who was copied by the earlier English translators.

[n] "went away;" ἐπορεύετο. Thomson, Wesley, Scarlett, Camp., Kend. Rob. (Lex., *in verbo*), "*to pass on, to go away, to depart.*" In conformity with Bagster's text, as well as that of Griesbach, Tisch., Lachm., Knapp, Theile, Tittm., Scholz, Eras., Stephens (third Ed.), and Elzevir, a period is placed after ἐπορεύετο. This is the punctuation of Thom., Wesley, Campbell, Dick., Sharpe, Kend., Angus.

[o] "on the sabbaths;" ἐν τοῖς σάββασιν. Sharpe. "Days" is superfluous. As this plural sometimes occurs in cases where it is *singular* in signification (see Rob., Lex., σάββατον), the alternative rendering is suggested, "on the sabbath."

[p] "teaching;" διδαχῇ. Kendrick, Wesley, Sharpe, Angus, Wiclif. Iber., "su enseñanza." As διδαχή signifies both *the act of teaching*, and *that which is taught*, it has an exact equivalent in the English word "teaching." The anglicized Latin "doctrine," in present usage, only indicates *that which is taught, the instruction given.* Bretsch. (*in verbo*), "actus docendi, *institutio;* materia institutionis, '*doctrina* quum dogmata, tum præcepta.'" In classic usage, διδαχή seems to be used only as equivalent to δίδαξις.

[q] A *comma* is placed after "teaching," in conformity with the Greek text of Bagster, Tisch., Tittmann, Elzevir. So in the versions of Norton, Penn, Sharpe, Wesley. S. Fr., "sa doctrine, parce que—;" Iber., "enseñanza, porque."

[r] "with authority;" ἐν ἐξουσίᾳ. Geneva, Norton, Wesley, Dick., Wakef., Penn, Scarlett, Sharpe, Campbell. Mont., Beza, "auctoritate;" S. Fr., "avec autorité;" Iber., "con autoritad;" Diodati, "con autorità." So in the parallel, Mark 1 : 22, ἐξουσίαν, E. V., "authority," and Matt. 7 : 29; 8 : 9. Luke 4 : 36. See v. 6, note.

[s] "demon;" δαιμονίου. Thomson, Dick., Norton, Sharpe, Camp., Kend., Angus, Thelwall, M. S. Fr., "démon;" Iber., "demonio." Note on Revision of Mark: "There is no difference of *signification* between δαίμων and δαιμόνιον. These words are applied to a class of "unclean spirits, who are the servants of Satan. See Luke 8 : 29, 30. Matt. 9 : 34. Mark 3 : 22–26. Διάβολος, when it refers to spiritual existence, is applied in the *singular*, to Satan κατ' ἐξοχήν. There are many 'demons,' yet but one 'Devil.' As we have no single term, which is the equivalent of 'demon,' we are obliged *to transfer*, when we can not *translate.* See Campbell's Dissertations, VI., Part I., where these words are fully examined." I have employed "demon," wherever these words occur. These spirits seem to be the *fallen angels*, 2 Pet. 2 : 4, Jude 6, and are subject to Satan, Luke 11 : 15, Ἐν Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων—Matt. 25 : 41, τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. Vulgate, Beza, "dæmonium;" Schott, "dæmonii." Syr., ܫܐܕܐ. Heb. N. T., שֵׁד.

KING JAMES' VERSION.

34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

GREEK TEXT.

γων, ᵗἜα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. 35 *Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ. Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν.* 36 *καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες, Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται;* 37 *Καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.*

REVISED VERSION.

voice, saying, ᵗAh! what have 34
we to do with thee, ᵘJesus of
Nazareth, ᵛhast thou come to
destroy us? I know thee, who
thou art, the Holy One of
God. And Jesus rebuked him, 35
saying, ʷBe silent, and come
out of him. And the demon,
ˣthrowing him down in the
midst, came out of him, and
hurt him not. And ʸamaze- 36
ment came on all, and they
spoke ᶻto one another, saying,
What a word *is* this! for with
authority and power he com-
mandeth the unclean spirits,
and they come out. And ᵃa 37
rumor ᵇconcerning him ᶜspread
abroad into every place ᵈof the

ᵗ "Ah!" *Ἔα.* Kend., Dick., Camp., M., Wakef., Norton, and Scarlett, "Hah!" Beza, "Ah!" Castal. and Schott, "Heu!" De Wette, "Ha!" G. Fr. and S. Fr., "Ha!" Iber., "Ea!" Diodati, "Ahi!" Rob. (Lex.), "gener. *ah! aha!*" Bretsch.: "Particula exclamandi, quæ est vel admirantis, vel dolentis ah! vah! *eheu!* Habetur etiam in lingua hebraica, אֲהָהּ Jud. 6 : 22, coll. v. 33. Jer. 1 : 6. Joel 1 : 15." Heb N. Test., אֲהָהּ. The E. V. follows the Vulg., which renders this word by *sine*, as though it were the imperative (of *ἐάω*) *ἔαε.* It is probably *derived* from that imperative, but should not be *confounded* with it. A similar mistake occurs in Syr., ܫܒܘܩܝܢ "let me alone" (*sine me*).

ᵘ "*thou*," the supplement of the E. V. (copied from Tyndale), is omitted as superfluous. It is dropped by Thomson, Wesley, Wakef., Norton, Penn, Sharpe, Dick., Camp., Kendrick, Angus, Thelwall.

ᵛ "hast thou come;" *ἦλθες.* Norton, Dick. The use of the auxiliary "to be" with *intransitive verbs* is a violation of our idiom, though it is quite common in the E. V. It is a *Gallicism.* See Webster's Dict., Introd., p. lv. If allowable in any case, it is only where *ἥκω* occurs; this verb in the present having the sense of the perfect, so that we may say, "I am come," i. e., *I have come, I am here.* Even here in most cases "I have come" will express the thought; while the imperfect = to a pluperfect. Sophocles, Gr. Gram., p. 233. Lidd. (Lex.) Buttm., §137, note 7.

ʷ "Be silent;" *Φιμώθητι.* Thom., Norton, Penn, Scarlett, Camp., Kend., M. The phrase "to hold one's peace" is obsolete.

ˣ "throwing—down;" *ῥίψαν.* Kendrick, Wesley, M. The participial construction is retained by Thom., Scarlett, Mont., Beza, Schott.

ʸ "amazement came on all;" *ἐγένετο θάμβος ἐπὶ πάντας.* Wakef., Sharpe, "amazement came on them all;" Penn (following MS. B.), "fear came on them all;" Vulg, "factus est pavor in omnibus;" Eras., "factus est pavor super omnes;" Belg., "daar kwam een verbaasdheid ouer alle;" De Wette, "alle überfiel Staunen;" Iber., "les vino asombro á todos." The E. V. has made no distinction between the rendering of *ἐθαμβήθησαν πάντες* in the parallel, Mark 1 : 27 ("and they were all amazed"), and that of this passage, where the text is not the same. It fails, therefore, in *exactness.* See Rob. on *θάμβος.* The literal rendering is appropriate.

ᶻ "to one another;" *πρὸς ἀλλήλους.* Thomson, Norton, Scarlett, Sharpe, M. Rob., Liddell (*in verbo*). Bretsch., "*alius alium*, sæpissime ut Matt. 24 : 10. John 13 : 35. Acts 7 : 26, etc." So (E. V.) Mark 4 : 41; 9 : 50. Luke 2 : 15, etc. The arrangement "one to another" is obsolete.

ᵃ "a rumor;" *ἦχος.* Beza, Schott, "rumor;" Kuinœl, "*ἦχος*, h. l. *fama, rumor*, respondet Hebr. קוֹל, quod Symmach., Job 39 : 24, Ps. 17 : 14, expressio *ἦχος.*" Bengel, "*ἦχος, sonus*, vox propagata e voce. Rob. (*in verbo*), "*rumor.*" There is nothing in the text to authorize the use of the indefinite article "the." It is not employed by Wakefield, Penn, Thelwall, Sharpe, or Heb. N. Test. (שֵׁמַע).

ᵇ "concerning him;" *περὶ αὐτοῦ.* Angus, Thelwall. This is the ordinary rendering of *περὶ.* So (E. V.) Matt. 16 : 11. Mark 5 : 16. Luke 24 : 27. Acts 28 : 22. "His fame," which has been employed by some translators, is incorrect, as that would require *ἦχος αὐτοῦ*, thus Mark 1 : 28, *ἡ ἀκοὴ αὐτοῦ*, E. V., "his fame."

ᶜ "spread abroad;" *ἐξεπορεύετο.* So (E. V.) Mark 1 : 28. Norton and Scarlett, "spread;" Beza, "dimanavit;" Castalio, "dimanabat;" Greenf. (Lex., *in loco*), "to be spread abroad." A rigidly literal rendering, "went forth" (or abroad), is not according to the *idiom* of our language.

ᵈ "of the surrounding region;" *τῆς περιχώρου.* See ch. 4 : 14, note.

KING JAMES' VERSION.

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out and saying, Thou art Christ, the Son of God, And he, rebuking *them*, suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed, and went into a desert place; and the people sought him,

GREEK TEXT.

38 Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· ἡ πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.
39 καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.

40 Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεὶς ἐθεράπευσεν αὐτούς.
41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα, Ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.
42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐζήτουν αὐτὸν, καὶ ἦλθον

REVISED VERSION.

surrounding region. And, [e]ris- 38
ing up out of the synagogue,
[f]he entered into the house of
Simon. And [g]Simon's mother-
in-law was taken with a [h]vio-
lent fever; and they besought
him for her. And, [i]standing 39
over her, he rebuked the fever,
and it left her; and immedi-
ately she rose and ministered
to them. [j]And when the sun 40
was setting, all who had any
sick with [k]various diseases,
brought them to him, and he
laid his hands on [l]each one of
them, and healed them. And 41
demons, also, came out of many,
crying out, and saying, Thou
art [m]the Son of God. And he,
rebuking *them*, suffered them
not to speak: for they knew
that he was [n]the Anointed. And, 42
[o]day having come, he departed
and went into a desert place,
and [p]the crowds sought him,

[e] "rising up;" *ἀναστὰς*. Wesley, Penn, Thelwall, M. Iber., "habiendose levantado;" Span., "levantandose;" Diodati and Ital., "levatosi."

[f] "he entered;" *εἰσῆλθεν*. Wesley, Scarlett, Sharpe, Camp., Thelwall.

[g] "Simon's mother-in-law;" *ἡ πενθερὰ τοῦ Σίμωνος*. Thomson, Tyndale, Geneva, Cranmer. So (E. V.) Luke 12 : 53. Matt. 10 : 35. This compound term accords with present usage. For *conciseness* and easy *enunciation*, it should be employed uniformly as the equivalent of *πενθερὰ*. So the cognate masculine, *πενθερός*, is rendered "father-in-law" in (E. V.) John 18 : 13.

[h] "a violent fever;" *πυρετῷ μεγάλῳ*. Thom., Dick., Camp., Kend., Angus, M. Castal., Schott, "gravi febre;" De Wette, "mit einem heftigen Fieber;" Luther, "mit einem harten Fieber." *Μέγας* is *tropically* used to indicate extent of *force*, intensity, effect; hence *violent*, *vehement*. Rob. (Lex.)

[i] "standing;" *ἐπιστὰς*. Kend., Wesley, Scarlett, Norton, Dick., Camp., Thelwall, M. Diodati, "stando."

[j] "And;" *δὲ*. So (E. V.) in parallel, Mark 1 : 32. Penn, Norton, Sharpe, Kend.

[k] "various;" *ποικίλαις*. Kend., Penn, M., Robinson, (Lex.) "Divers" is obsolete.

[l] "each one;" *ἑνὶ ἑκάστῳ*. Translators have usually rendered these words by "every one," or "each." The above phrase is *literal*, and presents the thought with accuracy. Beza, Castalio, and Mont., "unicuique." Syr., ܠܟܠ ܚܕ ܚܕ. De Wette, "einem jeglichen;" Belg., "een jegelijk;" Iber., "cada uno."

[m] The reading of the Text. Recept., *ὁ Χριστὸς*, is canceled by Gr., Lachm., Tisch., Knapp, Theile, and bracketed by Tittmann. Schott remarks as follows: "Post *σὺ εἶ* vulgo add. *ὁ Χριστὸς*. Omissimus cum Griesb. et al. (ex glossemate prof.) præeuntibus sex codd. unc. verss. Copt. (Memph.), Arm., Arab. polygl., Vulg., Ital., nonnullis patris." Kuinœl: "Plures codd. et verss. *ὁ Χριστὸς* omittunt, nec dubito quin adscripserint illud grammatici, tanquam interpretamentum verborum *Υἱὸς τοῦ Θεοῦ*." The reading should be dropped as an interpolation.

[n] "The Anointed." See ch. 2 : 26, note.

[o] "day having come;" *γενομένης ἡμέρας*. Vulg., Montanus, "facta die;" Eras., "facto die;" Beza and Schott, "orta die." Having rendered *ὀψίας γενομένης* uniformly by "evening having come," the above expression is adopted as accurate. The following is an extract from the note on Mark 1 : 32 (*ὀψίας γενομένης*): "There is an *unnecessary variety* in rendering this phrase in the E. V." Other things being equal, *uniformity of rendering* is important.

[p] "the crowds;" *οἱ ὄχλοι*. See ch. 3 : 7, note. Kuinœl

KING JAMES' VERSION.

and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAP. V.

AND it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Genesaret,

2 And saw two ships standing

GREEK TEXT.

ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.
43 ὁ δὲ εἶπε πρὸς αὐτοὺς, Ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι.
44 Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

CHAP. V.

'ΕΓΕΝΕΤΟ δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ·
2 καὶ εἶδε δύο

REVISED VERSION.

and came to him, and [q]would have detained him, that he might not depart from them.
And he said to them, I must 43
preach the kingdom of God to other cities also, [r]because for this [s]I have been sent. And 44
he preached in the synagogues of Galilee.

CHAP. V.

AND it came to pass,[a] as the 1
crowd pressed on him to hear the word of God, [b]he himself [c]was standing by the lake of
[d]Gennesaret;[e] and [f]he saw two 2

makes the following remark on this word (note Luke 3 : 7): "Vocabulo *οἱ ὄχλοι* neutiquam significatur *omnis populus,* qui ad Johannem accesserat, ut eum docentem audiret, ab eoque baptizaretur, sed ut e Matth. l. c. apertissime patet; intelligendi sunt Pharisæi ac Sadducæi. Et satis constat *τοὺς ὄχλους* nonnunquam notari, *quosdam e turba, e populo,* ut John 7 : 20; 12 : 32 al. quo sensu etiam infra v. 10, flagitante orationis serie, hoc ipsum nomen capiendum est. Facile autem est intellectu, qui factum sit, ut in archetypo Lucæ commemorarentur *οἱ ὄχλοι* in Matthæi contra archetypo, Pharisæi et Sadducæi."

[q] "would have detained;" *κατεῖχον.* Penn, "would have withheld;" Norton, "would have prevented;" Wakef., "would have hindered;" De Wette, "wollte—zurückhalten." Stuart's Gram., § 136 (II.), note *b*, p. 218: "From the general nature of the imperfect, it is adapted to designate *action commenced, but not completed,* and often, as we might suppose, it is employed in this way; e. g., Matt. 3 : 14, *ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν,* forbade him, i. e., at first, but, afterwards, he yielded. So *ἐβουλόμην,* i. e., if it could have been so;" so Rom. 9 : 3, *I wished,* i. e., if it could have been so. To this may be added Acts 25 : 22, *ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι,* E. V., "I would, also, hear the man myself."

[r] "because;" *ὅτι.* Rob. (Lex., *in verbo*) II : 3, Scarlett, Camp. Vulg., Mont., "quia." In the parallel, Mark 1 : 38, the text is *εἰς τοῦτο γὰρ.* The particle *γὰρ* is properly rendered in the E. V. by "for." In this instance, *ὅτι* should not be confounded with the rendering of the former word.

[s] "I have been sent forth;" *ἀπέσταλμαι.* So the perfect is rendered by the same tense in the E. V., Luke 4 : 18, *ἀπέσταλκέ,* "he hath sent me" (not, "he sendeth me.") So Luke 7 : 20, *ἀπέσταλκεν ἡμᾶς* (E. V.), "hath sent us." There is no good reason for rendering the perfect in the passage before us by the present. In John 3 : 28, the phrase (E. V.) "I am sent" is represented by *ἀπεσταλμένος εἰμὶ.* John 5 : 36, *ὁ πατήρ με ἀπέσταλκε,* (E. V.), "the Father hath sent me." Wakefield and Sharpe, "I was sent;" Iber., "hi sido enviado;" Vulg., Mont., Eras., Beza, Schott, "missus sum." "Am I sent" was employed by Tyndale; he was copied by most of the Eng. translators, though without any *exigentia loci,* which demanded a departure from the usual force of the perfect.

[a] "That" (after "came to pass") is omitted as superfluous. So Thom., Wesley, Scarlett, Penn, Wakef., Sharpe, Norton, Thelwall, Tyndale, Geneva.

[b] "he himself (was standing);" *αὐτὸς (ἦν ἑστὼς).* Thelwall. This literal rendering is adopted on the ground, that the writer by the use of *αὐτὸς* intended to distinguish the position of Christ from that of the crowd. They had pressed onward, so that *he* was brought to the water's edge, and had no longer room to stand and address the people. Hence, he directly stepped on board the ship, and made the request noticed in the next verse. His position on the shore is indicated by *παρὰ τὴν λίμνην,* *literally* "beside the lake."

[c] "was standing;" *ἦν ἑστὼς.* Angus, Thomson, Scarlett, Sharpe, Dick., M., Thelwall. Syr., ܘܗܘ ܩܐܡ ܗܘܐ ("and he was standing").

[d] "Gennesaret." This word has become so fully naturalized in our language, that it is deemed preferable to the O. T. orthography, "Chinnereth," or "Chinneroth" (כִּנֶּרֶת, כִּנְּרוֹת). Gesen. remarks: "In the times of the N. T., this lake bore the name of גְּנֵסַר" ("Genesar.") Syr., ܓܢܝܣܪ.

[e] In conformity with the text, *a semicolon* is placed after Gennesaret. So the text of Griesb., Knapp, Tittmann, Elzevir, Stephens (third Edit.) The semicolon is used in S. Fr., Diodati, Beza.

[f] "he saw;" *εἶδε.* Thom., Penn, Wakef., Sharpe, Campbell, Thelwall. As a semicolon is placed after "Gennesaret," the pronoun must be expressed.

KING JAMES' VERSION.

by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

GREEK TEXT.

πλοῖα ἑστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἁλιεῖς ἀποβάντες ἀπ' αὐτῶν ἀπέπλυναν τὰ δίκτυα· 3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. 4 Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. 5 Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον. 6 Καὶ τοῦτο ποιήσαντες, συνέκλεισαν ἰχθύων πλῆθος πολύ· διεῤῥήγνυτο δὲ τὸ δίκτυον αὐ-

REVISED VERSION.

ships standing by the lake; but
the fishermen, [g]having gone out
of them, were washing [h]their
nets. And, [i]entering into one 3
of the ships, which was Simon's,
[j]he asked him [k]to put off a little
from the land. And he sat
down, and taught the crowds
out of the ship. And when [l]he 4
ceased speaking, he said to
Simon, [m]Put off into the deep,
and let down your nets for a
draught. And Simon, answer- 5
ing, said to him, Master, we
have toiled [n]through the whole
night, and taken nothing; [o]yet,
at thy word, I will let down the
net. And when they had done 6
this, they inclosed a great multitude of fishes;[p] and their
net [q]was breaking. And they 7

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[g] "having gone out;" ἀποβάντες. Thomson, M., Thelwall. Castalio, "digressi;" Schott, "degressi;" Span., "habiendo salido."

[h] "their nets:" τὰ δίκτυα. As this is a case, where the article is used with the force of a possessive pronoun, it is not necessary to *italicize* "their," inasmuch as it is not a supplement. Kühner, Gram., § 244. 4, "The article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person (equally true of a particular *thing*,) mentioned in the sentence. In such cases, the English uses the possessive pronoun." In cases, where the article has this force, there is no *emphasis;* otherwise, the pronoun is employed.

[i] "entering;" ἐμβὰς. Kend., Scarlett, Penn, Dick., M. The participial construction is adopted by Wesley, Norton, and Thel. Eras. and Beza, "ingressus;" S. Fr., "étant monté;" Span., "entrando;" Diodati, "essendo montato."

[j] "he asked;" ἠρώτησεν. Wakef., Sharpe, Norton, Angus, Thelwall. So E. V. This word occurs in N. Test. fifty-seven times. In thirty-five of these, it is rendered "ask," in E. V. "Prayed," in the sense of *earnest entreaty*, is too *intensive*, in this instance.

[k] "to put off;" ἐπαναγαγεῖν. Thom., Scarlett, Camp., M., Angus. Rob. (Lex.): "In N. Test. as a nautical term, to lead (a vessel) up or out upon *the sea, to put out.*" The thought is best exhibited by "put off," as that is the usual expression among men, who "do business in great waters." S. Fr., "de l'éloigner." The simple verb ἀνάγεσθαι is defined by Kuinœl (Luke 8 : 22): "Verbum nauticum, de iis proprium, qui solvunt e litore vel portu, et altum petunt." Ἐπὶ (in composition) here has the force of our English suffix "*ward.*" Bloomf. (*in loco.*)

[l] "he ceased;" ἐπαύσατο. Kendrick, Angus, Wesley, Penn, Rob. (Lex., *in verbo.*) Vulg., Mont., Eras., Beza, "cessavit;" S. Fr., "il eut cessé;" Iber., "cesó." As an alternative, the familiar expression, "when he had done speaking." So Thom., Scarlett, Wakef., Camp.

[m] "Put off;" ἐπανάγαγε. See v. 3, note on this word.

[n] "through the whole night;" δι' ὅλης τῆς νυκτὸς. Sharpe, Dick., "during the whole night." Thelwall. This rendering preserves the appropriate sense of διὰ, "through," and ὅλος, not "all," but the "whole." Liddell (Lex.) Schott, "per integram noctem;" Vulg., Mont., Eras., Beza, "per totam noctem;" Iber., "toda la noche."

[o] "yet;" δὲ. Penn, Kend.

[p] A *semicolon* is substituted for the *colon* of the E. V., after "fishes," on the ground, that the two members of the sentence are too closely connected to allow the former point. As the Greek colon is equivalent to either, the *construction* must guide us in punctuation. So Scarlett, Wakef., Penn, Sharpe. The S. Fr., Iber., and Diodati have a semicolon.

[q] "was breaking;" διεῤῥήγνυτο. Scarlett, Sharpe, Bloomf. (N. Test.), Trollope (N. Test.) Vulg. and Erasmus, "rumpebatur;" Beza, "dirumpebatur;" De Wette, "es zerriss [fast]." The ordinary signification of the imperfect, *continued action*, is appropriate. The *literal* rendering is preferred to another, which might present the *thought*, viz., "began to break." This last is found in several late versions, and is recommended by Kuinœl

KING JAMES' VERSION.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken.

10 And so *was* also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not: from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 And it came to pass, when

GREEK TEXT.

των, 7 καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. 8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ, λέγων, Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε. 9 Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ᾗ συνέλαβον· 10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. 11 Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.

12 ΚΑΙ ἐγένετο ἐν τῷ εἶναι

REVISED VERSION.

beckoned to their partners, who
were in the other ship, [r]to come
and help them. And they came,
and filled both ships, so that
they [s]were sinking. And when 8
Simon Peter saw it, he fell
down at Jesus' knees, saying,
Depart from me, for I am a sin-
ful man, O Lord. For [t]amaze- 9
ment seized him, and all who
were with him, at the draught
of fishes, which they had taken:
and so, also, [u]*it seized* James and 10
John the sons of Zebedee, who
were partners with Simon. And
Jesus said to Simon, Fear not,
[v]henceforth [w]thou wilt catch
men. And when they had 11
brought their ships to [x]the
land, [y]they left all, and follow-
ed him. And it came to pass, 12

"Si vere ruptum fuisset rete nihil piscium retinussent; ergo verti debent hæc verba: *rumpi incipiebat*, vel, *parum aberat quin rumperetur*—Ita quoque v. 7 extr. verba ὥστε βυθίζεσθαι αὐτὰ verti debent: *ut fere mergerentur, vel mergi inciperent.*"

[r] "to come;" ἐλθόντας. Thom., Wesley, Scarlett, Wakef., Penn, Sharpe, Norton, Camp., Kend., M., Thelwall.

[s] "were sinking;" βυθίζεσθαι. Thelwall, Bloomf. (N. Test.), Trollope (N. Test.) See note on διεῤῥήγνυτο, v. 6.

[t] "amazement seized;" θάμβος—περιέσχεν. Thom., Sharpe, Norton, Penn have "amazement." Mont., Beza, "stupor—occupaverat." Syriac, ܗܘܳܐ ܐܰܚܺܝܕ—ܬܶܗܪܳܐ ("stupor apprehendebat eum"). M., "had seized." See note on ch. 4 : 36. A more literal rendering than that of the E. V. is desirable. That revision seems to make no distinction between θάμβος and ἔκστασις. It is deemed best in this revision to render the first "amazement," and the latter "astonishment." The significations of the words in *Hellenistic* usage (or that of the latter Greek writers) seem to be confounded, though classic authors employed ἔκστασις to indicate the stronger emotion, as its cognate verb ἐξίστημι ("to be distracted," from *fear*, *rage*, etc.) shows.

[u] "*it seized.*" This supplement is introduced because θάμβος περιέσχεν is understood before Ἰάκωβον and Ἰωάννην, while the clause "at—taken" is so long, that the next member of the sentence becomes *obscure*, if the verb is not repeated. Common readers, regarding "James" and "John" as *nominatives*, can find no verb with which they are construed. As an illustration, I quote a late translator: "For astonishment seized him, and all that were with him, at the draught of fishes, which they had taken. And in like manner, also, James and John, the sons of Zebedee, who were partners with Simon." In this rendering, there is an obvious failure as to *perspicuity*.

[v] "henceforth;" ἀπὸ τοῦ νῦν. Thom., Wakefield, Norton, Camp. See ch. 1 : 48, note.

[w] "thou wilt catch;" ἔσῃ ζωγρῶν. Scarlett, "thou wilt be a captor." M. "Wilt" is employed here on the ground that the language is prophetic. *Literally*, "thou wilt be catching." Montanus, "eris capiens." Kuinœl: "Verba autem venandi et piscandi perquam frequenter ponuntur de iis, qui sibi vel aliis aliquem conciliant."

[x] "the land;" τὴν γῆν. Thelwall. The article is as properly retained here as in v. 3, where the E. V. rightly has "from the land," ἀπὸ τῆς γῆς. Compare v. 3 (ἀπὸ τῆς γῆς), or Mark 6 : 47. The noun in these cases is definite, as it stands contrasted with λίμνη.

[y] "they left;" ἀφέντες. Thomson, Wakef., Sharpe, Norton, Dick., Kend., Angus. In the parallels, Matt. 4 : 22 and Mark 1 : 20, ἀφέντες is rendered "they left" in the E. V. "To leave" is a common equivalent of this verb in the E. V.

KING JAMES' VERSION.

he was in a certain city, behold, a man full of leprosy: who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand and touched him, saying, I will: Be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and

GREEK TEXT.

αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ, λέγων, Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. 13 Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, εἰπὼν, Θέλω, καθαρίσθητι. Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. 14 καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς. 15 Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ·

REVISED VERSION.

when he was [z]in one of the
cities, behold, a man full of
leprosy, [a]seeing Jesus, fell on
his face, and besought him, saying, Lord, if thou wilt, [b]thou
canst cleanse me. And [c]he 13
stretched out his hand and
touched him, saying, I will, [d]Be
cleansed. And immediately the
leprosy departed from him.
And he charged him [e]to tell no 14
one; but go, show thyself to
the priest, and offer [f]on account
of thy cleansing, [g]as Moses
commanded, for a testimony to
them. But [h]the report [i]con- 15
cerning him [j]spread abroad [k]the

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[z] "in one of the cities;" *ἐν μιᾷ τῶν πόλεων.* Thom., Sharpe, Scarlett, Penn. Norton, "one of the towns." The rendering of the E. V. is copied from Tyndale, who followed Erasmus, "in quadam civitate." The language of the Vulgate is more exact, "in una civitatum." The miracle was wrought "in one of the cities" of Galilee. See Matt. 4 : 23, 24; 5 : 1; 8 : 1–5. If we regard the article *τῶν* as used with the force of a possessive (by a common idiom, Kühner, § 244), then the rendering "in one of their cities," that is, of the cities of the Galileans, would be accurate and perspicuous. So Wakef., Angus. Belg., "in eene dier steden" ("in one of those cities"); De Wette, "in einer der Städte;" S. Fr., "dans une de villes;" Iber., "en una de las ciudades;" Schott, "in una illarum urbium."

[a] "seeing;" *ἰδών.* Sharpe, Scarlett, Penn, Dick. S. Fr., "ayant vu." The relative "who" is superfluous.

[b] "thou canst cleanse;" *δύνασαί—καθαρίσαι.* Thomson, Scarlett, Camp., Dick. So (E. V.) Matt. 8 : 2; 9 : 15; 12 : 29; 16 : 3. As "to cleanse" presents the thought represented by the verb, it is preferable for the sake of conciseness and force. Rob. (Lex.)

[c] "he stretched out;" *ἐκτείνας.* Rob. (Lex., *in verbo.*) This word occurs fourteen times in the N. Test. In eleven instances, it is rendered by "stretch forth" in the E. V. So Wakefield, Thelwall, Norton, Angus, "stretched forth." Camp., Scarlett, Thom., and M. have the participial construction "stretching out."

[d] "Be cleansed;" *καθαρίσθητι.* Thom., Scarlett, "Be thou cleansed." See v. 12, note.

[e] "to no one;" *μηδενὶ.* Rob. (Lex., *in verbo*), Wakefield, Sharpe, Penn, Scarlett, Norton, Dick., Kend., Angus, Thelwall. De Wette, "niemandem;" Belg., "niemand;" Iber., "á nadie;" Diodati, "ad alcuno."

[f] "on account of thy cleansing;" *περὶ τοῦ καθαρισμοῦ σου.* "For thy cleansing" was taken from the Vulgate, "pro emendatione sua." The proper signification is given by Castalio, "ob tui purgationem." So S. Fr., "au sujet de ta purification;" Iber., "con respecto á tu limpia." Robinson (*περὶ, cum genit.*) remarks that this preposition is employed, when the genitive indicates the *ground, motion,* or *occasion* of the action. Readers often suppose that "for thy cleansing" means, that the offering was necessary to effect a *complete* cleansing, instead of serving as a notification, that a *perfect* cure had already taken place.

[g] "as;" *καθώς.* Wesley, Sharpe, Scarlett, Norton, Kend. "According" seems to add nothing to the ordinary force of "as," in this instance. The later Greek writers, in a multitude of cases, have used *καθὼς* ("even as," "just as") in place of *ὡς.*

[h] "the report;" *ὁ λόγος.* Wakef., Angus, Scarlett, Norton, Belg., "het geruchte." Rob. (Lex., *λόγος.*) As an alternative rendering the *literal* one, "the word." De Wette, "die Rede;" Dan., "Talen." Vulg., Eras., Mont., and Schott have *sermo,* in some of its inflections. We have familiar expressions which correspond with this rendering: "He brought word," "What is the word?"

[i] "concerning him;" *περὶ αὐτοῦ.* Angus, Thel. Norton, "concerning Jesus." See ch. 4 : 14, note. This is a frequent rendering of *περὶ* (*cum gen.*) in the E. V.

[j] "spread abroad;" *διήρχετο.* Sharpe, Kend., M. *Literally,* "went through," with an accusative (*τὴν χώραν,* "the region") understood. Wakefield, "was spreading abroad;" Penn, Norton, "spread." "Went abroad" with "report" for its nomination, would not be in harmony with our *usus loquendi.* This is true also of "fame," which was copied from the Genevan into the E. V.

[k] "the more;" *μᾶλλον.* Genevan, Wesley, Penn, Wiclif, Scarlett, Sharpe, Kend., M. There is nothing in the text to authorize the words "so much," which were introduced by Tyn-

KING JAMES' VERSION.

great multitudes came together to hear and to be healed by him of their infirmities.

16 And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

GREEK TEXT.

καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν· [16] αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

[17] Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. [18] καὶ ἰδού, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ· [19] καὶ

REVISED VERSION.

more; and great crowds came
together to hear, and to be
healed by him of their infirmi-
ties. And [l]he used to with- 16
draw into [m]solitary places, and
pray. And it came to pass 17
on [n]one of the days, as he was
teaching, that there were Phar-
isees and [o]teachers of the law
sitting by, who had come out
of every village of Galilee and
Judea, and [p]from Jerusalem;
and the power of the Lord was
present to heal them. And, 18
behold, men brought on a bed,
a man [q]who was palsied; and
[r]they were seeking to bring him
in, and lay *him* before him. And 19

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dale, probably as *a supplement*, though the early Eng. translators (except Cranmer) omitted to distinguish supplementary words by the *Italic* letter. Rob. (*μᾶλλον*): "Intens. *the more, the rather, much more.*" Rendered by "the more," (E. V.) Mark 14:31. John 5:18. Acts 5:14, etc.

[l] "And he used to withdraw;" *ἦν ὑποχωρῶν.* This periphrasis of the verb and participle indicates habitual action; having the force of the imperfect. Troll., Gram., p. 130, obs. 4. Kuinœl (*in loco*): "*Ἦν ὑποχωρῶν* pro *ὑπεχώρει, secedebat, se subducebat,* quo sensu hoc verbum etiam legitur." Wakefield, "he continued withdrawing himself;" Sharpe, "and he was withdrawn in the desert;" Norton, "he often withdrew;" Thom., "he constantly withdrew;" Iber., "él se retiraba."

[m] "solitary places;" *ἐν ταῖς ἐρήμοις.* The expression is full in the parallel, Mark 1:45, *ἐν ἐρήμοις τόποις,* where it is properly rendered "solitary places" in the E. V. "In the wilderness" (singular) was taken from the Vulg., "in desertum." More accurately Mont., Eras., Beza, "in desertis." Castalio, "in deserta loca." Kuinœl (*in loco*): "*Ἐν ταῖς ἐρήμοις* scl. *χώραις* pro *εἰς τὰς ἐρημοὺς,* in solitudinem."

[n] "on one of the days;" *ἐν μιᾷ τῶν ἡμηρῶν.* Sharpe, Thel., M. Penn and Scarlett, "on one of those days;" Vulg., Mont., "unâ dierum;" Schott, "aliquo dierum." Syr., ܚܕ—ܡܢ ܝܘ̈ܡܬܐ. Heb. N. Test., בְּאַחַד הַיָּמִים. The phrase "on one of the days" is literal, yet we have an expression which presents the thought more happily, in accordance with our idiom, "one day;" so that the passage would be, "and it came to pass, one day, as," etc. So Wakef., Thom., Norton. I suggest this as an alternative rendering.

[o] "teachers of the law;" *νομοδιδάσκαλοι.* So (E. V.) 1 Tim. 1:7. Penn, M., Sharpe, Wakef., Norton, Dick. Belg., "Leeraars der Wet;" De Wette, "Gesetzlehrer;" Iberian, "maestros de la lei;" Dan., "Lov-Lörere." Heb. N. Test., מְלַמְּדֵי הַתּוֹרָה. Syr., ܡܠܦ̈ܢܐ ܢܡܘܣܐ. The rendering, according to etymology, is exact, and it does not mislead the common reader, who understands "doctor of the law" to be a title which was *once* applied to those, who were learned in the Roman or Canon law, but is now conferred, as a compliment, by literary institutions.

[p] "*from.*" Wakef., M., Norton. Castalio, "ex Galilææ et Judææ vicis et ab Hierosolyma;" De Wette, "aus allen Dörfern von Galiläa und Judäa und aus Jerusalem;" S. Fr., "de toutes les bourgades de la Galilée, et de la Judée et de Jerusalem;" Iber., "de toda aldea de la Galilea." The insertion of *from* is necessary, on the ground that as (*ἐκ*) "from" stands before (*πάσης κώμης*) "every village," the English reader is led to supply that phrase before "Judea," and, finally, before "Jerusalem." The grammatical construction of our language obliges us to regard the writer as speaking of "every village of Jerusalem;" whereas he refers to those, who came out of the villages of Galilee, the villages of Judea, and from the city of Jerusalem.

[q] "who was palsied;" *ὃς ἦν παραλελυμένος.* Penn, Dick., Thelwall. Iber., "que estaba paralizado;" Castalio, "qui erat sideratus."

[r] "they were seeking;" *ἐζήτουν.* Thel. *Continuance of action* is indicated here by the imperfect. The next sentence shows that some time elapsed, before the carriers of the paralytic ascertained the impossibility of approaching the Saviour from the street-door; *μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον.*

The supplement of the E. V., "*means,*" (derived from Tyndale) is superfluous. Nothing corresponding to it is found in Thom.,

KING JAMES' VERSION.

19 And when they could not find by what *way* they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts?

GREEK TEXT.

μὴ εὑρόντες διὰ ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. 20 καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ, Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. 21 Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ μόνος ὁ Θεός; 22 Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπε πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις

REVISED VERSION.

when they could not find
[s]*through* what *way* they might
bring him in, [ss]on account of
the crowd, they went upon the
housetop, and let him down
through the tiling [t]with the
little bed, into the midst, before
Jesus. And when he saw their 20
faith, he said, [u]Man, thy sins
are forgiven thee. And the 21
scribes and the Pharisees began
to reason, saying, Who is this,
that [v]uttereth revilings? Who
can forgive sins, [w]except God
[x]only? But when Jesus perceiv- 22
ed their thoughts, he, answering,
said to them, [y]Why [z]do ye reason

Wesley, Penn, Scarlett, Sharpe, Wakefield, Norton, Dickinson, Camp., Kend., Thelwall, M., Vulg., Mont., Eras., Beza, Castalio, Schott, Belg., Luther, De Wette, Iber., Diodati, or Dan.

[s] "*through* what;" ποίας. "Through" is italicized, as διὰ of the Textus Receptus is canceled by Griesbach, Tisch., Theile, Lachm., Scholz, Bloomf.

[ss] "on account of;" διὰ (*cum accus.*). Rob. (Lex.), Kend., Norton, Dick., Thelwall. "Because of" is obsolete.

[t] "with the little bed;" σὺν τῷ κλινιδίῳ. Camp. G. Fr. and S. Fr., "le petit lit." Rob. (Lex.). Bretsch. (Lex.): "*Κλινίδιον*, diminutiv, a κλίνη, lectulus, i. q. κλινάριον, Luc. 5 : 19, 24." Liddell: "Diminutive from κλίνη." The article on which the paralytic lay, is termed κράββατον, "couch," in the parallel, Mark 2 : 4. At the commencement of the present narrative, Luke first uses the *generic* term κλίνη, "bed." It is deemed best to follow the text exactly, and employ "little bed" as the equivalent of the noun. The article receives its usual rendering. There is no necessity for supposing it should be rendered by a possessive, in this instance. The article is retained by Wakef., Belg., De Wette, Diodati.

[u] The reading of the Textus Receptus, αὐτῷ, is canceled by Griesbach, Lachmann, Tischendorf, Knapp, Theile. Schott says: "Vulgo post εἶπεν add. αὐτῷ retinuit Scholz, deleverunt Griesb. aliique tanquam glossema, quum in aliquot codd. (B. L.) desideretur itemque in Vss. Pers. (Whel.) et Vulg. apud alios obveniat τῷ παραλυτικῷ, sive τῷ ἀνθρώπῳ omisso seq. ἄνθρωπε." It is highly probable that αὐτῷ is spurious.

[v] "uttereth revilings?" λαλεῖ βλασφημίας; Dan., "taler (Guds-)Bespottelser?" De Wette, "Lästerungen redet?" Belg., "lasteringe spreekt?" The verb "to utter" often occurs in the E. V., Ps. 94 : 4. Prov. 23 : 33. Matt. 13 : 35. 1 Cor. 14 : 9. Our idiom demands this rather than "to speak," before a complement like "revilings." Rob. remarks that the sense of λαλέω is often modified by adjuncts. In a note on Mark 2 : 7, the following reason has been offered for *translating*, rather than *transferring* βλασφημίας. "This word and its cognate verb have acquired, in modern usage, a sense different from that which was attached to them by the N. Test. writers. Hence, both should be translated. In ecclesiastical parlance, 'blasphemy' has been made to comprehend all kinds of *verbal* irreverence toward God or his truth, such as wrong opinions clothed in words, mistaken views and interpretations of the Scriptures. It has been used as a convenient weapon by angry *polemics*. The *ecclesiastical* definition of 'blasphemy' is given by Linwood (quoted by N. Webster) thus: '*Blasphemy* is an injury offered to God, by denying that which is due and belonging to him, or attributing to him that which is not agreeable to his nature..'" See Rob. on this word, and Campbell's Dissertations to his Translation of the Four Gospels. Hebrew N. Test., גִּדּוּפוֹת הַמְדַבֵּר. Syriac, ܡܡܠܠ ܓܘܕܦܐ ("speaketh reproaches").

[w] "except;" εἰ μὴ. Scarlett, Norton, Campbell, Rob. (Lex., εἰ μὴ.)

[x] "only;" μόνος. Wesley, Angus, M., Tyndale, Cranmer, Geneva, Rheims, Rob. (Lex., *in verbo*.) So ch. 4 : 8, αὐτῷ μόνῳ λατρεύσεις, (E. V.) "him only shalt thou serve." This adjective is sometimes *adverbially; solus*, i. e., non *alius*. Bretschneider, Liddell.

[y] "Why;" *Τί*. Thom., Wesley, Scarlett, Penn, Wakefield, Dick. So (E. V.) in parallel, Mark 2 : 8. The pronoun is neuter, and used as an adverb of interrogation. Rob. (Lex., *in verbo*, A. 2.) Iber., "porqué?"

[z] "do ye reason." This arrangement accords with the ordinary usage of our language. Both in conversation and writing,

KING JAMES' VERSION.

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

GREEK TEXT.

ὑμῶν; 23 τί ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἔγειραι καὶ περιπάτει; 24 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, εἶπε τῷ παραλελυμένῳ, Σοὶ λέγω, ἔγειραι, καὶ ἄρας τὸ κλινίδιόν σου, πορεύου εἰς τὸν οἶκόν σου. 25 Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν Θεόν. 26 καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν, καὶ ἐπλήσθησαν φόβου, λέγοντες, Ὅτι εἴδομεν παράδοξα σήμερον.

27 Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην, ὀνόματι Λευῒν, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολούθει μοι. 28 Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ.

REVISED VERSION.

in your hearts? Which is easier, 23
to say, Thy sins are forgiven
thee; or to say, [a]Rise and walk?
But that ye may know that the 24
Son of man hath [b]power on
earth to forgive sins, (he saith
to [c]the paralytic,) Rise, take up
thy [d]little bed, and go to thy
house. And immediately he 25
rose before them, and taking up
that on which he [e]had been
lying, he departed to his house,
glorifying God. And [f]astonish- 26
ment seized all, and they glori-
fied God, and were filled with
fear, saying, We have seen
strange things to-day. And 27
[g]after this he went forth and
saw [h]a tax-gatherer, named
Levi, sitting at the tax-office;
and he said to him, Follow me.
And he left all, [i]rose, and fol- 28

we now insert "do," in sentences of this kind. As an alternative, "why are you reasoning?" So Wakef.

[a] "Rise;" Ἔγειραι. "Up" is superfluous. So Wakefield, Thom., Wesley, Scarlett, Sharpe, Norton, Dick., Camp. "Rise" is adopted instead of "arise," from regard to present usage.

[b] "The rendering of the E. V., "power," has been retained, still it is not without some question whether "authority" would not be more exact. Compare Matt. 21 : 23, 24, 27; 28 : 18. Mark 1 : 22, ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν. See Luke 4 : 6, note, and Rob. (Lex.) It seems obvious, however, that in Hellenistic usage (as has been remarked in a former note, ch. 4 : 6), the logical distinction between δύναμις and ἐξουσία is often disregarded. Norton and Scarlett, "authority;" Schott, "auctoritatem." Compare John 5 : 27.

[c] "the paralytic;" τῷ παραλελυμένῳ. More exactly (though, perhaps, the change is not of any importance), "to him who was palsied." See v. 18, note. Penn, Dick., Camp., "to the palsied man."

[d] "little bed." See v. 19, note.

[e] "had been lying;" κατέκειτο. M. Schott, "discumbuerat." The imperfect has *sometimes* the sense of the pluperfect, as in Acts 4 : 13, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν. This usage is not limited to εἰμὶ, which has no pluperfect. Trol., Gram., p. 132. (5.) Crosby's Gram., §579. (ζ.) "He lay," being equivalent to "he was lying," implies *continuance* of condition, and is, therefore, inaccurate, as his recumbent posture ended *before* he took up the couch.

[f] "astonishment seized all;" ἔλαβεν ἅπαντας. See ch. 5 : 9, note. "Seized" is employed by Wakef., Penn, Sharpe, Norton, Angus. Vulg., Beza, "stupor apprehendit omnes;" Mont., "stupor cepit omnes;" Eras., "stupor corripuit omnes;" De Wette, "Staunen ergriff alle;" Diodati, "stupore occupò tutti;" Belg., "ontzetlinge heeft [haar] alle bevangen." The *force* of the text is brought out by this literal rendering. Thus Heb. N. Test., תִּמָּהוֹן אָחַז אֶת־כֻּלָּם. Syr., ܬܗܪܐ ܐܚܕ ܠܟܠܗܘܢ.

[g] "after this;" μετὰ ταῦτα. Thomson, Sharpe, Norton, Camp., Kend. In expressing general ideas, or those including a plurality of objects, the neuter plural is very commonly employed, as in Latin, when in English we, from necessity, use the singular; e. g., εἶπε ταῦτα, "he said this." Buttmann, Gram., §128. 1. Kühner, §241. Rem. 3: "The Greek very often uses the plurals ταῦτα, τάδε, to express the idea in its whole extent. In the English, these plurals are generally translated by the singular, as *this, that.*" The neuter plural refers to a single object, John 15 : 17, ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

[h] "a tax-gatherer;" τελώνην. Scarlett, Sharpe, Wakefield, Norton. See ch. 3 : 12, note.

[i] "rose;" ἀναστὰς. "Up," in the E. V., is superfluous. So

KING JAMES' VERSION.

29 And Levi made him a great feast in his own house; and there was a great company of publicans, and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering, said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

GREEK TEXT.

29 Καὶ ἐποίησε δοχὴν μεγάλην ὁ Λευῒς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολὺς, καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι.
30 καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες, Διατί μετὰ τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;
31 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτοὺς, Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.
32 οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ

REVISED VERSION.

lowed him. And Levi made a 29
great feast [i]for him [j]in his own
house; and there was a great
crowd of [k]tax-gatherers and of
others, [l]who reclined with them
at table. And [m]the scribes and 30
Pharisees among them murmured against his disciples, saying,
Why do ye eat and drink with
tax-gatherers and sinners? And 31
Jesus, answering, said to them,
[n]Those, who are well, [o]have no
need of a physician, but those,
who are sick. [p]I have not 32
come to call [q]*the* righteous, but

Thom., Wakef., Norton, Campbell, Dick., M. In the parallel (E. V.), Matt. 9 : 9, "up" is not employed. The usage of the E. V. seems entirely arbitrary as to *ἀνίστημι.* In about half the instances where it occurs, we have no qualifying adverb. *Conciseness* and *force* (other things being equal) favor the omission of "up."

[i] "for him;" *αὐτῷ.* This rendering and arrangement are demanded by perspicuity. Thom., Scarlett, Wakef., Norton, Penn.

[j] "in his own house;" *ἐν τῇ οἰκίᾳ αὐτοῦ.* The E. V. renders this passage as though *αὐτοῦ* had the spiritus asper (*αὑτοῦ*). It is quite possible that that copy of the Text. Recept., which the Revisers of 1611 employed, was thus pointed. There is a great want of uniformity in the printed Editions, where *αὐτοῦ* occurs in different passages in the N. Test. Thus Bagster, Erasmus, Lachmann, Tischendorf, Trollope, and Bloomf. have *αὐτοῦ* (*ejus*), while Elzevir, Mill (Polymircrian Ed.), Stephens (third Ed., by Wilson), Griesbach, Knapp, Theile, Tittmann have *αὑτοῦ* (*sua*). "His own" is retained on the authority of the Editions which have *αὑτοῦ,* as the ambiguity, which would result from "his," in this construction, is avoided. According to our idiom, "his," and "him" (which precedes it) would be referred to the same person, that is, Christ.

[k] "tax-gatherers." See ch. 3 : 12, note.

[l] "who reclined—at table;" *οἳ ἦσαν—κατακείμενοι.* Kend.—Sharpe, "who were lying at meat;" De Wette, "welche—bei Tische lagen;" Vulg., Mont., "qui—erant discumbentes;" Erasmus, Beza, Schott, "qui—accumbebant;" Iber., "que estaban—recostados [á la mesa];" Rob. (Lex., *in verbo*), "to recline at table;" Bretsch., "*de accumbentibus mensæ, accumbo.*" *Ἀνάκειμαι,* when it refers to the position at meals, has the same signification. These words are rendered uniformly in this Revision, as well as in that of Mark.

[m] "the scribes and the Pharisees among them;" *οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι.* M., Scholefield,—who makes this remark: "The scribes and Pharisees 'of them,' *or*, 'among them.' Not, as the common version expresses it, the scribes belonging to them; but these among them who were scribes and Pharisees." Kuinœl: "*Αὐτῶν* in nonnullis codd. et verss. deest, male ac perperam; nempe omiserunt hoc pronomen librarii, quoniam ignorabant, quo illud referendum esset. *Γραμματεῖς αὐτῶν* sunt, ut recte statuerunt *Lud. De Dieu, Grotius, Rosenmüllerus, Boltenius, Paulus,* alii, *legisperiti illius loci, legisperiti Capernaumitarum,* vel *Galilæorum,* ut Matt. 11 : 1." Campbell presents the thought accurately, though somewhat paraphrastically, thus, "the scribes and Pharisees of that place." The pronoun was employed, beyond a doubt, to distinguish these men from those of *the same class,* who resided at Jerusalem, and yet visited Galilee, when the Saviour went through its cities and villages, preaching the good news and working miracles, which excited attention at the capital. So during the ministry of John, John 1 : 19–24. See this chapter (5), v. 17.

[n] "Those, who are well;" *οἱ ὑγιαίνοντες.* Kend., M., Wakef., Penn, Dick. Rob. (Lex., *in l.*, *ὑγιαίνω*), "*οἱ ὑγιαίνοντες,* those well."

[o] "have no need;" *οὐ χρείαν ἔχουσιν.* So parallel (E. V.) Mark 2 : 17. Scarlett, Angus, Thelwall, M. Belg., "en hebben den Medicijnmeester niet van nooden;" S. Fr., "ce ne sont pas ceux qui sont en santé qui ont besoin de médecin;" Iber., "no han menester dé médico;" Diodati, "non han bisogno di medico." The parallels in Matt. (9 ; 12), Mark (2 : 17), and Luke (5 : 31) agree exactly in the phrase *οὐ χρείαν ἔχουσιν,* while the E. V. renders Mark *literally,* as above, but Matthew and Luke, "need not a physician." In this unnecessary diversity of rendering, Tyndale was copied. The Vulgate, with still less exactness, has three different translations of the sentence in question.

[p] "I have not come;" *οὐκ ἐλήλυθα.* Norton, Thel. While in the parallels (Matt. 9 : 13, and Mark 2 : 17) we have the aorist *ἦλθον,* "I came," the verb is here put in the second perf. act. It should be distinguished in rendering from *ἦλθον.* The ordinary force of the perfect is exact, and more in accordance with our usage, than the form which has been termed a perfect present, viz., "I am come." The E. V. copied Tyndale.

[q] "*the.*" As *δικαίους* is *anarthrous,* and an article is necessary before "righteous," when it stands absolutely, this article should

KING JAMES' VERSION.

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 And he spake also a parable unto them: No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

GREEK TEXT.

ἁμαρτωλοὺς εἰς μετάνοιαν. 33 Οἱ
δὲ εἶπον πρὸς αὐτὸν, Διατί οἱ
μαθηταὶ Ἰωάννου νηστεύουσι
πυκνὰ, καὶ δεήσεις ποιοῦνται,
ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ
δὲ σοὶ ἐσθίουσι καὶ πίνουσιν;
34 Ὁ δὲ εἶπε πρὸς αὐτοὺς, Μὴ
δύνασθε τοὺς υἱοὺς τοῦ νυμφῶ-
νος, ἐν ᾧ ὁ νυμφίος μετʼ αὐτῶν
ἐστι, ποιῆσαι νηστεύειν; 35 ἐλεύ-
σονται δὲ ἡμέραι, καὶ ὅταν ἀπαρ-
θῇ ἀπʼ αὐτῶν ὁ νυμφίος, τότε
νηστεύσουσιν ἐν ἐκείναις ταῖς
ἡμέραις. 36 Ἔλεγε δὲ καὶ παρα-
βολὴν πρὸς αὐτοὺς, Ὅτι οὐδεὶς
ἐπίβλημα ἱματίου καινοῦ ἐπιβάλ-
λει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ
μήγε, καὶ τὸ καινὸν σχίζει, καὶ
τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλη-
μα τὸ ἀπὸ τοῦ καινοῦ. 37 καὶ
οὐδεὶς βάλλει οἶνον νέον εἰς
ἀσκοὺς παλαιούς· εἰ δὲ μήγε,
ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς,
καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ

REVISED VERSION.

sinners to repentance. And 33
they said to him, Why do the
disciples of John fast often,
and [r]make prayers, and like-
wise *the disciples* of the Phari-
sees, but thine eat and drink?
And he said to them, Can ye 34
make [s]the sons of the bride-
chamber fast while the bride-
groom is with them? But the 35
days will come, when the bride-
groom [t]will be taken away from
them, and then [u]they will fast
in those days. And [v]he also 36
spoke a parable to them; [w]No
one putteth a piece of a new
garment on an old one, [x]else
[y]the new rendeth *it*, and [z]the
piece taken from the new,
agreeth not with the old. And 37
no one putteth new wine into
old bottles; else the new wine
will burst the bottles, and [a]be

be *italicized.* The *supplementary* article may be thrown off by using another supplement, thus "righteous *men.*" Nothing, however, would be effected, except a greater departure from the phraseology of the E. V., without real necessity.

[r] "make prayers;" δεήσεις ποιοῦνται. As this phrase does not harmonize with our *usus loquendi,* I suggest "pray" as an alternative rendering. So Wakef., Scarlett, Murdock.

[s] "the sons;" τοὺς υἱοὺς. Robinson (Lex.), Scarlett, Sharpe, Kend., Pechy (note on Angus' Manuscript Version), Thelwall, M. Vulg. and Mont., "filios;" Beza and Eras., "filii." Some late translators have paraphrased this passage by "companions." A literal rendering is preferred, for exactness. "Children" is too loose.

[t] "will be taken away;" ἀπαρθῇ. Where the language is that of *prediction,* "will" is the proper *auxiliary.* So Scarlett, Sharpe, Penn, Norton, Kend., M.

[u] "they will fast;" νηστεύσουσιν. This is the natural arrangement. It is that of Kend., Dick., M.,—Pechy and Q. (on the parallel, Mark 2 : 20), Scarlett, Penn, Camp., M. The auxiliary "will" is employed here on the principle mentioned in the last note. It is used by Kendrick, Scarlett, Wakef., Penn, Norton, Camp., Dick.

[v] "he also." This is the proper position of "also." M.

[w] "No one;" οὐδεὶς. Norton, Wakef. This word should be rendered *literally.* See ch. 1 : 61, note.

[x] "else;" εἰ δὲ μήγε. Robinson (Lex., *in loco,* γέ), Scarlett, Wesley, Sharpe, Kendrick. Alternate, "otherwise." Kuinœl, "alioque."

[y] "the new rendeth *it;*" τὸ καινὸν σχίζει. Scarlett, "the new tears it;" Kend., "the new teareth it." The object of the verb is expressed by the supplement *it,* representing ἱμάτιον παλαιόν. Beza, "illud novum findit *vetus.*" The passage is susceptible of another rendering, which makes τὸ καινὸν the object of σχίζει, thus, "he rendeth the new." So Wakef., Penn, Angus, M. This is deemed less accurate, than the above translation.

[z] "the piece taken from the new;" ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. Penn, Wakef., M., "the piece from the new." Ἀπὸ should have its usual force here ("from"), and ought not to be rendered like ἐκ, "out of." So Thelwall, Angus, M., Norton.

[a] "be spilt;" ἐκχυθήσεται. This form of the part. of "to spill" is preferred to "spilled," as harmonizing with the usual pronunciation, and being grammatically correct. The form occurs in 2 Sam. 14 : 14 (E. V.), "as water spilt on the ground."

KING JAMES' VERSION.

38 But new wine must be put into new bottles, and both are preserved.

39 No man also having drunk old *wine*, straightway desireth new: for he saith, The old is better.

CHAP. VI.

AND it came to pass on the second sabbath after the first, that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus answering them,

GREEK TEXT.

ἀσκοὶ ἀπολοῦνται· 38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον, καὶ ἀμφότεροι συντηροῦνται. 39 καὶ οὐδεὶς πιὼν παλαιὸν εὐθέως θέλει νέον· λέγει γὰρ, Ὁ παλαιὸς χρηστότερός ἐστιν.

CHAP. VI.

ἘΓΕΝΕΤΟ δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας, καὶ ἤσθιον, ψώχοντες ταῖς χερσί. 2 τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, Τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασι; 3 Καὶ ἀποκριθεὶς πρὸς

REVISED VERSION.

spilt, and the bottles [b]will be
ruined. But new wine must be 38
put into new bottles, and both
are preserved. And no one 39
having drunk old wine, [c]immediately desireth new; for he
saith, The old is better.

CHAP. VI.

AND it came to pass on [a]the 1
first sabbath after the second
day of the passover, that he went
[b]through the fields of grain;
and his disciples plucked the
ears of grain, and ate, rubbing
them in [c]their hands. And 2
some of the Pharisees said to
them, Why do ye that which it
is not lawful to do [d]on the sabbath? And Jesus, answering 3

[b] "will be ruined;" *ἀπολοῦνται*. Murd. Lidd. (*in verbo, ὄλλυμι*), "Mid. II., *to be undone, ruined;*" Bretsch. (*in verbo, ἀπόλλυμι*), "*corrumpor, destruor.*" This rendering corresponds with present usage. Though the preposition in composition with *ὄλλυμι* is often intensive, in other instances, it adds nothing to its force. In reference to this, Liddell says, "also, simply, *to fall into ruin, to be undone.*" Scarlett and Wakef., "will be destroyed;" Norton, "would be spoiled;" Camp., "be rendered useless."

[c] "immediately;" *εὐθέως*. Rendered uniformly in this Revision. So often in E. V. See Matt. 8 : 3; 14 : 31. Mark 1 : 31. Luke 5 ; 13. "Straightway" is obsolete.

[a] "the first sabbath after the second *day of the passover;*" *ἐν σαββάτῳ δευτεροπρώτῳ*. Scarlett, Dick., Kend., M.—Wesley and Angus, "the first sabbath after the second *day* of unleavened bread;" Schott, "sabbato primo post diem secundum *festi paschalis;*" De Wette, "an einem ersten Sabbath nach dem zweiten Tage des Passahs." Rob. (Lex., *in verbo*): "Probably, *the second-first sabbath*, as pr. n. for the first sabbath after the second day of unleavened bread connected with the passover." Bloomfield remarks that the only plausible interpretation of "this obscure expression," which has any semblance of truth, is that of Theoplylact and Euthymius among the ancients, and Scaliger, Lightfoot, Cassaubon, Whitby, Schleusner, Kuinœl, etc., of the moderns, namely, that the sense is the *first* sabbath *after the second day of unleavened bread;* namely, that on which the *wave-sheaf* was commanded to be offered up, and from which, and not the *first* day of the passover, the fifty days were to be reckoned to the pentecost. Hence, it is no wonder that all the sabbaths from the passover to the pentecost should have taken their appellation, *ἀπὸ τῆς δευτέρος τοῦ πάσχατος*. Kuinœl: "Sabbato primo post secundum diem Paschatos, hæc enim hujus vocis interpretatio, que Scaligerum auctorem habet, quem plurimi interpretes secuti sunt, reliquis interpretationibus omnino præferanda videtur, cum nitatur argumentis historicis." Should it be thought that the supplement "*day of the passover*" partakes too much of the character of *a commentary*, then this expression is suggested as a substitute, "on a sabbath *named* the second-first." In this case, the following marginal reading would be appropriate, "Probably, the first sabbath after the second day of the passover."

[b] "through the fields of grain;" *διὰ τῶν σπορίμων*. Kend.—Norton, "a field of grain." The following note by the Reviser, on the parallel, Mark 2 : 21, will explain the ground of this rendering. "The literal sense of this adjective is 'sown,' hence sometimes 'fit for sowing;'" *γῆ σπορίμα*, 'seed-land.' Like the Latin 'sata,' it is also used for the *crops* growing in the fields, *segetes*. Bretsch., '*agri consiti, segetes.*' Here it refers to the crops, the grain standing in the fields. As it is obviously *generic*, it is properly rendered by 'grain,' or 'fields of grain.' 'Grain' being the name of the edible portions of certain plants, which constitute the chief food of man and beast, as wheat, rye, barley, maize, and oats. See Webster on '*Grain.*'"

[c] "their hands;" *ταῖς χερσί*. The article is here used in the sense of the possessive pronoun. Crosby, Gram., § 482: "With substantives which are rendered definitive by the connection, the article has often the force of a *possessive.*" Hence, in such cases, it is not necessary to mark the possessive, in translation, as *a supplement*. Kühner, Gram., § 244. 4.

[d] "on the sabbath?" *ἐν τοῖς σάββασι;* So (E. V.) in the parallel, Mark 2 : 24. In the parallel, Matt. 12 : 2, the text is *ἐν σαββάτῳ* (E. V., "upon the sabbath-day.") "Days," in this place, is superfluous. In this Revision, "day" is used, in connection with "sabbath," only where *ἡμέρα* occurs in the text. The plural form *τὰ σάββατα* is most generally employed as a singular. Rob. (Lex.) Kuinœl, on Matt 12 : 1, says: "In plurali

KING JAMES' VERSION.

said, Have ye not read so much as this, what David did when himself was an hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue, and taught: and there was a man whose right hand was withered:

GREEK TEXT.

αὐτοὺς εἶπεν ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαβὶδ, ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; 4 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε, καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; 5 Καὶ ἔλεγεν αὐτοῖς, Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

6 Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ

REVISED VERSION.

them, said, [e]Have ye not read even that, which David did, when he [f]was hungry, and [g]those who were with him;
how he went into the house of 4
God, and [h]took and [i]ate the [j]show-bread, and gave also [k]to those with him, which it is not lawful [l]*for any* to eat except
the priests [m]only? And he 5
said to them, [n]The Son of man is Lord also of the sabbath.
And it came to pass also an 6
another sabbath, that he entered into the synagogue and taught: and [o]there was a man there whose right hand was

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τοῖς σάββασι nulla vis quærenda est, sed pluralis vim habet singularis, ut ap. Joseph., Antiq., III : 10, 1 *κατὰ δὲ ἑβδόμεν ἡμέραν, ἥτις σάββατα καλεῖται.* Etiam interpretes Alexandrini pro שַׁבָּת nunc *σάββατον,* ut Exod. 11 : 14 nunc *σάββατα,* ut Jerem. 17 : 21, 24, ponere solent." The above rendering is adopted by Wesley ("on the sabbath-day"), Wakefield, Norton, Campbell, Dick., Kend., Angus, M. Heb. N. Test., בְּיוֹם הַשַּׁבָּת. Syr., ܒܫܒܬܐ. De Wette, "am Sabbath;" S. Fr., "en un sabbat;" Iber., "in el dia de reposo." See Bretsch.

[e] "Have ye not read even this, which;" *Οὐδὲ τοῦτο ἀνέγνωτε, ὅ.* Gray (note on Angus). De Wette, "Habt ihr nicht einmal diess gelesen, was"—; Iber., "Ni aun aquello habeis leido que hizo David"—. Rob. (Lex., *οὐδέ*), "not even." This sentence may be more *concisely* rendered, "Have ye not read even what David," etc. Wesley, "Have ye not read even this, what," etc.

[f] "was hungry;" *ἐπείνασεν.* Sharpe, M., Kend. So most of the later English translators. "Was an hungered," introduced by Tyndale, has long been obsolete.

[g] "those who were;" *οἱ ὄντες.* Present usage demands "those who," rather than "they which," "they that," or, "they who." In the parallel, Mark 2 : 25, the text has simply *οἱ* (without *ὄντες*), hence, in the Revision, it was rendered "those" (with him, etc.). But, as in the passage here, the participle is *expressed,* the above rendering is adopted as exact. Several later translators overlook *ὄντες,* and render thus, "those with him." So Kend., Norton, M. The participle is rendered as a finite verb by Penn, Scarlett, Sharpe, Angus, Thelwall. De Wette, "die bei ihm waren;" S. Fr., "ceux qui étaient;" Iber., "los que con él estaban.

[h] "took;" *ἔλαβε.* There is no emphasis which demands the auxiliary "did." So Kend., Scarlett, Wesley, Sharpe, Wakef., Penn, Norton, Thelwall, M.

[i] "ate." As "did" is rejected from the preceding verb, this imperfect is a matter of course. See last note.

[j] "show-bread;" Wesley, Norton. This orthography harmonizes with the pronunciation, and corresponds with the verb from which "show" is derived. See Webster (Dict.), "Show-bread."

[k] "to those with him;" *τοῖς μετ' αὐτοῦ.* In the parallel, Mark 2 : 26, the participle occurs thus, *τοῖς σὺν αὐτῷ οὖσι.* Hence, in revising that book, the sentence was rendered, "to those who were with him." In this passage, as the participle is not expressed, the simple form, "to those with him," is adopted. See v. 3, note. So Kend., M. Mont., "his cum ipso."

[l] "*for any.*" Penn, "*for any one.*" Angus, Scarlett, M. Unless we change the order of the sentence, *this,* or a similar supplement is demanded for the sake of perspicuity. So Wesley and Pechy, in the parallel, Mark 2 : 26, where the text is the same. It has been suggested in the note on Mark 2 : 26, that this change in the order would render the supplement unnecessary, viz., "which none were allowed to eat except the priests." The introduction of the *supplement* is deemed preferable to a new arrangement of the words. The harshness of the phraseology in the E. V. requires an amendment here. Compare S. Fr., "quoiqu'il ne soit permis qu'aux seuls sacrificateurs d'en manger;" Iber., "que es licito comer sino á solos los sacerdotes."

[m] "only;" *μόνους.* See ch. 5 : 21, note. Thom., Penn, Angus, Wesley, Tyndale, Geneva, Cranmer, Wiclif, Rheims. De Wette, "sondern nur den Priestern;" Belg., "dan alleen den Priesteren."

[n] *Ὅτι,* before *κύριός,* is a mere sign indicating that the words of another are recited. It answers the purpose of our quotation marks. See Rob. (Lex., *in verbo*). The word is properly left untranslated by Scarlett, Wesley, Sharpe, Wakef., Penn, Norton, Camp., Kend., Angus, M., De Wette, Belg., S. Fr., Iber., Dan., Diodati.

[o] "there was a man there;" *ἦν ἐκεῖ ἄνθρωπος.* So the

KING JAMES' VERSION.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy *it?*

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

GREEK TEXT.

αὐτοῦ ἡ δεξιὰ ἦν ξηρά. 7 παρετήρουν δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει· ἵνα εὕρωσι κατηγορίαν αὐτοῦ. 8 αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, Ἔγειραι, καὶ στῆθι εἰς τὸ μέσον. Ὁ δὲ ἀναστὰς ἔστη. 9 Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς, Ἐπερωτήσω ὑμᾶς, τί ἔξεστι τοῖς σάββασιν, ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι ἢ ἀπολέσαι; 10 Καὶ περιβλεψάμενος πάντας αὐτούς, εἶπε τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου. Ὁ δὲ ἐποίησεν οὕτω. καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ

REVISED VERSION.

withered.[p] And the scribes and 7
Pharisees watched him [q]*to see*
whether he would heal on the
sabbath; that they might find
an accusation against him. But 8
he knew their thoughts, and
said to the man who had the
withered hand, Rise up and
[s]stand in the midst. And he
rose and [t]stood. Then Jesus 9
said to them, I will ask you
[u]something; Is it lawful [v]on
the sabbath to do good, or to
do evil? to save life, or to destroy *it?* And looking [w]round 10
on them all, he said [x]to him,
[y]Stretch out thy hand. And
he did so: and his hand was

the parallel (E. V.) Mark 3 : 1. This arrangement is most agreeable to our *usus loquendi*. In this and similar constructions, the first "there" is merely an *euphonic* particle. So Sharpe.

[p] A period is placed after "withered," in conformity with the text (ξηρά.) This is the punctuation of Scarlett, Wesley, Wakef., Sharpe, Norton, Camp., Dick., Belg., De Wette, Iber., Dan., Diodati, Tyndale, Cranmer, Geneva, E. V. of 1611, Oxford Bible, Edd. 1802 and 1852, Oxford N. Test. of 1852.

[q] "*to see.*" Tyndale, M., Thom., Camp., Dick. S. Fr., "*pour voir;*" Span., "*para ver.*" This supplement is necessary to avoid a violation of our idiom. Critics are divided as to the genuineness of *αὐτόν*. It is found in B, the earliest MS. extant, and in the Syriac. I should hesitate to cancel it.

[s] "Forth," after "stand," is not authorized by the text. It was taken from Beza, who rendered *στῆθι* by "adsta," when it should have been represented simply by "sta," as in the Vulg. and Eras. "Forth" has been omitted by Thomson, Scarlett, Wakef., Sharpe, Norton, Camp., Dick., Thelwall, M.

[t] For the omission of "forth," see last note.

[u] "something;" *τί*. The punctuation of the different Editions of the Greek text varies here. Bagster, Erasmus, Scholz, Lachmann, and Trollope place a comma after *ὑμᾶς*, while Griesbach, Knapp, Theile, Tittmann put the colon in the same place. As far as the rendering is concerned, these form one class, and we might render, "I will ask you, what is lawful on the sabbath?" But there is another punctuation which places the *colon* after *τί*, which is then regarded as the indefinite pronoun, thus, *Ἐπερωτήσω ὑμᾶς τι· Ἔξεστι κ. τ. λ.* So the Editions of Stephens, as published by Wilson (1831), Mill (in Polymic.), Schott, Kuinœl, Bloomf. This punctuation is that which was followed by the E. V. Kuinœl defends it thus: "In multis codd. et verss. conjungitur *τί* cum sequentibus: *ἐπεσωτήσω ὑμᾶς· τί ἔξεστι τοῖς σάββασιν κ. τ. λ.* interrogabo vos ecquid licet die sabbati bene an male facere? ut adeo *τί* sit idem quod *πότερον·* sed vulgaris verba distinguendi ratio, qua *τί* cum *ἐρωτήσω*, et post *τί* plene interpungitur: *quæstionem vobis proponam licetne*, etc., utpote simplicissima præferenda videtur, et confirmetur ea loco Matt. 21 : 24, ubi simili præfatione interrogationem exorditur." Bloomfield remarks: "The usual punctuation is greatly preferable, by which the *τί* is construed with the *preceding;* and that on account of its greater simplicity, and because it is confirmed by a similar expression at Matt. 21 : 24, Luke 20 : 3." The literal signification of *τί*, "something" (Rob., Lex., *in verbo*, 3), is most accurate. De Wette, "Ich will euch etwas fragen."

[v] "on the sabbath;" *τοῖς σάββασιν*. In the parallel, Matt. 12 : 11, the E. V. renders this in the singular, "on the sabbath-day." See v. 2, note.

[w] "Round about," so often used in the E. V., is a tautology.

[x] "to him;" *αὐτῷ*. The reading of the Text. Recept., *τῷ ἀνθρώπῳ*, is rejected as spurious by Griesb., Knapp, Tisch., Theile, Tittm., Scholz, Bloomf., Schott, and Lachm. It is an interpolation taken from Mark 3 : 5. It is wanting in eight uncial MSS., the Peshito and Philox., Syr. Memph., and Gothic versions. *Αὐτῷ* is the true reading.

[y] "Stretch out;" *Ἔκτεινον*. Scarlett, Wakef., Penn, Camp., M. Liddell (*in verbo*), "to stretch out."

KING JAMES' VERSION.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17 And he came down with

GREEK TEXT.

ὑγιὴς ὡς ἡ ἄλλη. 11 αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας. καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε, 14 Σίμωνα ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον, 15 Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτήν, 16 Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης· 17 καὶ καταβὰς

REVISED VERSION.

restored [a]*sound* as the other.
And they were filled with mad- 11
ness; and [a]consulted [b]with one
another what [c]they should do
to Jesus. And it came to pass 12
in those days, that he went out
into [d]the mountain to pray, and
continued all night in prayer
to God. And when it was day, 13
[e]he called to *him* his disciples;
and he [f]chose twelve from
them, whom he also named
apostles; Simon (whom he also 14
named Peter) and Andrew his
brother, James and John, Philip
and Bartholomew, Matthew and 15
Thomas, James the son of Alpheus, and Simon called [g]Zelotes, [gg]Judas *the brother* of 16
James, and Judas Iscariot [h]who
also became a traitor. And 17

[a] "*sound*." Thomson, Scarlett, Campbell, M. *Ὑγιὴς*, in the Textus Receptus, is canceled by Griesbach, Theile, Knapp, Tischendorf, Lachmann, Schott. But as the sentence is defective if we say, "restored as the other,"—"*sound*" is inserted and italicized as supplementary. Its use is authorized by the parallel, Mark 3 : 5, where *ὑγιὴς* is found in the text.

[a] "consulted;" *διελάλουν*. Camp., Kend. Kuinœl, "consultarunt;" Bretschneider (*in loco, διαλαλέω*), "consultabant." Literally, "*to talk over* a thing." Liddell. "Confer" is obsolescent."

[b] "with one another;" *πρὸς ἀλλήλους*. Thomson, Scarlett, Rob. (Lex., *in verbo*). So (E. V.) Matt. 24 : 10. John 13 : 34; 15 : 12, 17. Acts 19 : 38. See ch. 4 : 36, note.

[c] "they should do;" *ἂν ποιήσειαν*. Thom., Scarlett, Wesley, Sharpe, Camp.

[d] "the mountain;" *τὸ ὄρος*. M., Thom., Wesley, Wakef., Sharpe, Penn. Belg., "den berg;" De Wette, "den Berg;" S. French, "la montagne;" Iberian, "al monte;" Diodati, "al monte;" Dan, "Bierget." The article should not be omitted. The mountain was near Capernaum. Kuinœl: "Posteaquam Jesus in monte quodam Capernaumo vicino noctem inter preces transegerat, postridie primo mane," etc.

[e] "he called to *him*;" *προσεφώνησε*. The preposition "to" is represented in the text by *πρὸς*, in composition with the verb. Hence it is not a supplement, and is not to be *italicized*. Compare Mark 3 : 13, in Rev. of Mark's gospel, note.

[f] "chose twelve from them." This is the natural order, according to English idiom. Wesley, "chose twelve of them."

[g] "Zelotes;" *Ζηλωτὴν*. In Acts 1 : 13, the article precedes this word, *Σίμων ὁ Ζηλωτὴς*. On the use of this term as indicative of the fact that Simon was one of the sect of Zealots noted by Josephus in his History of the Jewish War, Kuinœl on Matt. 10 : 4 says: "Cum Luc. 6 : 15, Act. 1 : 13, hic Simon nominetur *ὁ Ζηλωτὴς* in promptu est nomen *Κανανίτης* respondere Heb. קַנָּא—et accepisse Simonem hoc cognomentum a pristino vivendi genere, ut adeo *Σίμων ὁ Κανανίτης* explicari debeat: Simon qui fuit antea zelotarum societati adscriptus, ut Matthæus *ὁ τελώνης*, qui fuit antea portitorum societati adscriptus. *Ζηλωταὶ* autem antiquitus dicebantur, qui acri religionis et patriæ defendendæ studio flagrabant, ut Pinchas Numb. 25 : 9, 1 Maccab. 2 : 54, et Christi et apostolorum ætate, ita nominababuntur homines privati inter Judæos, societate quadam conjuncti qui omnia atrociora facta, nominatim ea, quibus templi, numinis, seu gentis sanctitas violari credebatur, nulla forensis judicii ratione illico puniebant, zelo, ut jactabant, divino correpti quo nomine ab illis etiam turpissima facinora patrata sunt, v. Joseph., B., Lib. VI., v. 3.' As an alternative reading, "the Zealot." So Norton, Scarlett.

[gg] *Καὶ* (= and) not in the text.

[h] "who also became a traitor;" *ὃς καὶ ἐγένετο προδότης*. Wesley, Scarlett ("who became a traitor"), Kendrick, M., Thelwall. Belgic, "die ook de verrader geworden is;" S. Fr., "lequel aussi devint traître;" Iber., "el cual tambien se hizo

KING JAMES' VERSION.

them, and stood in the plain; and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him; for there went virtue out of him, and healed *them* all.

20 And he lifted up his eyes on

GREEK TEXT.

μετ' αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, 18 καὶ οἱ ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων, καὶ ἐθεραπεύοντο. 19 καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰᾶτο πάντας.

20 Καὶ αὐτὸς ἐπάρας τοὺς

REVISED VERSION.

he came down with them and
stood [i]on a level place, [j]with a
crowd of his disciples, and a
great multitude of [k]the people
[l]from all Judea and Jerusalem,
and [m]the sea-coast of Tyre and
Zidon, who came to hear him
and to be healed of their dis-
eases; and those who were 18
vexed [n]by unclean spirits; and
[o]they were cured. And the 19
whole crowd sought to touch
him; for [p]power [q]went out
[r]from him and healed *them* all.
And [s]lifting up his eyes on his 20

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traidor;" Dan., "den, som og blev en Forröder;" Ital., "il quale divienne anche traditore."

[i] "in a level place;" ἐπὶ τόπου πεδινοῦ. Angus. Rob. (Lex., *in loco*, πεδινός), "ἔστη ἐπὶ τόπου πεδινοῦ, *he stood upon a level place*." De Wette, "auf einem ebenen Platz;" Belg., "op een vlakke plaatse;" Vulg., Mont., Eras., Castal., "in loco campestri;" Rheims, "in a plain place;" Iber., "en un lugar llano." There is no necessity for departing from the *literal* rendering of this phrase.

[j] "*with* a crowd;" καὶ ὄχλος. Literally, "and a crowd." But if we adopt this *literal* rendering, we leave "crowd" (ὄχλος) and "multitude" (πλῆθος) in the nominative, without a verb, as has been done in the E. V. The thought presented is obviously this, "He stood on a level place, and with him stood a crowd of his disciples," etc. In other words, when Christ descended the mountain, only the twelve were with him. Mark 3 : 13, "And he goeth up into the mountain, and calleth to *him* whom he would:—and he appointed twelve." When he reached the level place, with the twelve, there was a crowd of *other* disciples, and a great multitude of people standing there. By substituting "with" for "and," the thought presented in the text is brought out in the most *concise* manner, and with the least change in the phraseology of the E. V. So "with" is employed by Thom., Wakef., Camp. Alternative rendering, "and *there was* a crowd," etc. Penn, S. Fr., "avec la foule de ses disciples." The following are specimens of the various renderings given to this passage. De Wette, "und [mit ihm] der Haufe seiner Jünger;" Belg., "ende [met hem] de schare zijner Discipelen;" De Sacy, "étant accompagné de la troupe de ses disciples;" Iber., "i [con él] una muchedumbre de sus discípulos." The insertion of the article "the" before the noun, in the E. V., is without authority. The rendering of the passage was copied from the Genevan.

[k] "the people;" τοῦ λαοῦ. Penn, Thom., Wakef., Sharpe, Thelwall. Belg., "des volks;" S. Fr., "du peuple;" Iber., "del pueblo."

[l] "from;" ἀπὸ. Thom., Wesley, Wakef., Sharpe, Norton, Penn, Dick., Camp., Kend., M., Thelwall. Vulg., Mont., "ab." "Out of" was copied from Tyndale.

[m] "From," before "sea-coast," is really a supplement. It is superfluous. It is properly omitted by Thom., Wesley, Wakef., Norton, Camp., Thelwall. Nothing corresponding to it in De Wette, Vulg., Mont., Castal., Schott, Heb. N. Test.

[n] "by;" ὑπὸ (*cum genit.*). Wakef., Dick., Kend., M., Thelwall. G. and S. Fr., "par."

[o] "they were cured;" ἐθεραπεύοντο. Thom., Wakef. ("were also cured"), Camp., M. Rob. (Lex., *in verbo*), "to cure." By rendering thus, we make a distinction (like that of the text) between ἰαθῆναι, v. 17, and this verb.

[p] "power;" δύναμις. Thom., Wakefield, Sharpe, Norton, Kend., Angus, Thelwall. Robinson (Lex., *in verbo*), "specially, '*miraculous power*,' '*the power of working miracles*.'" "Virtue" (a mere transfer of the Vulgate *virtus*) is no longer used in this sense. S. Fr., "une puissance;" Iber., "un poder;" Belg., "kracht;" De Wette, "eine Kraft."

[q] "went out;" ἐξήρχετο. Wesley, Sharpe, Scarlett Norton Penn. There is an unnecessary transposition of this sentence in the E. V., by placing the nominative between "went" and "out." The influence of the Latin order of words on early English translations is quite obvious. Numerous obscurities in the E. V. may be referred to this fact.

[r] "from;" παρὰ (*cum genit.*). Rob. (Lex., παρὰ): "In N. Test. only with a genitive of person, implying a going forth, or proceeding from the side or presence of any one; thus taking the general sense *from*." So (E. V.) Mark 12 : 2; 14 : 43. Luke 1 : 45; 2 : 1; 7 : 49, etc. So (*in loco*) Thom., Wakef., Norton, Penn, Dick., Camp., M. The E. V., in this instance, has followed Tyndale, who rendered the passage as if the text had been ἤρχετο ἐξ αὐτοῦ. Comp. Mark 5 : 30.

[s] "lifting up;" ἐπάρας. Thom., Wesley, Sharpe, Penn, M., Thel. The participial construction is adopted also by Norton, Dick., Camp.

KING JAMES' VERSION.

his disciples, and said, Blessed *be ye* poor; for yours is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for behold your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 But wo unto you that are rich! for ye have received your consolation.

25 Wo unto you that are full! for ye shall hunger. Wo unto you that laugh now! for ye shall mourn and weep.

GREEK TEXT.

ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε, Μακάριοι οἱ πτωχοὶ, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. 21 μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. 22 μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. 23 χαίρετε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. 24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. 25 οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι, ὅτι πεινάσετε. οὐαὶ ὑμῖν, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ

REVISED VERSION.

disciples, he said, [t]Happy [u]*are*
ye poor; for yours is the king-
dom of God. Happy *are ye*, 21
who hunger now; for [v]ye shall
be satisfied. Happy *are ye*, who
weep now; for ye shall laugh.
Happy *are ye* when men shall 22
hate you and shall separate you
[w]*from them*, and shall reproach
you, and cast out your name as
evil, for the Son of man's sake.
[x]Rejoice in that day, and leap 23
for joy; for behold, your re-
ward *is* great in heaven: for
[y]thus did their fathers to the
prophets. But woe to you who 24
are rich! for [z]ye have your
consolation. Woe to you who 25
are full! for ye shall hunger.
Woe to you who laugh now!
for ye shall mourn and weep.

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[t] "Happy;" *Μακάριοι.* Thom., Wesley, Wakef., Scarlett, Dick., Camp., Kend., M. So (E. V.) John 13:17. Acts 26:2. Rom. 14:22. 1 Cor. 7:40. 1 Pet. 3:14; 4:14. Belgic, "Zalig;" De Wette, "Selig;" Dan., "Salige;" G. and S. Fr., "Bienheureux;" Iber., "Felices;" Syr., ܛܘܒܝܟܘܢ. In almost all cases, this word is equivalent to *felix*, while "blessed" is the equivalent of *εὐλογήτος, benedictus*. The word is rendered uniformly in this Revision.

[u] "*are ye.*" Thom., Wesley, Wakef., Sharpe, Scarlett, Penn Kend., M. Beza, "*estis.*"

[v] "*ye shall be satisfied;*" *χορτασθήσεσθε.* Thom., Wesley, Scarlett, and Norton ("will be satisfied"), Penn, Camp., Kend. S. Fr., "vous serez rassasiés." Rob. (Lex., *in verbo*). So (E. V.) Mark 8:4. This verb should not be confounded with *ἐμπλήθω*. Comp. John 6:12, where *ἐνεπλήσθησαν* is properly translated "they were filled."

[w] "*from them.*" The necessity of *a supplement* after *ἀφορίσωσιν* is obvious, hence "their company" was employed by Tyndale and Cranmer, "their society" by Campbell; while Penn, Kend., Wakef., Norton have adopted the simpler expression "from them." So M. Iber., "de [sí]." "From them" is deemed preferable.

[x] "Rejoice." It is not necessary *to express* the nominative "ye." According to present usage, we employ the imperative alone, leaving the mind of the hearer or reader to supply the appropriate pronoun. So in the parallel, Matt. 5:12, and versions of Thom., Wesley, Wakef., Scarlett, Norton, Dick., Camp.

[y] "thus;" *κατὰ ταῦτα.* Thom., Sharpe, Dick., Camp. S. Fr., "ainsi;" Belg., "diergelijk;" Ital., "così." Rob. (Lex.): "Neut. *ταῦτα*, acc. as adv. *so, thus*, i. q., *οὕτως.*" Buttmann, ¿128, note 5: "The *neuter* of the pronouns both sing. and plur., is very often used adverbially."

[z] "ye have;" *ἀπέχετε.* Cranmer, Wesley, Norton, Kend. Vulg., Mont., Eras., Castal., "habetis." The preposition *ἀπὸ* gives to the simple verb the idea of fullness, completeness, hence the thought is, "Ye have your whole reward." The rendering of the E. V. (after the Genevan) by a *perfect*, was an unskillful attempt to bring out this thought. The translation of Tyndale, though slightly paraphrastic, is superior to that, "Ye have therein your consolation." After all, a literal rendering is quite perspicuous. Every reader understands from the sense of the passage and the connection of the words, that the sentiment of the teacher is that those "who trust in riches" must have them alone for their portion. This thought is found in Ps. 17:14, מְתִים מֵחֶלֶד חֶלְקָם בַּחַיִּים. Compare Matt. 6:2, *ἀπέχουσι τὸν μισθὸν αὐτῶν*, (E. V.), "they have their reward." Rob. (Lex., *ἀπέχω*), "act., *to have* or *receive in full*, (*ἀπὸ* of compl.), *to have all* that we can expect."

KING JAMES' VERSION.

26 Wo unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 But I say unto you which hear, Love your enemies, do good to them which hate you.

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek, offer also the other; and him that taketh

GREEK TEXT.

κλαύσετε. 26 οὐαὶ ὑμῖν, ὅταν
καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄν-
θρωποι· κατὰ ταῦτα γὰρ ἐποίουν
τοῖς ψευδοπροφήταις οἱ πατέρες
αὐτῶν.
27 Ἀλλ' ὑμῖν λέγω τοῖς ἀκού-
ουσιν, Ἀγαπᾶτε τοὺς ἐχθροὺς
ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦ-
σιν ὑμᾶς, 28 εὐλογεῖτε τοὺς κατα-
ρωμένους ὑμῖν, καὶ προσεύχεσθε
ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς.
29 τῷ τύπτοντί σε ἐπὶ τὴν σια-
γόνα, πάρεχε καὶ τὴν ἄλλην·
καὶ ἀπὸ τοῦ αἴροντός σου τὸ

REVISED VERSION.

[a]Woe, when [b]men shall speak 26
well of you! for [c]thus did their
fathers to the false prophets.
But I say to you, who hear 27
[d]*me*, Love your enemies; do
good to those who hate you,
bless those who curse you, 28
[e]pray for those [f]who abuse you.
To him who smiteth thee on 29
the *one* cheek, offer the other
[g]also; and [h]hinder not him, who

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[a] The reading of the Textus Receptus, *ὑμῖν*, after *οὐαί*, is canceled by Griesb., Tisch., Lachm., Knapp, Theile, Tittmann, Scholz. Schott says: "Delev. cum Griesb. aliis *ὑμῖν* vulgo post *οὐαί* (ex v. 24, 25) additum, auctoritate multorum cdd. (12 unc.) verss., Pers. pol., Goth., Slav., Vulg., It. (exceptis cdd. Cant., Veron.)." Bloomfield remarks that *ὑμῖν* is "omitted by almost all the best MSS. and several Versions and Fathers, canceled by nearly all Editors, from Griesbach to Scholz."

[b] *Πάντες*, in the Textus Receptus (before *οἱ ἄνθρωποι*), is canceled by Griesb., Tisch., Knapp, Scholz, Schott. The latter says: "Delev. cum Griesb. et aliis *πάντες* post *εἴπωσι* vulgo (ut sententia limitibus circumscriberetur) adjectum, in edd. multis (6 unc.) verss., Pesh., Ar. pol., Pers., Æth., Vulg. omissum. Bloomf. says it is "omitted by almost all the best MSS." The evidence is clearly against its genuineness.

[c] "thus;" *κατὰ ταῦτα*. See v. 23, note.

[d] "*me*." So Norton, Scarlett, Penn, M. De Wette, "*mich;*" G. Fr., "qui m'entendez;" De Sacy, "qui m'écoutez;" Ital., "che m' ascoltate." The sentence is defective unless the object of "hear" is expressed. The *least* change in the phraseology of the E. V., is made by inserting "*me*" as a supplement. Otherwise, we may render with Thom., Wakef., and Camp., "my hearers." The Belgic employs "this" as the supplement, "die [dit] hoort."

[e] The conjunction *καὶ* of the Textus Receptus (before *προσεύχεσθε*), is canceled by Griesb., Tisch., Lachm., Knapp, Theile, Scholz. Schott has this note: "*Καὶ* ante *προσεύχεσθε* vulgo additum recte omittitur apud Griesb. aliosque auctoritate 9 edd. unc. multorum minuscc. verss. Memph., Arm., Goth., Slav. ms., Vulg. ms., Sax., It. (insertum ex Matt. 5 : 44)." Bloomf. rejects it, remarking, that "the asyndeton much increases the gravity of the injunction."

[f] "who abuse;" *τῶν ἐπηρεαζόντων*. Kend., Scarlett. Rob. (Lex., *in verbo*), "*to abuse, insult;*" Liddell (*in verbo*), "*to abuse, or insult wantonly.*" So the substantive *ἐπήρεια* signifies *a threat, wanton abuse*, or *insult, contumelia*. Lidd. "Despitefully use" is quite obsolete, and if modernized into the forms of "spitefully use," or "treat injuriously," the phrase will not present the thought more *accurately*, than the simple term "abuse." The sense of the word as used here is *general*, being well rendered by Castalio "vos afficiunt injuriâ."

[g] "also;" *καί*. Wakefield, Penn. As the equivalent of *καί*, "also," is properly construed with "the other," not with "offer," it should have this position in the sentence. The phrase is, in signification, the same as the familiar one "offer the other too," "offer also the other." In the very next sentence, the E. V. has given "also" (*καὶ*) a proper place, "*to take* thy coat also." In a great number of instances, the position assigned to "also" produces obscurity in the E. V. Inattention to the location of particles might naturally be expected, when the Latin had an extensive influence on the structure of English sentences, as it certainly had in the age of Tyndale and Coverdale. One fault of the Revisers under James I. was that they made so *few* changes in the arrangement of the earlier translators. In the parallel (E. V.) Matt. 5 : 39, where the text is *ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιὰν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην*, the particle is correctly treated, "whosoever shall smite thee on thy right cheek, turn to him the other also."

[h] "hinder not him who taketh away thy cloak *from taking away* thy coat also;" *ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσῃς*. Wakefield (except "would take"). Norton, "hinder not him who takes away your cloak from taking your tunic also." Bloomf. says: "At *κωλύσῃς* subaud. *ἀπὸ τοῦ ἄρειν*." This use of the verb *κωλύω* with an accusative of the person, and *ἀπὸ* with a genitive of the person is *Hebraistic*. See Gen. 23 : 6, אֶת־קִבְרוֹ לֹא־יִכְלֶה מִמְּךָ. Sept., *οὐ μὴ κωλύσει τὸ μνημεῖον αὐτοῦ*. 2 Sam. 13 : 13, לֹא יִמְנָעֵנִי מִמֶּךָּ. Sept., *οὐ μὴ κωλύσῃ με ἀπὸ σοῦ*. The above arrangement is the natural one, in our language.

KING JAMES' VERSION.

away thy cloak, forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods, ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies,

GREEK TEXT.

ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσῃς. 30 παντὶ δὲ τῷ αἰτοῦντί σε, δίδου· καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ, μὴ ἀπαίτει. 31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. 32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι. 33 καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. 34 καὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. 35 πλὴν ἀγαπᾶτε τοὺς

REVISED VERSION.

taketh away thy cloak, *from tak-*
ing away thy coat also. Give [i]to 30
every one that asketh thee;
and from him who taketh away
thy goods, [j]demand them not.
And as ye would that men 31
should do to you, [k]so do ye
also to them. For if ye love 32
those who love you, what
[l]thanks have ye? [m]for even
sinners love those who love
them. And if ye do good to 33
those who do good to you, what
[n]thanks have ye? [o]for even
sinners do the same. And if 34
ye lend *to those* from whom ye
hope to receive, [p]what thanks
have ye? [q]for even sinners lend
to sinners, to receive as much
[r]*in return*. But [s]love your ene- 35

---

[i] "to every one;" *παντὶ*. Penn, Thomson, Wakef., Scarlett, Sharpe, Norton, Camp., Dick., Kend., M. Vulg., Mont., Eras., 'omni;" Belg., "een iegelijk;" Iber., "a todo." "Man" is superfluous.

[j] "demand;" *ἀπαίτει*. Angus, Kendrick, Thomson, Sharpe, Camp. Rob. (Lex., *in verbo*), "*to demand from*." With this word, "back," or "again" is superfluous. "Again" would signify that they had been demanded *before*. Bloomf. (N. Test.): "The difference between *αἰτεῖν* and *ἀπαιτεῖν* is that the former denotes *to ask as a favor;* the latter, to demand as *a right*." In the only other instance where this verb occurs (ch. 12 : 20), it is rendered "shall be required," literally, "they shall require," or "demand." Liddell (*in verbo*), "frequently also *to demand of* one." According to etymology, *ἀπαιτέω* being compounded of *ἀπὸ*, from, and *αἰτέω* would signify "to ask from," i. e., "to demand." Heb. N. Test., לא תנגש ("do not exact").

[k] "so do ye also to them;" *καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως*. Thom., Wakef., "even so." *Ὁμοίως* is rendered "so" (E. V.) Luke 5 : 10. In this instance, "so" gives the exact sense of *ὁμοίως* with clearness and force. It harmonizes with our present *usus loquendi*. Alternative, "do ye also in like manner to them."

[l] "thanks;" *χάρις*. Thom, Penn, Scarlett, Sharpe, Dick., Camp., Kend. As "thanks" has no singular form, "thank," which the E. V. derived from Tyndale, is incorrect. *Χάρις* is evidently used in the sense of *μισθὸς*, "recompense." So the parallel, Matt. 5 : 46, *τίνα μισθὸν ἔχετε*. Compare v. 35 of this chapter, *καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς*. Kuinœl paraphrases *ποία ὑμῖν χάρις ἐστί;* "quid proemii a Deo consequimini?" As an alternative rendering, "what thanks do ye deserve?" though this perhaps is not sufficiently *literal*. Iber., "¿ qué [don de] gracia [como recompensa] tendreis?"

[m] "for even;" *καὶ γὰρ*. Rob. (Lex., *γὰρ*). In many instances, *καὶ* is *intensive*, equivalent to "too," "even," etc. This is the rendering of Thom., Wesley, Wakef., Scarlett, Dick., Campbell, Kend., Angus, M., Murdock (Syr. ܐܦ ܓܝܪ). Heb. N. Test., כי גם.

[n] "thanks." See v. 32, note.

[o] "for even." See v. 32, note.

[p] "what thanks." See v. 32, note.

[q] "for even." See v. 32, note.

[r] "*in return*." Thomson, Penn, Campbell, Kendrick, M., Scholefield. As *ἀπολαμβάνω* signifies simply *to take*, or *have from* any one (Rob., Lex.), the idea of *back*, *again*, or *in return* is not found in *ἀπὸ*, but it belongs to the circumstances. Hence "*in return*" should be *italicized*, as *supplementary*. See Rob. (Lex., *ἀπελπίζω*). The phrase "as much again" is ambiguous, as it is often used to convey the idea of *double the quantity*. If these words are retained, the order should be, "to receive *again* as much." In modern phraseology, *τὰ ἴσα* would be "an equivalent," or, more literally, "an equal share." Liddell. Kuinœl: "*Τὰ ἴσα eadem, paria h. loco* significat *sortem ipsam, pecuniæ summam*, sine usura et *πλεονασμῷ*, sine ullo augmento aut detrimento." Bloomf.: "*Ἀπολαβεῖν* is used for *λαβεῖν ἀπὸ τίνος*." "As much again" originated with Tyndale.

[s] "love." The insertion of the nominative "ye" is unnecessary. It is not *expressed* in the text; there is no *emphasis* which demands its use. So v. 27, where the same phrase occurs,

KING JAMES' VERSION.

and do good, and lend, hoping for
nothing again; and your reward
shall be great, and ye shall be the
children of the Highest: for he
is kind unto the unthankful and
to the evil.

36 Be ye therefore merciful, as
your Father also is merciful.

37 Judge not, and ye shall not
be judged: condemn not, and ye
shall not be condemned: forgive,
and ye shall be forgiven:

38 Give, and it shall be given
unto you; good measure, pressed
down, and shaken together, and

GREEK TEXT.

ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε,
καὶ δανείζετε μηδὲν ἀπελπίζον-
τες· καὶ ἔσται ὁ μισθὸς ὑμῶν
πολὺς, καὶ ἔσεσθε υἱοὶ τοῦ ὑψί-
στου· ὅτι αὐτὸς χρηστός ἐστιν
ἐπὶ τοὺς ἀχαρίστους καὶ πονη-
ρούς. 36 γίνεσθε οὖν οἰκτίρμο-
νες, καθὼς καὶ ὁ πατὴρ ὑμῶν
οἰκτίρμων ἐστί. 37 καὶ μὴ κρί-
νετε, καὶ οὐ μὴ κριθῆτε. μὴ
καταδικάζετε, καὶ οὐ μὴ κατα-
δικασθῆτε. ἀπολύετε, καὶ ἀπο-
λυθήσεσθε· 38 δίδοτε, καὶ δο-
θήσεται ὑμῖν· μέτρον καλὸν,
πεπιεσμένον καὶ σεσαλευμένον

REVISED VERSION.

mies, and do good, and lend,
[t]hoping for nothing *in return;*
and your reward [u]will be great,
and [v]ye will be [w]sons [x]of the
Most High, for he is kind to
the unthankful and [y]evil. [z]Be 36
therefore [a]compassionate, [b]even
as your Father also is [c]com-
passionate. Judge not, and 37
[d]ye will not be judged; con-
demn not, and [e]ye will not be
condemned; forgive, and [f]ye
will be forgiven. Give, and 38
[g]it will be given to you; good
measure, pressed down, and

ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν. Kend., Camp., Wakef., Dick., Norton, Sharpe, Scarlett, M.

[t] "hoping for nothing *in return;*" *μηδὲν ἀπελπίζοντες.* Norton. Bloomf.: "*Ἀπελπίζειν* may be for *ἐλπίζειν ἀπὸ τίνος.*" Hence *in return* is *italicized*, as in v. 34. See note on that verse.

[u] "will be;" *ἔσται.* Thom., Wakef., Penn, Scarlett, Sharpe, Norton, Dick, Kend., M.

[v] "ye will be;" *ἔσεσθε.* Thom., Wakef., Penn, Scarlett, Sharpe, Norton, Dick., Kend., M.

[w] "sons;" *υἱοὶ.* Wesley, Wakef., Sharpe, Norton, Dick., Camp., Kend., Angus, Thelwall, M. Vulg., Mont., Eras., Beza, Castal., Schott, "filii;" De Wette, "Söhne;" S. Fr., "fils;" Span. and Iber., "hijos." This word should not be confounded, as it frequently is, in the E. V., with *παιδία.* Heb. N. Test., בְּנֵי. Syr., ܒܢܘܗܝ.

[x] "of the Most High;" *ὑψίστου.* Thom., Scarlett, Norton, Camp., M. This title of God occurs frequently in the E. V. of the O. Test., where the Heb. is עֶלְיוֹן, and the Sept. *ὕψιστος.* See Numb. 24:16. Deut. 32:8. See Luke 1:32, note.

[y] "evil;" *πονηρούς.* Kend., Angus, Thelwall. As *πονηρούς* is closely connected with *τοὺς ἀχαρίστους* by *καὶ,* the supplementary "*to*" of the E. V. is superfluous. So with the article "the," which is really a supplement, though it is not *italicized.* "To" is dropped by Thom., Wesley, Wakef., Sharpe, Norton, Dick., Camp., M. "The" is dropped by Thom., Dick., Camp. No article in Belg., De Wette, Span., Iber.

[z] "Be;" *γίνεσθε.* Dick., G. and A. Campbell, Kendrick, M. "Ye" is superfluous. See v. 35, note. Compare v. 31, *ὑμεῖς ποιεῖτε,* where the nominative is expressed, as *emphatic.*

[a] "compassionate;" *οἰκτίρμονες.* Norton, Dick., Gray (note on Angus). The noun *οἰκτιρμός* signifies *compassion,* less strong (says Rob., Lex.) than *ἔλεος.* The verb *οἰκτείρω* signifies "to *feel pity for,* or *because of* a thing." Liddell. Bretsch.: ("Ab *οἶκτος,* commiseratio) *misereor commiseror,* seq. accusativo Sept. pro רִחַם 2 Reg. 13:23, Ps. 103:13." It is distinguished from *showing mercy,* Rom. 9:15 (quoted verbatim from Sept., Exod. 33:19, Heb. וְחַנֹּתִי אֶת־אֲשֶׁר אָחֹן וְרִחַמְתִּי אֶת־אֲשֶׁר אֲרַחֵם.) *ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω,* E. V., "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." In Jas. 5:11, the adjective *οἰκτίρμων* is rendered (E. V.) "of tender mercy." The rendering "compassionate" distinguishes the word from *ἐλεήμων,* "merciful," and is appropriate. *Οἰκτίρμων, properly* refers to the feeling produced by the misery of others. Kuinœl: "*Sitis igitur erga alios benigni, sicut et Pater vester benignus est.* Vocabulum Hebraicum רַחֲמִים quod Alexandrini reddiderunt nomine *οἰκτιρμοὶ,* non tantum misericordiam indicat, sed etiam *amorem, benignitatem,* cum quamplurimis in locis N. T. respondeat vocabulo חֶסֶד h. e. *favor, benignitas, benevolentia.* Ps. 40:11; 103:4. Hos. 2:19, hinc quoque *οἰκτίρμων* non tantum notat *misericordiam,* sed etiam omnino benignum, ut hoc loco." Bloomfield: "*Οἰκτίρμονες* should be rendered not '*merciful,*' but '*compassionate,*' pitying and relieving, according to your power, the distresses of others."

[b] "even as;" *καθὼς καὶ.* Thom., Wakef., Dick., Thelwall *Καθὼς* is thus rendered (E. V.) Luke 1:2; 19:32; 24:24. John 5:23, etc. See Rob. (*Lex., in verbo*). In this construction with *καὶ,* the latter is regarded as *pleonastic* in translation

[c] "compassionate." See note a.

[d] "ye will not be judged;" *οὐ μὴ κριθῆτε.* Wakef.. Penn, Scarlett, Norton, Dick., M.

[e] "ye will not be condemned;" *οὐ μὴ καταδικασθῆτε.* Wakef., Penn, Sharpe, Norton, Scarlett, Dick., M.

[f] "ye will be forgiven;" *ἀπολυθήσεσθε.* Wakefield, Penn, Norton, Dick., M.

[g] "it will be given;" *δοθήσεται.* Wakefield ("there will be given"), Penn, Scarlett, Kend., M.

KING JAMES' VERSION.

running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect, shall be as his master.

GREEK TEXT.

καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

39 Εἶπε δὲ παραβολὴν αὐτοῖς, Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται; 40 οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς

REVISED VERSION.

shaken together, and running
over, [h]will be given into your
bosom. For [i]by the same meas-
ure [j]with which [k]ye measure,
[kk]it will be measured to you
again. And he spoke a para- 39
ble to them, Can [l]a blind *man*
[m]guide [n]a blind *man*? [o]Will
not [p]both fall [q]into a ditch?
[r]A disciple is not above his 40
[s]teacher; but every one, [t]fully

[h] "will be given;" δώσουσιν. Wakef., Penn, Norton. The plural here is rendered as a singular, the verb being used as an impersonal. Kuinœl: "*Δώσουσι, dabunt*, impersonaliter, et more Hebræorum dictum pro δοθήσεται, dabitur, continget tibi; Hebræi enim verba activa, numero plurali posita pro passivis usurpant, vide Luc. 12 : 48." So Luke 16 : 9, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς, "ye may be received into everlasting habitations." The E. V., by employing "shall men give," limits the thought of the text, and furnishes an improper subject to the verb. Bloomf.: "Not 'shall men give,' but, as Gataker explains, 'dabitur *vobis* scilicet *a Deo*.'" Penn: "This idiomatic phraseology, employed by St. Luke, which he repeats in C. 16 : 9, signifies only, *will*, or *shall be given*. The agent, or agents, to which the verb pertains, is implied in the context." De Wette, "wird man—schütten;" S. Fr., "en vous donnera;" Italian, "sarà data;" Castal., "donabitur."

[i] "by." This corresponds with the Revision of Mark, where the text has ἐν before the dative. So Wiclif.

[j] "with which;" ᾧ. Thom., Sharpe, Kend., Thelwall, M. S. Fr., "dont;" Iber., "con que."

[k] "ye measure;" μετρεῖτε. Penn, Scarlett, Sharpe. This verb occurs nine times in the N. Test., and is rendered "measure" in six of these cases by the E. V. "Mete" is obsolete. It was first employed by Wiclif in this form, "bi which ye meten: it shall be meten." So Tyndale, "ye mete—shall men mete to you again;" Cranmer, "ye mete withall shall other men mete to you again;" Genevan, "ye meate—shal *men* meate to you again." These versions are consistent in using "mete" in both instances.

[kk] "Will be." Wakef., Kend., Sharpe, Scarlett.

[l] "a blind *man*;" τυφλὸς. Wakef., Murdock. Belg., "een blinde;" De Wette, "ein Blinder;" Dan., "en Blind;" G. and S. Fr., De Sacy, "un aveugle;" Iber., "un ciego;" Diodati and Ital., "un cieco." Heb. N. Test., עִוֵּר As no article occurs in the text, the indefinite is appropriate in English. "The blind" always indicates that the noun understood is a *plural*, according to our *usus loquendi;* hence, common readers always suppose that the noun to be supplied is "persons," or "men." The supplementary "*man*" is essential to complete the sentence.

[m] "guide;" ὁδηγεῖν. Penn, Dickinson, Camp., Angus. De Wette, "den Weg weisen;" S. Fr., "guider;" Iber., "guiar." Liddell (*in verbo*): "*To lead* one upon his way, hence *to show* one *the way, guide.* Metaph., *to guide, teach.*" So ὁδηγός is *a guide.* Liddell. Rob. (*in verbo*): "*To lead the way*, N. Test., *to lead, to guide.*" So John 16 : 13 τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν, E. V., "the spirit of truth—he will guide you into all truth." Acts 8 : 31, ἐὰν μή τις ὁδηγήσῃ με; E. V., "except some man should guide me?" Here the obvious sense is "to teach," as it is in the passage under consideration. The noun ὁδηγοὶ is rendered "guides," Matt. 23 : 16 (*bis*) ὁδηγοὶ τυφλοί, E. V., "blind guides." Acts 1 : 16, περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ, E. V., "concerning Judas, which was guide." Rom. 2 : 19, Πέποιθάς τε σεαυτὸν ὁδηγὸν τυφλῶν, E. V., "And art confident that thou thyself art a guide of the blind."

[n] "a blind *man*." See note l.

[o] "will—fall;" πεσοῦνται. Kend., Angus, Thom., Wakef. Wesley, Penn, Sharpe, Norton, Scarlett, Camp., M.

[p] "both;" ἀμφότεροι. Thomson, Wakef., Scarlett, Sharpe, Norton, Camp., Kend., Thelwall. According to our usual mode of speaking and writing, "they" is superfluous. De Wette, "werden nicht beide—fallen;" Iber., "no caeran entrambos;" Span., "no caerán ambos."

[q] "into a ditch?" εἰς βόθυνον. Wakefield, Penn, Scarlett, Sharpe, Camp., Angus, Thelwall. Heb. N. Test., לַבּוֹר. Thom. and Dick., "into a pit." The insertion of "the," before "ditch," is not authorized by the text. The thought is, "*any ditch*, or *pit*, which may be in the path of the blind men."

[r] "A disciple;" μαθητής. As the noun is *anarthrous*, "the" was improperly inserted by Tyndale (probably from Luther's "Der Jünger"), and his rendering was copied by Cranmer, Genevan, and the E. V. Wiclif, however, has "a disciple." So Wakef., Penn, Norton, Thelwall. De Wette, "ein Jünger;" Iber., "un discipulo;" Ital., "Il discepolo;" Thom. and Angus, "a scholar." It is to be regretted that "learner" had not been made the equivalent of μαθητὴς by the early English translators instead of the Latin *discipulus*, "disciple." The latter term however, has become so current, that we must retain it instead of "learner," or "scholar."

[s] "teacher." See ch. 2 : 46, note. Thom., Wakef., Sharpe, Scarlett, Norton, Camp., Dick., Kend., M., Thelwall.

[t] "fully prepared;" κατηρτισμένος. Belg., "volmaakt." The

KING JAMES' VERSION.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth

GREEK TEXT.

ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.
41 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν
τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ
ὀφθαλμῷ οὐ κατανοεῖς; 42 ἢ πῶς
δύνασαι λέγειν τῷ ἀδελφῷ σου,
Ἀδελφὲ, ἄφες ἐκβάλω τὸ κάρ-
φος τὸ ἐν τῷ ὀφθαλμῷ σου,
αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου
δοκὸν οὐ βλέπων; ὑποκριτὰ,
ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ
ὀφθαλμοῦ σου, καὶ τότε διαβλέ-
ψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν
τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.
43 οὐ γάρ ἐστι δένδρον καλὸν,

REVISED VERSION.

prepared, [u]will be as his teach-
er. [v]Now, why beholdest thou 41
the [w]mote that is in thy
brother's eye, but perceivest
not the beam that is in thine
own eye? [x]or how canst thou 42
say to thy brother, Brother, let
me [y]cast out the mote that is
in thine eye, when thou thy-
self beholdest not the beam [z]in
thine own eye? [a]Hypocrite!
first cast out the beam out of
thine own eye, and then thou
wilt see clearly to cast out the
mote that is in thy brother's
eye. [b]For there is no good 43

verb καταρτίζω has the significations, *to prepare, train*, or *furnish thoroughly, refit, adjust, restore*. Liddell. The signification of "fully instructed" has been applied to the participle here by some translators, as Thom., M.; others have "complete." Wakefield, "duly prepared;" Norton, "properly prepared;" Campbell, "every finished disciple;" De Wette, "wird gebildet seyn;" G. Fr., "tout disciple accompli;" S. Fr., "mais formé, tout *disciple* sera," etc.; Iber., "el que ha sido hecho perfecto, será," etc. Comparing this passage with John 15 : 20, the thought seems to be substantially this, "every disciple (*learner*), having been well trained (or *disciplined*), will be like his teacher."

The above rendering is preferred, from a wish to keep near the text, by *conciseness* and *literality*. To expand the thought, and render it more *perspicuous*, belongs to the commentator. Dr. Burton (as quoted by Penn) says: "If we compare Matt. 10 : 24 (29), John 15 : 20, the whole passage seems to mean that the disciples were to expect to be treated as their master."

[u] "will be;" ἔσται. Thomson, Sharpe, Scarlett, Norton, Kend., M.

[v] "Now;" δὲ. Thom., Wakef. This particle is regarded as *continuative* here; hence it is properly rendered by "now." Rob. (Lex., *in verbo*).

[w] It is deemed best to retain "mote," although it is not an exact equivalent of κάρφος. The passage has become a proverb in our language, and the moral lesson has no less force with "mote," than it would have with "straw," "chaff," "splinter," or "twig." Κάρφος (from κάρφω, "to wither") signifies *a dry stalk* (Lat. *palea, festuca, stipula*), *dry twigs, straws*, used by birds in constructing their nests. Plur. *husks, chaff, rubbish*, Lat. *quisquiliæ*. Should it be deemed necessary to drop "mote," "splinter" would be most appropriate.

[x] "or;" ἤ. Thom., Wakef., Wesley, Sharpe, Scarlett, Penn, Norton, Camp., Dickinson, Kend., M. So parallel (E. V.) Matt. 7 : 4.

[y] "cast out;" ἐκβάλω. So rendered below in this verse (E. V.). Uniformity in translation is certainly possible here, as the same thought is represented by the verb in three instances. "Cast out" is etymologically exact, while it is the usual rendering of this verb in the N. Test. As an alternative, "take out," in the three instances. So Penn and Thom.

[z] "in thine own eye;" ἐν τῷ ὀφθαλμῷ σου. Wakefield, Sharpe, Scarlett, Norton. The construction here is not the same as in v. 41, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ, where τὴν (*secundò*) is properly rendered as a substitute for the relative and verb ("that is"), but simply, τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν. Hence the insertion of "that is" is not required by the text.

[a] "Hypocrite!" ὑποκριτὰ. "Thou," in the E. V., is superfluous. Not used by Kend., Camp., Norton, Dick., Wakefield, Thom., Wiclif, or Geneva. It was first introduced into Cranmer's revision, and from that copied in the E. V. It probably originated from Luther's rendering, "Du Heuchler." There is no word equivalent to "Thou" in De Wette, G. Fr., S. Fr., De Sacy, Span., Iber., Diodati, Ital., Syr., or Heb. N. Test.

[b] "For there is no good tree;" οὐ γάρ ἐστιν δένδρον καλὸν. Wesley, Penn, Dick. ("sound tree"). Belg., "Want het en is geen goede boom." Luther and De Wette, "Denn es ist kein guter Baum." S. Fr., "Car il n'y a point d'arbre bon." Iber., "Porque no hai árbol bueno." As an alternative rendering, "For that is not a good tree." So Bloomf., Camp. (omitting "for"), M. The above rendering is deemed *exact*, and more *euphonious* than several other modes of expression, which have been adopted by translators.

KING JAMES' VERSION.

not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abund-

GREEK TEXT.

ποιοῦν καρπὸν σαπρόν· οὐδὲ δένδρον σαπρὸν, ποιοῦν καρπὸν καλόν. 44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν. 45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς

REVISED VERSION.

tree [c]which beareth [d]bad fruit;
nor is there a bad tree which
beareth good fruit. For every 44
tree is known by [e]its own fruit.
For [f]they do not gather figs
from thorns, nor do they gather
grapes from [g]a bramble. [h]The 45
good man out of the good
treasure of his heart, bringeth
forth that which is good; and
[i]the evil man out of the evil
treasure of his heart, bringeth
forth that which is evil, for
[j]out of the abundance of the

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[c] "which beareth;" *ποιοῦν*. Thom., Wakef., Norton. This arrangement belongs also to Penn and some others, who have employed "brings forth," or "produces," as the verb. The participial construction might be retained by saying, "nor is there a bad tree bearing good fruit." Still, according to our idiom, the finite verb is most familiar and perspicuous. "To bear" is preferable to "to bring forth," as more familiar, and in harmony with the present usage of the English.

[d] "bad;" *σαπρόν*. Though this adjective usually has the sense of *rotten*, or *decayed;* in this case, from the *adjuncts*, and its contrast to *καλὸν*, it seems to be used *generically* as equivalent to *πονηρός*. Bretsch. (*in verbo*). So it is applied in Matt. 13:48 to fishes which have been *recently taken*, but are naturally unfit for food. In this instance, they are not supposed to be "bad" (*σαπρὰ*), because they had become putrid.

[e] "its." Unless in *personifications*, the application of "his" to things without life is a violation of grammatical propriety.

[f] "they do not gather;" *οὐ—συλλέγουσι*. Kend., Scarlett, Wesley, Thelwall, Penn ("they gather not"). There is nothing in the text to authorize the use of "men" as a nominative. The pronoun "they" is therefore literal, and furnishes a good sense. Still, we may regard *συλλέγουσι* as used *impersonally*, like *δώσουσι*, in v. 38 (see note *eo loco*), and *δέξωνται*, ch. 16:9. In this case, the verbs *συλλέγουσι* and *τρυγῶσι* should be rendered, "for figs are not gathered from thorns, nor grapes gathered from a bramble." These verbs are rendered *impersonally* by Thom., Wakef., Camp. De Wette, "denn nicht von Dornen lieset man Feigen, noch von der Hecke herbstet man Trauben." S. Fr., "car on ne cueille pas des figues sur des épines, et on ne vendange pas des raisins sur un buisson." This rendering of the verbs, as impersonals, is submitted as an alternative version.

[g] "a bramble;" *βάτου*. Norton, Wesley, Angus, Dickinson ("the bramble"). *Βάτος* is a generic term applied to any *prickly bush*, or *shrub*. Rob. (Lex.). It is defined "bramble," by Robinson, Liddell. Bretschneider, "*rubus, sentis*." The addition of "bush" to this word in the E. V. is superfluous. See Webster (Dict., "Bramble"). As *ἀκανθῶν* is rendered simply by "thorns" (not "thorn-bushes"), this word (*βάτος*) should correspond with that form.

[h] "the good man;" *ὁ ἀγαθὸς ἄνθρωπος*. Camp., Norton, Wakef., Thom., Kend. Belg., "de goede mensche;" De Wette, "Der gute Mensch;" S. Fr., "l'homme bon;" Iber. and Span., "el hombre bueno;" Diodati, "L' uomo buono." The article was improperly omitted by Tyndale (perhaps from regard to Luther's version, "ein guter Mensch"), and his mistake was followed by the subsequent Eng. versions, down to that of 1611. The phrases, "the good man," and "the evil man," not only accord with the text, but are in harmony with our idiom. See E. V., Prov. 11:17; 16:19.

[i] "the evil man;" *ὁ πονηρὸς ἄνθρωπος*. The reasons assigned for retaining the definite article in rendering *ὁ ἀγαθὸς ἄνθρωπος*, are equally applicable here. See last note. Thus Thom., Wakef., Norton, Camp., Kend. The article is retained also by Belgic, De Wette, G. and S. French, De Sacy, Span., and Iber.

[j] "out of;" *ἐκ*. So this word is properly rendered twice in this verse, i. e., where it occurs in *ἐκ τοῦ ἀγαθοῦ*, and *ἐκ τοῦ πονηροῦ*. So Wesley, Sharpe, Camp. So Matt. 12:34, *ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας* is rendered in the E. V., "for out of the abundance of the heart," etc. The rendering in the E. V is an unnecessary departure from the usual signification of *ἐκ*, It, however, originated with Wiclif. He was copied verbatim by Tyndale, Cranmer, Geneva, Rheims, and E. V. As Wiclif's version was made from the Vulgate, on looking at that, we find the reason for the rendering (which has been censured) in the two prepositions by which the Latin translator expressed *ἐκ*: "Bonus homo de homo thesauro—malus homo de malo thesauro—ex abundantia enim cordis." Erasmus, with better judgment, has "ex homo thesauro—ex malo thesauro—ex abundantia enim cordis." The renderings of Beza, Castalio, and Schott are the same; *ex* being the equivalent of *ἐκ* in the three instances. The rendering is uniform in Syriac (ܡܢ), Heb. N. Test. (מ), Belg. ("uit"), De Wette ("aus"), S. Fr. ("de"), Iber. ("de").

KING JAMES' VERSION.

ance of the heart his mouth speak-
eth.
46 And why call ye me Lord,
Lord, and do not the things which
I say?
47 Whosoever cometh to me,
and heareth my sayings, and
doeth them, I will shew you to
whom he is like.
48 He is like a man which built
an house, and digged deep, and
laid the foundation on a rock:
and when the flood arose, the
stream beat vehemently upon that
house, and could not shake it: for
it was founded upon a rock.
49 But he that heareth and
doeth not, is like a man that with-

GREEK TEXT.

καρδίας λαλεῖ τὸ στόμα αὐ-
τοῦ.
46 Τί δέ με καλεῖτε, Κύριε,
κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;
47 πᾶς ὁ ἐρχόμενος πρός με καὶ
ἀκούων μου τῶν λόγων καὶ ποιῶν
αὐτοὺς, ὑποδείξω ὑμῖν τίνι ἐστὶν
ὅμοιος. 48 ὅμοιός ἐστιν ἀνθρώπῳ
οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε
καὶ ἐβάθυνε, καὶ ἔθηκε θεμέλιον
ἐπὶ τὴν πέτραν· πλημμύρας δὲ
γενομένης, προσέῤῥηξεν ὁ ποτα-
μὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ
ἴσχυσε σαλεῦσαι αὐτήν· τεθε-
μελίωτο γὰρ ἐπὶ τὴν πέτραν.
49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας
ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομή-

REVISED VERSION.

heart his mouth speaketh. [k]Now 46
why do ye call me Lord, Lord,
and do not the things which I
say? Whoever cometh to me, 47
and heareth my [l]words, and
doeth them, I will show you
[m]whom he is like. He is like 48
a man [n]building a house, who
[o]dug deep, and laid [p]a founda-
tion [q]on the rock; and when
[r]there came a flood, the stream
burst [s]against that house, and
could not shake it, for it was
founded on the rock. But he 49
who heareth and doeth not, is
like a man who built a house

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[k] "Now;" δὲ. See v. 41, note. Thom.

[l] "words;" λόγων. Thom., Penn, Norton, Scarlett, Sharpe, Wakef., Kend., M., Thelwall. From the frequency with which the Saviour has used λόγος (in singular and plural) to indicate his message from heaven to men—the commandments from the Father, which *he* made known—it is desirable to employ "word" and "words" as an equivalent, as far as the idiom of our language will allow. This has been properly done in many cases in the E. V. It is to be regretted that those, who made that version, had not been more uniform in their renderings. See Mark 8 : 38. John 3 : 34; 5 : 47; 6 : 63; 12 : 47, 48; 17 : 8. Acts 5 : 20.

[m] "whom." According to present usage, "to" should not be *expressed* before "whom." After such verbs as "*show, bid*," etc., there is an *ellipsis* of the preposition, when it would come immediately before the pronoun. This rule of our language is observed in the E. V., 1 Sam. 16 : 3. 2 Kings 7 : 12. Dan. 10 : 21. Exod. 25 : 40. The preposition is properly omitted by Thom., Wakefield, Scarlett, Norton, Penn, Campbell, Kendrick, Angus, M.

[n] "building;" οἰκοδομοῦντι. Norton, Kend., Scarlett, M., Dick. ("erecting").

[o] "dug deep;" ἔσκαψε καὶ ἐβάθυνε. Wakef., Scarlett, Dick., Kend., M. "Digged" is obsolete.

[p] "a foundation;" θεμέλιον. There is nothing in the text to warrant the use of the *indefinite* article here, any more than in the next verse, where θεμελίον is rendered "a foundation," in the E. V. Thom., Sharpe. Luther, "ohne Grund;" G. Fr., "sans lui faire de fondement;" Iber., "un fundamento." Heb. N. Test., יָסַד יְסוֹד.

[q] "on the rock;" ἐπὶ τὴν πέτραν. Thom., Wakef., Sharpe, Penn, Camp., Dick., Kend., Angus, Thelwall, M. Luther, "auf den Fels;" De Wette, "auf den Felsen;" G. Fr., "sur la roche;" S. Fr., "sur le rocher;" De Sacy, "sur la pierre;" Span. and Iber., "sobra la roca." The relation of *comparison* or *contrast* often gives a definite signification to words in Greek (and probably to most languages) which demands a corresponding particle to indicate that fact. In this case, πέτραν is presented as in contrast to γῆν, v. 49. Each of the words, therefore, has the article.

[r] "there came a flood;" πλημμύρας—γενομένης. "Arose" is ambiguous in this construction. Common readers suppose the thought is that the water increased, or swelled upward, whereas the idea is simply that an inundation took place. Thus in the parallel, Matt. 7 : 27, κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, "the rain came down, and the rivers (streams) came," etc. This description of a tempest was taken from facts which were familiar to the hearers. Thunder, hail, tempests of wind and rain occur during the winter in Palestine. Rivulets swell to torrents, and the houses of the poorer class, being slightly built, fall in great numbers. Πλημμύρα is not restricted by the Hellenistic writers to the *flow of the sea*, the tide, which is its sense in classic usage. Kuinœl: "Πλημμύρα quo vocabulo Aquila Deut. 33 : 19 Hebr. שֶׁפַע expressit, dicitur de exundatione aquarum qualibet, maris, fluminis, lacus." So שִׁטְפָה used here, in the Heb. N. Test. The rendering "a flood" is demanded by the text; the noun being anarthrous. Thom., Sharpe, Wesley.

[s] "burst;" προσέῤῥηξεν. Rob. (Lex.), *in verbo*, "*to break*, or *burst toward*, or *upon* any thing, *to dash upon*, or *against*." If "beat" should be retained, then "vehemently" should by all means be dropped. This word is now restricted to *mental* acts.

[t] "against;" πρὸς (*in composition*). Thom., Wakef., Penn, Dick., M. So rendered (E. V.) in v. 49.

KING JAMES' VERSION.

out a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

GREEK TEXT.

σαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ᾗ προσέῤῥηξεν ὁ ποταμὸς, καὶ εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

REVISED VERSION.

on the earth, without a foundation; against which the stream burst, and immediately it fell, and [a]great was the ruin of that house.

CHAP. VII.

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the

CHAP. VII.

ἘΠΕΙ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ. 2 Ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλε τελευτᾷν, ὃς ἦν αὐτῷ ἔντιμος. 3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέ-

CHAP. VII.

Now when [a]he had finished 1
all his sayings [b]in the hearing
of the people, he entered into
Capernaum. And a certain 2
centurion's servant, [c]who was
dear to him, [d]being sick, was
[e]about to die. And [f]having 3
heard of Jesus, he sent [g]elders

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[a] "and great was the ruin of that house;" καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα. Thomson. This arrangement, similar to that of Matt. 7 : 27, is adopted for *euphony*, and ease *in enunciation.* So Wakefield has, "and the crash of that house was great." Ῥῆγμα signifying a *rending, breach*, or *ruin.* Rob. (Lex.). It is not to be confounded with ῥῆξις, in signification; the latter being *active*, while the former indicates the *result* of the action, like our terms "a breaking," and "a breach." G. and S. Fr., "la ruine;" Span. and Iber., "la ruina;" Diodati, "la sua ruina;" Ital., "la rovina."

[a] "he had finished;" ἐπλήρωσε. Rob. (Lex., *in loco*, πληρόω). Thomson, Norton, Scarlett, G. and A. Campbell. Eras., "consummasset." Alternative, "had completed."

[b] "in the hearing;" εἰς τὰς ἀκοάς. Thomson, Norton, Penn, Wesley, Kend., Thelwall, Angus, M. This is the only instance where the word is rendered "audience," in the E. V. "Hearing" occurs Matt. 13 : 14. Rom. 10 : 17 (bis). 1 Cor. 12 : 17 (bis). Gal. 3 : 2, 5, etc. "Audience" originated with Tyndale, and was copied by Cranmer, Geneva, and E. V. It is now restricted to diplomatic language.

[c] "who was dear to him;" ὃς ἦν αὐτῷ ἔντιμος. The rendering of the E. V. is retained, as it affords a good sense; still etymology (τιμή, *value, worth*, or *price*) would authorize the form, "who was much prized or valued by him." The change perhaps may be of too little moment, to require an alteration in the E. V. In point of *exactness*, it may deserve consideration. The sense of being "honorable," or "honored," which sometimes belongs to ἔντιμος, is not appropriate in connection with δοῦλος. Sharpe, "was valuable to him;" Norton, "whom he much valued;" Scarlett, "who was esteemed by him;" Dick., "who was greatly esteemed by him;" Vulgate, Beza, "qui illi erat pretiosus;" Castal., "quem servum ille in pretio habebat." The language of the E. V. probably originated in the rendering of Erasmus, "qui illi erat charus." De Wette, "der ihm sehr werth war;" Thelwall, "was precious." Heb. N. Test., הַיָּקָר. Compare Zech. 11 : 13, אֶדֶר הַיְקָר אֲשֶׁר יָקַרְתִּי מֵעֲלֵיהֶם ("a noble price at which I was prized by them").

[d] "being sick;" κακῶς ἔχων. M., Thelwall. The participial construction is literal, accurate, and more euphonious than that of the E. V.

[e] "about to die;" ἤμελλε τελευτᾷν. Kendrick, Thelwall. Vulg., Schott, "erat moriturus;" Beza, "moribundus erat;" G. Fr., "s'en allait mourir" ("was going to die"); Iber., "iba á morir." The radical sense of μέλλω is "*to be on the point to do.*" Rob. (Lex.). Although there are cases where with an infinitive, it may be rendered by a simple future, there is still, in strictness, a difference of signification, as ποιήσω, "I will do," but μέλλω ποιεῖν, "I am (*now*) about to do." So ἔμελλον ποιεῖν, "I was (*then*) about to do." Buttmann, §137, note 11. The above rendering is literal, and exact in presenting the thought of the text. We have a colloquial phrase which closely corresponds with the Greek, "he was going to die."

[f] "having heard;" ἀκούσας. Angus, Thom., Norton, Scarlett, Penn, Camp., Dick. By this rendering, the participial construction of the text is preserved, and, at the same time, an inaccuracy of the E. V. removed. The phrase, "when he heard of Jesus, he sent," implies, according to our idiom, that *the hearing* and *the sending* took place *at the same time.* This results from the form of the adverb "when," equivalent to *at the time.* This inaccuracy frequently occurs in the E. V. Our *usus loquendi* demands "having heard," rather than "hearing." The phraseology of the E. V., in this instance, is derived from Tyndale, as his was from the Vulg., "cum audisset."

[g] "elders;" πρεσβυτέρους. The noun is *anarthrous.* There is no *exigentia loci*, which demands the use of "the," before "elders." No article employed by Sharpe, Scarlett, Kendrick, Wesley, Camp., M., Thelwall, De Wette, Iber.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
Jews, beseeching him that he	ρους τῶν Ἰουδαίων, ἐρωτῶν αὐ-	of the Jews to him, [h]to ask him
would come and heal his servant.	τὸν, ὅπως ἐλθὼν διασώσῃ τὸν	to come and heal his servant.
4 And when they came to Je-	δοῦλον αὐτοῦ. 4 οἱ δὲ παραγε-	And when they came to Jesus, 4
sus, they besought him instantly,	νόμενοι πρὸς τὸν Ἰησοῦν παρε-	[i]they besought him earnestly,
saying, That he was worthy for	κάλουν αὐτὸν σπουδαίως, λέγον-	saying, [j]He is worthy that thou
whom he should do this:	τες, Ὅτι ἄξιός ἐστιν ᾧ παρέξει	shouldest do this for him: for 5
5 For he loveth our nation, and	τοῦτο· 5 ἀγαπᾷ γὰρ τὸ ἔθνος	he loveth our nation, and [k]he
he hath built us a synagogue.	ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς	himself [l]built us our synagogue.
6 Then Jesus went with them.	ᾠκοδόμησεν ἡμῖν. 6 Ὁ δὲ Ἰη-	And Jesus went with them, and 6
And when he was now not far	σοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη	when he was [m]now not far from

[h] "to ask;" ἐρωτῶν. Angus, Wakefield. G. and S. Fr., "pour le prier;" Ital., "a pregarlo." As this participle is in the singular, and refers to the centurion, by using the infinitive, the common reader naturally construes it with "he sent" (ἀπέστειλε), in accordance with the text. It is rendered by the infinitive in the versions of Norton ("to beg") and Camp. ("to entreat"). Castalio employs the supine "oratum." De Wette renders the participle by the finite verb, "und ersuchte." The English equivalent "he entreated him" is submitted as an alternative rendering. The supposition that ἐρωτῶν is used for ἐρωτῶντας, does not seem necessary to remove an apparent difficulty in the construction. The common maxim, Qui facit per alium facit per se, will account for the singular ἐρωτῶν. "Ask" is the ordinary signification of ἐρωτάω. Rob., Liddell.

[i] "they besought him earnestly;" παρεκάλουν αὐτὸν σπουδαίως. Thom., Kend., Angus, Wesley, Norton, Campbell, and Thom., "earnestly besought." Σπουδαίως is rendered "earnestly" by Wakef., Scarlett, Penn, Dickinson. Rob. (*in verbo*), "*speedily*, i. e., *earnestly, diligently*." "Instantly" is no longer used in this sense.

[j] "He is worthy that thou shouldest do this for him;" ἄξιός ἐστιν ᾧ παρέξει τοῦτο. Sharpe, M., Kend. Vulg. and Eras., "dignus est, ut hoc illi præstes;" Beza, "dignus est cui hoc præbeas;" Schott, "dignus est, cui hoc præstes;" Norton, "he is worthy that you should do this for him;" De Wette, "Er verdienet, dass du ihm dieses gewährest;" Belg., "Hij is waardig dat gij hem dat doet;" Penn, "He is worthy that thou shouldest grant him this." Παρέξει is the Attic form of 2nd pers. 1st fut. indicative, instead of παρέξῃ. Buttmann (Gram., § 103. III. 3): "The Attics had the further peculiarity that instead of ῃ, construed from εαι, they wrote ει." However, the reading παρέξει in the case before us, is probably spurious. Schott says: "Pro vulg. παρέξει (quæ forma persona 2. Futuri Medii in hoc verbo usitata est) cum Knappio, Meyero, Lachm. dedimus παρέξῃ auctoritate edd. A. B. D. L. X. plurimum minuscc." The E. V. renders the verb as though it were 3rd pers. fut., "he should do," mistaking the Attic form of the Textus Receptus (2nd pers. fut. midd.) for fut. ind. active. None of the earlier English versions made this mistake. Tyndale, Cranmer, Geneva, and Rheims have "thou shouldst;" Wiclif, "that thou grant." Ὅτι, before ἄξιός, should not be translated "that," as it is merely the sign of quotation. In addition to the authorities above cited for regarding the verb as 2nd pers. fut. midd., we may add Syriac ܫܘܐ ܗܘ ܕܬܥܒܕ ܠܗ ܗܕܐ (Murdock, "He is worthy that thou shouldest do this for him"). Castalio, Wakefield. Luther, "Er ist es werth, dass du ihm das erzeigest."

[k] "he himself built;" αὐτὸς ᾠκοδόμησεν. Kend., M., Angus, Thelwall. Belg., "heeft zelve—gebouwd;" De Sacy, "il nous a *même* bati;" S. Fr., "c'est lui qui—a édefié;" Iber., "él mismo—edeficó." These renderings, with greater or less accuracy, bring out the emphasis of αὐτὸς, which is overlooked in the E. V. Bengel: "*Αὐτὸς, ipse*, ultro. Hoc majus quiddam et rarius, ædificare synagogam, quam diligere nationem; ᾠκοδόμησεν, *ædificavit*, suo sumtu aut jussu." Vulg., Mont., Eras., Schott, "ipse ædificavit;" Wesley, Wakef., Penn, "hath himself built."

[l] "built us our synagogue;" τὴν συναγωγὴν—ᾠκοδόμησεν ἡμῖν. Scholefield, M. Literally, "built for us the synagogue." The article τὴν here may properly be rendered by the possessive pronoun "our." Kühner, § 244. 4: "The article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person mentioned in the sentence. In such cases, the English use the possessive pronoun." See Crosby (Greek Gram., § 482). The article was probably used here, because there was only one synagogue in the place. Hence the expression was *definite*. Kend., Angus, "built our synagogue." In the following versions, the article is rendered literally by the *definite*,—Belg., Luther, De Wette, G. and S. Fr., Iber., Ital. The harshness of the rendering, in English, "built us (or "for us") the synagogue," renders the form, given above, indispensable.

[m] "now;" ἤδη. This particle has been retained, with some hesitation. It seems obvious that our *usus loquendi* demands that "now" (or "already") should be dropped. It would require, "and when Jesus was not far from the house." Though ἤδη may not be *pleonastic*, strictly speaking, yet the English equivalent is so, in this construction. I suggest, therefore, that "now" be omitted. This has been done by Norton and Wakefield. Murdock (although the Syriac agrees exactly with the Greek, ܟܕ ܕܝܢ) renders, "when he was not far from the house." The Heb. N. Test., in good taste, avoids introducing the Greek idiom, by saying וְכַאֲשֶׁר הוּא לֹא הָיָה רָחוֹק מִן הַבַּיִת.

KING JAMES' VERSION.

from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter unto my roof;

7 Wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go,

GREEK TEXT.

δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ ἑκατόνταρχος φίλους, λέγων αὐτῷ, Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· 7 διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρός σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. 8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύ-

REVISED VERSION.

the house, the centurion sent
friends to him, [n]to say to him,
Lord, trouble not thyself: for
I am not worthy that thou
shouldst enter under my roof;
[o]therefore [p]I did not think my- 7
self worthy to come to thee;
but [q]speak *the* word, and my
servant will be healed. [r]For 8
even I, [s]*who* am a man placed
under authority, having [t]soldiers under me, [u]even I say to

[n] "to say;" λέγων. Norton, Camp., Sharpe ("to tell him"). The construction here is the same as ἐρωτῶν αὐτὸν, v. 3. See note on that verse.

[o] "therefore;" διὸ. Wakef., Rob. (Lex.). "Wherefore" is *obsolescent.* The word is rendered "therefore" in E. V. of Luke 1 : 35. Acts 10 : 29. Rom. 2 : 1; 4 : 22. 2 Cor. 12 : 10. Heb. 6 : 1; 11 : 12.

[p] "I did not think myself worthy;" οὐδὲ ἐμαυτὸν ἠξίωσα. Thom. S. Fr., "C'est pourquoi je ne me suis même jugé digne." This rendering is preferable for simplicity and *euphony.* Should it be deemed important to give οὐδὲ an *emphasis* (as a negative; see v. 9, note), we can render, "I did not think myself even worthy," etc. In reference to "neither," in constructions like the present, Webster (Dict., art. "Neither") says: "In the last member of a negative sentence, *neither* is improperly used for *nor;* for *not,* in the first clause, refers only to that clause, and the second negative refers only to the second clause." Οὐδὲ is rendered "not" (E. V.) Matt. 25 : 45. Mark 12 : 10. Luke 12 : 27 (bis); 23 : 40. John 1 : 3. 1 Cor. 4 : 3; 14 : 21. Heb. 8 : 4. 1 John 2 : 23.

[q] "speak *the* word;" εἰπὲ λόγῳ. Thom., Wakef., Norton. As λόγῳ is *anarthrous,* it seems improper to insert "the," before "word," as has been done by some late translators, unless it is *italicized* as a supplement. The *literal* rendering "speak by word" does not accord with our idiom. The thought is exhibited in our language by "speak the word." So in the parallel, Matt. 8 : 8, εἰπὲ λόγῳ (Text of Griesb., Kuinœl, Tittm., Knapp, Theile, Tisch., Lachm., Scholz), E. V., "speak the word." De Wette, "sprich nur ein Wort;" S. Fr., "dis une parole;" De Sacy, "dites *seulement* une parole;" Span., "di una parole;" Ital., "dì una parola;" Tyndale, Geneva, Rheims, "say the word;" Cran., "say thou the word." Kuinœl (on Matt. 8 : 8): "Pro λόγον legendum est λόγῳ—εἰπὲ λόγῳ dic verbo (Vulg.), verbo impera, i. e. simpliciter jube. Etiam Græci scriptores formula εἰπεῖν λόγῳ utuntur, ita, ut λόγῳ redundet." It is not probably advisable to make the change, which this would demand in the language of the E. V., and to say, "command, and my servant will be healed." We can retain the idiom, as that of our own language approximates sufficiently to allow the more *literal* version. The translator of the Iberian made an ingenious effort to bring out the idea of *commanding,* yet to retain the equivalent of λόγῳ, "manda con una palabra," etc.

[r] "For even I;" καὶ γὰρ ἐγὼ. Thom., Wakef., Norton, Penn, Camp. See ch. 6 : 32, note. Mont. and Beza, "etenim ego." So Rob. (Lex.), καὶ γάρ (*in verbo,* γάρ). "Also" makes the language of the centurion equivalent to "I as well as thyself am set under authority," etc. There is no probability that he thought of any subordination to the will or control of another, except in his own case. Kuinœl very justly remarks on the parallel, Matt. 8 : 9: "*Etenim ego homo* (miles) *imperio subjectus,* si quendam militum meorum mihi subjectorum jubeo ire aliquo, etc.—Comparatio ipsa non justo uterius extendi debet, sed mens et sententia centurionis, more militum loquentis, hæc est; Tibi parent leges naturæ, tu, utpote insignis propheta, facile, etiam absens, servum meum sanare potes; etenim mihi, neutiquam tecum comparando, parent imperio subjecti, et faciunt, quæcunque iis præcipio, quanto magis ergo cum tua potestas plane eximia sit, tibi parebunt morbi, ita ut sine mora servum meum sanare possis."

[s] "*who* am a man placed under authority;" ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν. By using the supplement "*who,*" the thought of the passage is fully exhibited, and the drift of the centurion's argument is at once seen. Norton has, "who am a man under command;" Wakefield, "that am a man under authority;" Thomson, "who am myself under command." Unless καὶ, at the commencement of the sentence, is dropped (as has been done by Sharpe), an arrangement of the passage like the above seems necessary, to render the thought clear in English, and avoid the difficulty mentioned in the last note above. S. Fr., "car moi-même je suis un homme placé sous autorité, ayant sous moi des soldats; et je dis à l'un: va et il va," etc. "Placed" is deemed a more appropriate rendering of τασσόμενος than "set," as it is in harmony with present usage. So Bloomf. on Matt. 8 : 9.

[t] "soldiers under me;" ὑπ' ἐμαυτὸν. This is the natural order in our language. Thom., Wesley, Norton, Sharpe, Scarlett, Camp., Penn, and Wakef. have "soldiers."

[u] "even;" καὶ. By rendering καὶ "even," as in the preceding

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and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 And it came to pass the day after, that he went into a city

GREEK TEXT.

θητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. 9 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν· καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε, Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. 10 Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὴν οἶκον εὗρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα.

11 ΚΑΙ ἐγένετο ἐν τῇ ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην

REVISED VERSION.

this one, Go, and he goeth; and
to another, Come, and he com-
eth; and to my servant, Do
this, and he doeth *it*. And 9
Jesus [v]hearing [w]this, [x]wonder-
ed at him, and [y]turning, said
to the crowd that followed him,
I say to you, [z]not even in Israel
have I found [a]such great faith!
And those, who were sent, re- 10
turning to the house, found the
servant, who had been sick,
[b]well. And it came to pass 11
[c]the next day, that [d]he was
going [e]to a city called Nain;

member of the sentence, the passage becomes perspicuous, and the foundation of the centurion's hope, that his servant would be relieved, is seen at once. It may, however, be objected, that in this case the English pronoun "I" is *emphatic*, while the Greek does not express ἐγὼ, as is commonly done, when that pronoun has an *emphasis*. The answer to this is, that though emphasis in pronouns is usually indicated by writing them, yet, when the construction of a sentence gives us an emphatic pronoun (which is expressed), and the following member of the sentence is closely connected by the conjunction, and its verb has the *same nominative*, this nominative is *really* emphatic, though the emphasis is to be supplied by the reader's mind. This *common-sense* principle is applicable to Greek, Latin, and other languages, which, for the sake of conciseness, do not *express* the pronoun, when the omission would not produce obscurity. If, after this explanation, the rendering of this verse is deemed unsatisfactory, I would suggest the following, "For even I myself am a man placed under authority, having soldiers under me, and I say to this one," etc.

[v] "hearing;" ἀκούσας. Thom., Wesley, Sharpe, Scarlett, Dick., Camp., Kend., M.

[w] "this;" ταῦτα. Norton, Kend. Belg., "dit;" De Wette, "dieses;" Span. and Iber., "esto;" G. Fr., "ce que (Jesus ayant entender)." See ch. 5 : 27, note.

[x] "wondered;" ἐθαύμασεν. Wakefield, Norton, Scarlett, Kend., M. So (E. V.) Matt. 15 : 31. Luke 2 : 18; 4 : 22; 9 : 43, etc. "Marvelled," at present, is seldom used, except in a ludicrous sense.

[y] "turning;" στραφεὶς. Thom., Wesley, Sharpe, Campbell, Angus, M. No qualifying term like "round about" (which is a tautology), or "round" is necessary here. This participle occurs Matt. 16 : 23, ὁ δὲ στραφεὶς, and is rendered simply, "but he turned," in the E. V. So Luke 7 : 44; 9 : 55; 14 : 25; 22 : 61; 23 : 28. Nor is it necessary to insert "him" in this or similar constructions. Στρέφω is one of those verbs whose 2nd aorist pass. has a midd. signification. Buttm., § 130, note. Rob. (Lex., στρέφω). Yet, in translating such verbs, we do not express the pronoun which is the object of the verb. We say, "he turned and went away," and do not employ the full form, "he turned himself and went away." In all the above cited passages from the E. V., "himself" is not *expressed.*

[z] "not even;" οὐδὲ. Liddell (Lex.). Kendrick, M. Ital., "neppure;" De Wette, "nicht einmal;" Iber., "ni aun;" Bloomf. (N. Test.), "*nedum*, not even in Israel, much less among the Gentiles." Perhaps the language of this note by Bloomfield would be more correct with this amendment, "not even in Israel, where God had made himself known through the prophets, and where his written word was known, and where, of course, more faith might be anticipated than among Gentiles, who had been destitute of the word of the Lord, which is a light to the feet of the children of men." The contrast, introduced by the Saviour, was a deep and affecting reproof of the unbelief of the Jews, from whom the kingdom of heaven was soon to be taken. Rob. (Lex., οὐδὲ): "Specially, *not even, not so much as.*" Erasmus, Beza, Castalio, Schott, "ne—quidem." So Bretsch. *in loco* (Lex., οὐδὲ). Belg., "en—niet;" S. Fr., "que même—je n'ai pas (trouvé)."

[a] "such great faith;" τοσαύτην πίστιν. Penn. "Such" corresponds more nearly with the present usage of English, than "so." As modifying "great," "such" has the force of "thus," i. e., "thus great," in other words, *faith thus*, or *as great.*

[b] "well;" ὑγιαίνοντα. Rob. (Lex., *in verbo*). See ch. 5 : 31, note. So Thom., Wakef., Norton, Scarlett, Penn, Camp., Kend., M. The arrangement adopted here, is that of Norton, Wakef., Scarlett, Kendrick. It is deemed most perspicuous and familiar.

[c] "the next day;" ἐν τῇ ἑξῆς. Penn, Thelwall. Wakefield, Scarlett, M., "on the next day." So (E. V.) ch. 9 : 37, ἐν τῇ ἑξῆς ἡμέρα, "on the *next* day." Acts 27 : 18, τῇ ἑξῆς, "the next *day*." When the substantive is readily understood from the connection, it is often omitted, and the article stands alone before the adjunct. Buttmann, § 125, 7. This is the ordinary usage in

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called Nain: and many of his disciples went with him, and much people.
12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

GREEK TEXT.

Ναΐν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ, καὶ ὄχλος πολύς.
12 ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ, ἐξεκομίζετο τεθνηκὼς, υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ, καὶ αὐτῇ χήρᾳ· καὶ ὄχλος τῆς πόλεως ἱκα-

REVISED VERSION.

and many of his disciples [f]were going with him, and a great crowd. [g]And [h]as [i]he drew 12
near [j]the gate of the city, behold a dead man was carried out, [k]an only son of his mother, and [l]she *was* a widow: and a great crowd from the city *was*

[f] "were going with;" *συνεπορεύοντο.* See note *supra.* Wakef. Vulg., Mont., Eras., "ibant cum;" Beza, "proficiscebantur;" S. Fr., "allaient;" Iber., "iban;" Ital., "andavano;" De Wette, "zogen."

[g] "And;" *δὲ.* Wesley, Thom., Wakefield, Scarlett, Norton, Penn, Sharpe, Kend., M. S. Fr., "et;" Iber., "i;" Ital. and Diod., "e."

[h] "as;" *ὡς.* Wesley, Thom., Wakef., Norton, Sharpe, Penn, Campbell, Kendrick. Mont., Beza, Schott, "ut;" Belg., "als;" Luther and De Wette, "als;" G. and S. Fr., "comme;" Diodati and Ital., "come."

[i] "he drew near;" *ἤγγισε.* Kend., M. So the E. V. renders this verb by "drew near," or "drew nigh," Matt. 15 : 8; 21 : 1, 34. Luke 15 : 1, 25; 18 : 35; 21 : 8; 24 : 15, etc. Wesley, "drew nigh." Rob. (Lex., *in verbo*): "More commonly, and in N. Test. intrans., *to draw near, to approach.*" Heb. N. Test., קָרַב. Syr., ܩܪܶܒ. "Drew near" is a common expression in the E. V. of the O. Test.

[j] "the gate." The preposition "to," in connections of this kind, is, by present usage, omitted before the noun. So Thom., Wesley, Wakef., Scarlett, Norton, Dick., Campbell, Kend. In many instances in the E. V. of O. T., "to" is not expressed after "near" and "nigh." See Numb. 26 : 3. Judg. 20 : 34. Prov. 7 : 8.

[k] "an only son;" *υἱὸς μονογενὴς.* Wakef., Sharpe. Belg., "een eeniggeboren zone;" Luther, "ein einiger Sohn;" (De Wette, "eingeborner Sohn;") G. and S. Fr., "fils unique;" Iber., "hijo unigénito;" Ital., "figlio unico." Our idiom will not allow a literal rendering of *μονογενὴς,* etc., "an only-born son," *filius unigenitus.*

[l] "she *was* a widow." The text of Bagster has *αὐτῇ χήρᾳ* in the dative. So that of Wilson, which has on the title page "ad Exemplar Roberti Stephani accuratissime editum," i. e., the 3rd Edit. of Stephens, Paris, 1550. With this agrees the Elzevir, as printed at Amsterdam, 1633, under the superintendence of Leusden. On the other hand, *αὕτη χήρα* (nominative) is the reading of Erasmus, Mill, Griesbach, Theile, Tittmann, Lachmann, Tisch., Schott, Trollope. Knapp has *αὐτὴ χήρα.* The reading given by Bagster was probably an amendment occasioned by the fact, that *ἦν,* the verb to which *χήρα* might be a nominative, occurred in very few MSS. Hence *αὔτη χήρα* were marked as datives, and regarded as in apposition with *μητρὶ.* To get rid of a supposed grammatical difficulty, the harshness produced by *καὶ* with the newly formed dative was overlooked. There is no reasonable doubt that *αὕτη χήρα* is the proper reading. None of the later critical editions agree with Erasmus, in placing *ἦν* in this member of the sentence, except that of Lachmann. As it is not in Bagster, "was" has been *italicized,* as a supplement. Bloomfield remarks: "The *καὶ* is very significant; the full sense being, that 'besides her sufferings [losing her son] she was also a widow.'"

reference to *ἡμέρα.* It is not necessary to insert the preposition "on" (= *ἐν*) before "the next day." By our *usus loquendi,* "the time when" omits the preposition, unless the language is emphatic. See "next day," E. V., Numb. 11 : 32. Jonah 4 : 7. Matt. 27 : 62. John 1 : 29. Acts 7 : 26. The rendering of the Vulg., "deinceps," and that of "afterwards" in Rheims and some other Eng. versions, originated in a mistake of transcription. Through the *incuria scribarum, τῷ* was written in place of *τῇ.* Hence the ellipsis was supposed to be that of *χρόνῳ,* or *καιρῷ.* The reading of the Vatican MS. D, agrees with the Textus Receptus (*τῇ*). So the Syriac has ܒܝܘܡܐ ܕܒܬܪܗ.

[d] "he was going;" *ἐπορεύετο.* Wakefield, Norton, Sharpe. The radical sense of the imperfect, continuation of action, or state, is required in the rendering. The Saviour had not entered the city, but was on the way, and *near* it, when he was met by the funeral procession. Trollope (Gram., § 50, 2, p. 129), Stuart (Gram., § 51). The sense of the aorist belongs to this tense, only in the case where the writer describes that of which he was an eye-witness. This was not the case with Luke. See ch. 1 : 2. The imperfect is used in the Latin versions (having the same force with that of the Greek). Vulg., Montanus, Erasmus, Beza, Castalio, Schott, "ut proficiseretur." So G. Fr., "que Jésus allait;" S. Fr., "qu'il allait;" De Sacy, "*Jésus* allait;" Span. and Iber., "iba;" Diodati and Ital., "egli andava;" De Wette, "zog."

[e] "to a city;" *εἰς πόλιν.* Thom., Wesley, Wakef., Norton ("to a town"); Dick. Though the primary idea of *εἰς* is "into;" with verbs of motion, it often has the sense of *to, towards, on* a place or thing. Rob. (Lex.). Acts 22 : 7, *ἔπεσόν τε εἰς τὸ ἔδαφος,* E. V., "And I fell to the ground." Compare Acts 26 : 14. Matt. 15 : 24; 16 : 5, 21; 20 : 17; 21 : 1. "When they drew nigh to Jerusalem," *Ὅτε ἤγγισαν εἰς Ἱεροσόλυμα.* Liddell (*in verbo*): "Rad. signification, *direction toward, motion to, on,* or *into.*

KING JAMES' VERSION.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak: and he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea,

GREEK TEXT.

νὸς ἦν σὺν αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαῖε. 14 Καὶ προσελθὼν ἥψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν· καὶ εἶπε, Νεανίσκε, σοὶ λέγω, ἐγέρθητι. 15 Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. 16 ἔλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες, Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν· καὶ Ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. 17 Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ

REVISED VERSION.

with her. And the Lord [m]see- 13
ing her, had compassion on her,
and said to her, Weep not.
And [n]coming near, he touched 14
the bier; and [o]the bearers stood
still. And he said, Young man,
I say to thee, [p]Rise. And he 15
who [q]*had been* dead, sat up, and
began to speak: and he deliver-
ed him to his mother. And 16
[r]fear seized *them* all; and they
glorified God, saying, A great
prophet [s]hath risen among us,
and [t]God hath visited his peo-
ple. And [u]this report [v]concern- 17
ing him [w]spread [x]in all Judea

[m] "seeing;" ἰδὼν. Wesley, Scarlett, Kend., Thelwall, M. Beza, "intuitus;" Belg., "ziende;" S. Fr.., "voyant."

[n] "coming near;" προσελθὼν. Wesley, Scarlett, M. G. and S. Fr., s'étant approché;" Span., "acercándose." As an alternative, the colloquial expression "coming up." We use "come up" as equivalent to "approach," and, with an objective, "come up to" a person, or thing. Some translators have overlooked the force of πρὸς in composition, here. Webster (Dict., art. "Come") defines, "come up to," "*to approach near*."

[o] "the bearers;" οἱ—βαστάζοντες. Thom., Wakef., Pechy (note on Angus), Wesley, Scarlett, Norton, Sharpe, Dick., Camp. Belg., "de dragers;" Luther and De Wette, "die Träger;" S. Fr., "les porteurs;" Diodati, "i portatori."

[p] "Rise;" ἐγέρθητι. Norton. So (E. V.) Matt. 26 : 46. Mark 10 : 49. John 5 : 8. Rev. 11 : 1. According to present usage, "rise" is more commonly employed than "arise."

[q] "*had been*." This supplement is demanded by the *exigentia loci*, as, without it, the phraseology represents the young man as being *dead*, and, *at the same time*, in the act of *sitting up*. In other words, it fails to present *the thought* which the text was designed to convey. A similar error may be seen in the E. V. of John 11 : 44, where ἐξῆλθεν ὁ τεθνηκὼς is rendered, "he that was dead came forth," instead of "he that had been dead (*he having been dead*) came forth."

[r] "fear seized *them* all;" ἔλαβε—φόβος ἅπαντας. Wakef., Wesley, Kendrick, and M. have, "fear seized all." Scarlett, "all were seized with awe;" Mont., Beza, Schott, "cepit—omnes;" Danish, "en Frygt betog alle;" De Wette, "Es ergriff—alle Staunen;" S. Fr., "la craint les saisit tous;" Iber., "les sobrecogió temor á todos;" Span., "todos fueron cogidos de temor;" Diodati, "spavento gli occupò tutti." Rob. (Lex., *in loco*, λαμβάνω): "Tropically (spoken) of any strong affection, or emotion, *to seize, to come*, or *fall upon* any one." Joseph., Ant., II. 6. 8, τοὺς μὲν ἄλλους ἔκπληξις ἔλαβε. As ἅπαντας refers to *all present*, the supplement "*them*" is inserted to remove the harshness of "fear seized all." By this modification, the sentence harmonizes with our *usus loquendi*. See ch. 5 : 26, note.

[s] "hath risen;" ἐγήγερται. Norton, Campbell. "Have," instead of "be," is the appropriate auxiliary with intransitive verbs. See chs. 2 : 15, and 4 : 34, notes. The addition of "up" is superfluous. The perf. and first aorist pass. of this verb usually have the signification "to arise." So (E. V.) Matt. 2 : 13, 14, 21; 8 : 15; 9 : 7, 19, 25, etc. Rob. (Lex., *in verbo*).

[t] After "and," the E. V. improperly renders ὅτι by "that." The particle should not be noticed in the English. It is, as in many other instances, merely a sign of quotation. Rob. (Lex.) says: "Specially ὅτι serves also to introduce words quoted without change, chiefly after verbs implying *to say*, and the like, and is then merely a mark of quotation, not to be translated into English." See Kühner, § 329, note 3.

[u] "this report;" ὁ λόγος οὗτος. The noun has been rendered "report," in this instance, by Wakef., Norton, Scarlett, Penn, Dick., Camp., Kendrick. Belg., "dit geruchte." See ch. 5 : 15, note. This is the only instance in which λόγος is rendered "rumor," in the E. V. I believe that the *paraphrastic* version of De Sacy presents the thought, "Le bruit de ce *miracle* qu'il avait fait, se répandit dans toute Judée," etc.

[v] "concerning him;" περὶ αὐτοῦ. Camp., Kend., Angus, Thelwall. See ch. 4 : 14, note.

[w] "spread;" ἐξῆλθεν. Thom., Norton, Scarlett, Campbell. Rob. (Lex., *in verbo*), "*to go forth, to spread abroad*." "To go forth," when predicate of a report, news, etc., is not according to our *usus loquendi*. Bretsch. (*in verbo*): "Metaphorice tribuatur rebus ut—famæ, ubi est *divulgor*, Matth. 9 : 26, Marc. 1 : 28, Luc. 4 : 14, 7 : 17, etc." Compare Matt. 9 : 31, *Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.*

[x] "into all Judea;" ἐν ὅλῃ τῇ Ἰουδαίᾳ. In a passage where

KING JAMES' VERSION.

and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 And John, calling *unto him* two of his disciples, sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist has sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities,

GREEK TEXT.

αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

18 ΚΑΙ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. 19 καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψε πρὸς τὸν Ἰησοῦν, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 20 Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, Ἰωάννης ὁ Βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρός σε, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 21 Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων

REVISED VERSION.

and all [y]the surrounding region.
And the disciples of 18
John [yy]told him of all these
things. And John, calling [z]to 19
him two of his disciples, sent
them to Jesus, saying, Art thou
[a]he that cometh, or [b]do we look
for another? And when the 20
men [c]came to him, they said,
John, [d]the Immerser, hath sent
us to thee, saying, Art thou he
[e]that cometh, or [f]do we look
for another? And [g]in that 21
very hour he cured many [h]of

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this preposition occurs (Matt. 9 : 31, ἐν ὅλῃ τῇ γῇ) the rendering of the E. V. is, "in all that country." In the present case, some interpreters have contended that ἐν is equivalent to διά, "through." This is far less probable than that ἐν ὅλῃ is used for εἰς ὅλην. This is the view taken by Kuinœl, who observes: "Duæ præpositiones (ἐν et εἰς) sæpius inter se permutantur, etiam a scriptoribus exteris, ut apud Thucyd. IV. 14, ταῖς δὲ λοιπαῖς ἐν τῇ γῇ καταπεφευγυίας ἐνέβαλον." In ch. 4 : 14, where the E. V. has "through all the region round about," the text is, καθ᾽ ὅλης τῆς περιχώρου. Now it seems obvious, that if Luke, in the case before us, intended to convey the idea which we attach to "through all the region," etc., he would have said as before, καθ᾽ ὅλης κ. τ. λ. Compare Matt. 9 : 26, ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην, E. V., "the fame hereof went abroad into all that land." As an alternative rendering for "all Judea," "the whole of Judea." We can distinguish ὅλος from πᾶς, at close of this sentence. So in ch. 4 : 14.

[y] "the surrounding region;" τῇ περιχώρῳ. See ch. 4 : 14, note.

[yy] "told;" ἀπήγγειλαν. So (E. V) Mark 6 : 30; 16 : 10, 13. Luke 7 : 22; 8 : 20, 34; 9 : 36, etc. Norton, Penn, Wakefield, Sharpe, Angus, M.

[z] "to *him*." The following remark made in the Revision of Mark's gospel, ch. 3 : 13, is applicable here. "As πρὸς in composition corresponds with 'to,' this word should not be *italicized*. It is not a supplement. So in all cases, where this verb occurs with a supplementary pronoun."

[a] "he that cometh;" ὁ ἐρχόμενος. Wesley and Wakef., "that is to come;" A. Camp. and Dick., "he who comes;" G. Camp., "he who cometh." The article and participle have here the force of a substantive; the thought is, "Art thou the coming one?" that is, the Messiah, whose advent was announced by the prophets. In Matt. 23 : 39, ὁ ἐρχόμενος is rendered "he that cometh." Possibly this literal rendering may not be deemed sufficiently *perspicuous*. In that case, this form is recommended, "who was to come." So Norton, Scarlett, Penn. There is some diversity in the rendering given to ὁ ἐρχόμενος, in this instance, by translators. Thom., "THE ONE COMING;" Sharpe, "he that was coming." The rendering of the S. Fr. coincides with that given above, "celui qui vient." So Ital., "colui che viene." Kuinœl (Matt. 11 : 3): "Interrogari jubebat (Johannes) suo nomine Jesum, σὺ εἶ ὁ ἐρχόμενος; ἢ ἕτερον προσδοκῶμεν; num tu es Messias? num tu personam Messiæ agis? facile in eam cogitationem venire possumus, te non esse Messiam, sed alium expectandum."

[b] "do we look;" προσδοκῶμεν. So in parallel (E. V.) Matt. 11 : 3. The thought might be expressed with a nearer approach to our present phraseology by "are we to look." Still, the above expression seems sufficiently perspicuous. By a peculiar idiom, the present indic. is sometimes used to indicate not what *is* done, but what *is to be* done. Bloomfield (N. T., Supplement, Matt. 11 : 3).

[c] "came;" παραγενόμενοι. Thom., Wakef., Norton, Penn. See ch. 2 : 15, note.

[d] "the Immerser;" ὁ Βαπτιστής. A. Camp., Q. (on Mark 6 : 14). Iber., "el Sumergidor;" Luther and De Wette, "der Täufer;" Belg., "de Dooper;" Dan., "den Döber." As βαπτίζω signifies "to immerse," this noun is rendered "Immerser." See ch. 3 : 7, note. So in all cases, in this Revision.

[e] "that cometh." See v. 19, note.

[f] "do we look." See v. 19, note.

[g] "in that very hour;" ἐν αὐτῇ—τῇ ὥρᾳ. Dick., Kend. ("at that very hour"), Camp., Scarlett. So Rob. (Lex., αὐτός), "emphatically, *in that very day*, or *time* (hour)." See ch. 2 : 38, note.

[h] of "diseases;" ἀπὸ νόσων. Thom., Wes., Norton ("of their diseases"), Sharpe, Scarlett ("of their diseases"), Penn, Dick. ("of their diseases"), Camp. ("from diseases"), M., Murdock. The supplement "*their*, used in the E. V., is unnecessary. There is nothing in the text to authorize its use. Νόσος occurs twelve

KING JAMES' VERSION.

and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 And when the messengers of John were departed, he began

GREEK TEXT.

καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν. 22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· 23 καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. 24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάν-

REVISED VERSION.

diseases, and plagues, and of
evil spirits, and to many *who*
were blind he gave sight. [i]And 22
Jesus, answering, said to them,
Go, and tell John what things
ye have seen and heard; [j]that
the blind [k]receive sight, the
lame walk, the lepers are
cleansed, the deaf hear, the
dead are raised, and to the
poor [l]the good news is preach-
ed; and [m]happy is he [n]who 23
shall not reject me. And the 24
messengers of John [o]having

times in the N. T. In nine instances, it is rendered in the E. V. by "diseases" (the Greek being plural), twice by "sickness," and once (in the passage before us) by "infirmities." The rendering should be uniformly "disease." There is no instance, in which this word will not afford a good sense. Rob. (Lex.). Bretsch., "*morbus, ægritudo.*"

[i] "And;" *καί.* Thom., Wakefield, Wesley, Norton, Sharpe, Scarlett, Penn, Campbell. Vulg., Mont., Erasmus, Beza, "et;" Belg., "ende;" Luther and De Wette, "und;" Span. and Iber., "i;" Diodati, "e;" Dan., "og;" Tyndale, Cranmer, Geneva, L. Tomson, "and." "Then," in the E. V., originated in Beza's rendering, "deinde," as did that of the G. Fr., "ensuite." There is no good reason for departing from the more usual signification of *καί.*

[j] "that;" *ὅτι.* Thom., Norton, Sharpe, Dick., Kendrick, M., Thelwall. Belg., "dat;" De Wette, "dass;" G. Fr., "que;" Diodati, "che." "How that" (taken from Tyndale) is antiquated, and has become, by *lapse of time*, a vulgarism. E. g., "Tell him how that he must come here."

[k] "receive sight;" *ἀναβλέπουσι.* See ch. 4 : 18, note. Wakef., Norton, Sharpe, Dick., Kend., M. ("receive *their* sight"). Belg., "worden ziende;" Iber., "los ciegos reciben la vista;" Diodati, "ricoverano la vista." Although, from its etymology, *ἀναβλέπω* would seem to convey the idea of "seeing again," or *recovering sight*, it is here used as equivalent to "being made to see." So in John 9 : 11, *ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα,* E. V., "and I went and washed, and I received sight." The subject here was blind from his birth. The verb has both significations, *to see again*, and *to receive sight*, in cases where it had never been enjoyed before. Compare v. 21, *τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν,* cæcis multis, visum donabat, E. V., "to many *that were* blind he gave sight." Isa. 35 : 5, תִּפָּקַחְנָה עֵינֵי עִוְרִים. Sept., *ἀνοιχθήσονται ὀφθαλμοὶ τυφλῶν.* Matt. 11 : 5, *Τυφλοὶ ἀναβλέπουσι,* E. V., "the blind receive their sight."

[l] "the good news is preached;" *εὐαγγελίζονται.* See ch. 4 : 18. Norton, "good news is make known." Webster (Dict., art. "News") remarks: "This word has a plural form, but is almost always united with a verb in the singular."

[m] "happy;" *μακάριός.* Thom., Wakefield, Wesley, Norton, Scarlett, Dick., Camp., Kend., M. See ch. 1 : 45, note.

[n] "who shall not reject me;" *ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.* Rob. (Lex., *in verbo*): "Pass. *σκανδαλίζεσθαι ἔν τινι, to be offended in*, or *at* any one, to take offense at his character, words, conduct, so as to desert and reject him." As this word does not admit a uniform rendering, without producing great obscurity, we are compelled to seek equivalents adapted to the *signification* which it has in different passages. Neither "stumble," nor its Anglo-Latin equivalent "offend" would be appropriate in many instances. In a note on Mark 4 : 17 (Revision) I have said:

"This word is not found in classic writers. In the Septuagint it is used *actively*, for 'causing one to stumble,' and *passively*, for 'stumbling.' In the N. Test. its use is tropical. 1. In a *moral sense, to offend, vex;* passively, *be offended*, or *vexed*, with a dative of the person; *ἐν τινὶ, to take offense at one, so as to desert, revolt,* or *fall away from him.* 2. To *cause one to offend,* to *entice into sin, lead astray;* and, passively, *to be enticed into sin, led astray, to fall away from the truth.*

"In the sense of *vexing*, or *irritating*, this verb is by no means used as frequently as many have supposed. '*To disgust*,' and '*to be disgusted*' would often be an *exact* rendering. The recent origin of 'disgust' must, however, render it exceptionable. By substituting it for 'offend,' in many cases where the latter occurs, the reader will see its appropriateness. In short, 'offend' is used in the E. V. with a latitude of signification, which is not allowed by the present usage of our language."

Compare John 12 : 48, where the thought of *rejecting Christ* is thus expressed, *ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτὸν κ. τ. λ.* A literal rendering of the word in the present instance would be, "who is not stumbled at me," or (as this phrase is hardly good English), "who does not stumble at me," that is, "to whom I shall not prove a stumbling-block." Instead of "whosoever," Wakef., Thom., Norton, Scarlett have "who."

[o] "having departed;" *ἀπελθόντων.* Kendrick, M. Iberian, "habiendo retirado;" Castalio, "digressis." If it is deemed best to render the participle by a finite verb, then, "When the mes-

KING JAMES' VERSION.

to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

GREEK TEXT.

νου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 25 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδού, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασι-

REVISED VERSION.

departed, he began to say to
the crowd concerning John,
What went ye out into [p]the
desert [q]to see? A reed shaken
[r]by the wind? But what went 25
ye out [s]to see? A man clothed
[t]in soft garments? Behold,
those [u]who wear [v]splendid [w]ap-
parel, and live in [x]luxury, are
in kings' [y]palaces. But what 26

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sengers of John had departed," as Vulg., "discessissent," and Span., "hubieron ido."

[p] "the desert." See Luke 3 : 2, note.

[q] "to see." "For," before the infinitive "to see," is ungrammatical. So all later Eng. versions.

[r] "by;" ὑπὸ (*cum genit.*). Sharpe, Wakef., Penn, Thomson, Wesley, Norton, Scarlett, Dick., Camp., Kendrick, Angus, M., Thelwall.

[s] "to see." See note q.

[t] "in soft garments;" ἐν μαλακοῖς ἱματίοις. Wesley, M., Thelwall, Dick. ("rich garments"). This word occurs sixty-one times in the N. Test. In thirty of these, it is rendered "garment," or "garments." It is believed that there are very few cases occur, in which this would not be the appropriate translation. Luke 6 : 29 is one of these, where it is used with a special signification for *the outer garment*, *mantle*, or *tunic*. See Jahn's Archeology, § 122. Rob. (Lex., ἱμάτιον): "*Τὰ ἱματία*, the *garments*, *clothing*, *raiment*, included the outer and inner garment, mantle, and tunic."

[u] "who wear." The participle ὑπάρχοντες, with a preposition and its case as predicate, signifies "to be," "remain," or "live" in any state, or place. Here it has ἐν ἱματισμῷ and τρυφῇ, datives of condition. In *rendering*, the exigency of the case obliges us to accomodate it to the substantives, as it has reference to both. Hence instead of the literal phraseology, "being in splendid apparel and luxury,"—finite verbs appropriate to each of the conditions indicated by those substantives, are "employed," "wear," and "live." Rob. (Lex., ὑπάρχω). Bloomfield: "The ὑπάρχ. must be accommodated in sense to each of the nouns with which it is connected." "Who wear" is the rendering of Thomson, Norton, Campbell, Kendrick. A literal rendering was adopted in the Belg., "die in heerlijke kleedinge ende wellust zijn." So nearly De Wette, "die in prächtiger Kleidung und in Ueppigkeit Lebenden sind in den königlichen Palästen." G. Fr., "c'est dans les palais des rois que se trouvent ceux qui sont magnifiquement vêtus, et qui vivent dans les délices;" S. Fr., "ceux qui sont magnifiquement vêtus et dans les délices, sont dans les maisons des rois;" De Sacy, "c'est dans les palais des rois que se trouvent ceux qui sont vêsus magnifiquement, et *qui vivent* dans les délices;" Iber., "los que [llevan] ropa suntuosa, i viven en delicias, en los palacios de los reyes estan." Sharpe furnishes the following literal rendering, "those in gorgeous raiment, and delicate living, are in kings' courts." Now, such phraseology violates the propriety of our language, as we never say, "are in delicate living." I suggest as a compromise between the *paraphrastic* and the *literal* rendering, this expression, "those who are in splendid apparel, and *live* in luxury." The phrase "are in splendid apparel" is allowable, like "he was in citizen's clothing," "they were in long robes," etc.

[v] "splendid;" ἐνδόξῳ. Norton, Campbell, Murdock, M. Rob. (Lex., *in loco*, art. ἔνδοξος). Bretsch. (*in verbo*), "*splendidus, nitidus, præstans.*" Erasmus, Castalio, Schott, "splendido." Bloomfield (Annotat.): "*Ἔνδοξος* signifies *glorious*, *splendid*." "Gorgeous," which signifies *showy, fine, splendid, glittering with gay colors* (Webster, Dict.), is obsolescent. It is seldom, or never heard in conversation. It has been superseded by its Latin rival; this is less to be regretted, as it is not a Saxon word, but a modification of the old French *gorgias*.

[w] "apparel;" ἱματισμῷ. Wakefield, Penn, Thom., Norton, Camp., Kend., M. So (E. V.) Acts 20 : 33.

[x] "luxury;" τρυφῇ. Kend., Scarlett, Campbell, M. Rob. (Lex., *in verbo*). Trollope (Analecta): "This word properly signifies *luxury*." Bloomf.: "There is no reason for abandoning the general sense *luxury*, i. e., a *luxurious life*."

[y] "palaces;" βασιλείοις. Penn, Wesley, Wakefield, Norton, Murdock, Scarlett, Dick., Campbell, Kend. This adjective has οἴκοις (houses), or δωμάσι (buildings) understood, as seems clear from the parallel, Matt. 11 : 8, ἐν τοῖς οἴκοις τῶν βασιλέων. The rendering "royal places" would be exact, still the change is so slight, that it may not be expedient to deviate so much from the phraseology of the E. V. Rob. (Lex., *in verbo*): "Plural *τὰ βασιλεία, a royal mansion, palace.*" Vulg., Mont., "domibus regum;" Beza, "in palatiis regis;" Schott, "in palatiis regiis." Heb. N. T., אַרְמְנוֹת הַמֶּלֶךְ. Syriac, ܒܝܬ ܡ̈ܠܟܐ. De Wette, "in den königlichen Palästen;" G. Fr., "les palais des rois;" S. Fr., "les maisons des rois;" Iberian, "los palacios de los reyes;" Diodati, "ne' palazzi dei re." The rendering of Tyndale, "kings' courts," adopted by the E. V., was probably derived from Erasmus, "aulis regum," or that of Luther, "königlichen Höfen."

KING JAMES' VERSION.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of woman, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God

GREEK TEXT.

λείοις εἰσίν. 26 ἀλλὰ τί ἐξελη-
λύθατε ἰδεῖν; προφήτην; ναὶ,
λέγω ὑμῖν, καὶ περισσότερον
προφήτου. 27 οὗτός ἐστι περὶ
οὗ γέγραπται, Ἰδοὺ, ἐγὼ ἀπο-
στέλλω τὸν ἄγγελόν μου πρὸ
προσώπου σου, ὃς κατασκευάσει
τὴν ὁδόν σου ἔμπροσθέν σου.
28 Λέγω γὰρ ὑμῖν, μείζων ἐν
γεννητοῖς γυναικῶν προφήτης
Ἰωάννου τοῦ Βαπτιστοῦ οὐδείς
ἐστιν. ὁ δὲ μικρότερος ἐν τῇ
βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ
ἐστι. 29 Καὶ πᾶς ὁ λαὸς ἀκού-
σας καὶ οἱ τελῶναι ἐδικαίωσαν
τὸν Θεὸν, βαπτισθέντες τὸ βά-
πτισμα Ἰωάννου· 30 οἱ δὲ Φαρι-
σαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν
τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς,

REVISED VERSION.

went ye on [z]to see? A prophet?
Yea, I say to you, and [a]some-
thing more than a prophet.
This is *he* of whom it is written, 27
Behold, I send my messenger
before thy face, who shall pre-
pare thy way before thee. For 28
I say to you, Among those born
of women, there is [b]no greater
prophet than John the Im-
merser; [c]but the least in the
kingdom of God, is greater
than he. (And all the people 29
who heard *him*, and the tax-
gatherers, justified God, [d]hav-
ing been immersed with the
immersion of John. But the 30
Pharisees and lawyers rejected
the counsel of God [e]with regard

[z] "to see." See this verb, v. 24, note.

[a] "something more;" περισσότερον. Thomson, Wakefield, "something even better;" Camp., "something superior." This rendering is adopted on the view generally taken by critics, that περισσότερον is a neuter construed with τὶ understood, so that it is equivalent to τὶ περισσότερον. Περισσότερον is regarded by most interpreters as equivalent to περισσὸν and πλεῖον, Matt. 12 : 41, 42. Hence no word like "much" is required to give force to the adjective.

[b] "no greater prophet;" μείζων—προφήτης—οὐδείς. Norton, M., Wakef. ("no greater teacher"), Kend., Genevan. This adjective with προφήτης, is properly rendered by "no." Rob. (*in loco, οὐδείς*). De Wette, "kein grösserer Prophet;" S. Fr., "il n'y a nul prophète plus grand."

[c] "but the least;" ὁ δὲ μικρότερος. Thom., Sharpe, Scarlett ("yet the least"), Wakef., Camp. ("yet the least"), Kend., M. Μικρότερος, the comparative, is used for the superlative μικρότατος, as in Matt. 11 : 11; 13 : 32. Mark 9 : 34. Luke 9 : 46, 48. Trollope (Gram., §43, p. 106).

[d] "having been immersed;" βαπτισθέντες. This form of the participle is employed by Sharpe, M. As βαπτισθέντες refers to an action that was past, this rendering is demanded. The rendering of the E. V. was probably founded on the assumption that vv. 29, 30 were a part of the Saviour's discourse, whereas the obvious and natural solution of the apparent obscurity is that they are a parenthetical remark of Luke. We should otherwise have expected that Ἰωάννην would have followed ἀκούσας, while instead of the aorist βαπτισθέντες, the present βαπτιζόμενοι would have been employed. S. Fr., "ayant été baptisés;" Iber., "habiendo recibido la inmersion." Knapp, Tittm., Lachmann, Penn, and Robinson (Harmony) include vv. 29, 30 in a parenthesis. Penn, in a note on v. 31, says: "The clause 'And the Lord said' of the Constantinopolitan, or *received* text, is not contained in any of the most ancient MSS. and versions; yet it is an unobjectionable supplement, if distinguished by a different character in the context. The absence of this clause, in all the earlier authorities, shows that it should be included in the parenthesis with the two preceding verses.

[e] "with regard to themselves;" εἰς ἑαυτούς. Thom., Camp., Scarlett, "respecting themselves;" M., "towards themselves." Norton presents the thought, though *paraphrastically*, "what God purposed for them;" and Wakefield, "this intention of God toward them." Εἰς is used to indicate a direction of mind as marking an object of desire, good will, and also of emotion. In a good sense, *towards, for, in behalf of.* Rob. (Lex., εἰς). So Matt. 26 : 10, ἔργον καλὸν εἰργάσατο εἰς ἐμέ. So after nouns, ἀγαπὴ εἴς τινα, Rom. 5 : 8. 2 Cor. 2 : 4, 8. On this passage, Bloomf. (Analecta) says: "Grotius, Camerarius, Whitby, Hammond, Rosenmüller, Kuinœl, Homberg, Wolf, Doddridge, and Campbell maintain that there is a slight *trajectio*, and they connect the words εἰς ἑαυτοὺς with βουλὴν τοῦ Θεοῦ, and interpret "in regard to themselves." Upon the whole, I can not but regard the last (i. e. this) interpretation as the most rational, and most suitable to the context. This, too, seems to have been the opinion of Wetstein, who cites Prov. 1 : 25, and Bemidbar 12, 16, "Omne bonum, quod destinaveram vobis, vilipendistis et rejecistis." The *thought* is presented in the affecting language of the Saviour, Luke 13 : 34. De Wette, "den Rathschluss Gottes für sich;" De Sacy, "ont méprisé le dessein de Dieu sur eux;" Iber., "el consejo de Dios con relacion á sí mismos."

KING JAMES' VERSION.

against themselves, being not baptized of him.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a

GREEK TEXT.

μὴ βαπτισθέντες ὑπ' αὐτοῦ.
31 εἶπε δὲ ὁ Κύριος, Τίνι οὖν
ὁμοιώσω τοὺς ἀνθρώπους τῆς
γενεᾶς ταύτης; καὶ τίνι εἰσὶν
ὅμοιοι; 32 ὅμοιοί εἰσι παιδίοις
τοῖς ἐν ἀγορᾷ καθημένοις, καὶ
προσφωνοῦσιν ἀλλήλοις, καὶ λέ-
γουσιν, Ηὐλήσαμεν ὑμῖν, καὶ
οὐκ ὠρχήσασθε· ἐθρηνήσαμεν
ὑμῖν, καὶ οὐκ ἐκλαύσατε. 33 ἐλή-
λυθε γὰρ Ἰωάννης ὁ Βαπτιστὴς
μήτε ἄρτον ἐσθίων μήτε οἶνον
πίνων, καὶ λέγετε, Δαιμόνιον
ἔχει. 34 ἐλήλυθεν ὁ υἱὸς τοῦ
ἀνθρώπου ἐσθίων καὶ πίνων, καὶ
λέγετε, Ἰδοὺ, ἄνθρωπος φάγος

REVISED VERSION.

to themselves, [f]not having been
immersed by him.) * [g]To what 31
then shall I compare the men
of this generation? and [h]what
are they like? They are like 32
children sitting in the market-
place, and calling [i]to one an-
other, and saying, We have
piped [j]for you, and ye have not
danced; we have mourned [k]for
you, and ye have not wept.
For John the Immerser [l]hath 33
come neither eating bread, nor
drinking wine, and ye say, He
hath a demon. The Son of 34
man [m]hath come eating and
drinking; and ye say, Behold, [n]a

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[f] "not having been immersed." Iber., "no habiendo sido sumergidos." See v. 29, note.

* The reading of the Textus Receptus, *εἶπε δὲ ὁ Κύριος,* is deemed spurious by most critics. Schott remarks: "Cum Griesbach. aliisque delevimus auctoritate plurimorum cdd. (13 unc.) verss., Pesch., Philox., Arr., Pers. pol. Memph., Æthiop., Arm., Goth., Sax., Vulg. (ms.), It. (exceptis cdd. Brix. Germ. 1)." It is supposed that this addition originated from the lectionaries, since the verse commenced a church lesson, or *ἀνάγνωσις,* which required some introductory sentence, to indicate the speaker. Canceled by Griesbach, Knapp, Theile, Tittm., Tisch., Lachmann, Kuinœl, Scholz.

[g] "To what;" *τίνι.* Thomson, Penn, Dick., Scarlett, Camp., Wakef., Kend., Angus, M.

[h] "what;" *τίνι.* Penn, Scarlett, Wakef., M. According to our *usus loquendi,* there is an ellipsis of the preposition "to," in constructions of this kind. The sentence is awkward, if "to" is *expressed.*

[i] "to one another;" *ἀλλήλοις.* See ch. 2 : 15, note.

[j] "for you;" *ὑμῖν.* Thom., Norton, Scarlett, Wakef., Kend., M. The acts expressed by *ηὐλήσαμεν* and *ἐθρηνήσαμεν* are represented as the pastimes of the children performed for the diversion of their associates. They were imitations of the joys and sorrows of men which the young actors witnessed in the real drama of life. Hence *ὑμῖν,* in these instances, is properly rendered by "for you." Kuinœl (on Matt. 11 : 17): "Tibiis canebatur, ut apud Græcos et Romanos, non tantum in funeribus, vide 9, 23, sed etiam in nuptiis et choreis. Jam quod loci sensum attinet, adagium desumptum est a pueris, qui in plateis ludendo imitantur, quæ a majoribus natu, serio agi viderunt, qui cum viderint in nuptiis et choreis tibiis cani, in funeribus nænias cani, eadem ludentes faciunt; sed pueris morosis, qui nullis æqualium suorum studiis, neque lætis, neque tristibus carminibus, moventur, ut et ipsi talibus operam navent, hanc morositatem et inhumanitatem exprobrant. Cum his morosioribus pueris comparat Christus Pharisæos et legisperitos, qui neque Johannis austeritate et vita severa, neque Christi lenitate et vita humana et atque trita eo redigi potuerint, ut vitam animumque emendarent, ut Jesum Messiam faterentur, ejusque præcepta sequerentur."

[k] "for you;" *ὑμῖν.* See last note. So Kend., M.

[l] "hath come;" *ἐλήλυθε.* The ordinary rendering of this perfect by its corresponding English tense is accurate, and affords a good sense. The perfect sometimes covers the period *from which* an act or condition originated in the past, and extending to the present, to express what is continued, or abiding in its consequences, or operation. It is on this common ground, that the present and perfect so often meet. Strictly speaking, however, these tenses are never identical in their force. There are cases where we can render the Greek perfect by an English present tense, yet the peculiarity belongs to our own language, in which our present (unless in what is turned the *progressive form,* e. g., I am writing) is not the exact equivalent of the Greek present. Stuart, Gram., § 51, 5, p. 72. We can translate the Greek perfect by our present, according to Kühner (§ 255, R. 5), only when the *present condition* is more preminent than *the past act.*

[m] "hath come." See last note.

[n] "a glutton;" *ἄνθρωπος φάγος.* Norton, Scarlett, Wakef., Kendrick, Robinson (*in loco, ἄνθρωπος*). In this, and many similar constructions, *ἄνθρωπος* is pleonastic. See Matt. 18 : 23, *ἀνθρώπῳ βασιλεῖ* ("to a king"). So Thucyd. III. 29, *ἀνὴρ μάντις.* Ælian. V. H., 14 : 20, *ἀνὴρ παιδαγωγός.* See Weiske, Pleonasmi Græci Com. (articles *ἀνὴρ* and *ἄνθρωπος*).

KING JAMES' VERSION.

wine-bibber, a friend of publicans and sinners!

35 But Wisdom is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster-box of ointment.

GREEK TEXT.

καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. 35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

36 Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη. 37 Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου,

REVISED VERSION.

glutton, and [o]a wine-drinker,
a friend of tax-gatherers and
sinners! But wisdom is justi- 35
fied [p]by all her children. And 36
one of the Pharisees [q]asked him
[r]to eat with him. And he went
into the Pharisee's house, and
[s]reclined *at table*. And, be- 37
hold, a woman [t]of the city, who
was a sinner, [u]learning that [v]he
reclined *at table* in the Phar-
isee's house, bought an [w]ala-
baster-box of ointment, and 38

[o] "a wine-drinker;" οἰνοπότης. Norton, Thom., Robinson (Lex.), Kend., Murdock, Tynd., Geneva, and Rheims, "a drinker of wine." As οἰνοπότης is contrasted with μήτε οἶνον πίνων, it should receive this translation. "Bibber" for "drinker" has never been a *naturalized* word in our language. Unless in quoting this passage from the E. V., it is neither written, nor spoken. It originated in the language of the Vulgate, "bibens vinum." Eras., Beza, "vini potor;" Castalio, "vinosum" ("addicted to wine"). Should it be supposed that "wine-drinker" is not sufficiently *energetic* to express the thought, then "wine-toper" might possibly answer as its substitute.

[p] "by;" ἀπὸ. Thom., Wesley, Penn, Norton, Dick., Murd., Scarlett, Camp., Kend., M., Angus. See (E. V.) Matt. 7 : 16, "by their fruits," ἀπὸ τῶν καρπῶν. Bretsch. remarks on one of the significations of ἀπὸ thus: "Pro ὑπὸ junctum verbis passivis, et in locutionibus passivis; ut ἀποδοκιμασθῆναι ἀπὸ τινος, reprobari ab aliquo. Marc. 8 : 31. Luc. 9 : 22; 17 : 25. Matt. 11 : 19. Luke 7 : 35." This use of ἀπὸ for ὑπὸ is peculiar to the later Greek writers. G. and S. Fr., "par tous ses enfants;" Iber. and Span., "por todos sus hijos;" De Wette, "von allen ihren Kindern."

[q] "asked;" ἠρώτα. Wesley, Penn, Sharpe, Norton, Scarlett, Wakef., Camp., Kend., Angus, Thelwall, M. "To desire," in the sense of *requesting*, or *inviting*, is obsolete.

[r] "to eat;" ἵνα φάγῃ. Thom., Wesley, Penn, Sharpe, Norton, Dick., Scarlett, Wakef., Camp., Kend., M. In constructions of this kind, we can employ *that* with the indicative, or the infinitive alone. In most cases, the latter form is appropriate as concise, forcible, and in harmony with ordinary usage. In the later Greek, ἵνα was used after various classes of words, not as marking *purpose*, or *event*, but simply as a demonstrative particle like the English *that*, merely indicative of what was referred to in the preceding words, or introducing something already implied in the preceding words. In this way, ἵνα with the subjunction was often employed (and twice with the optative) where earlier writers used the infinitive, or other particles. Rob. (Lex., ἵνα, and ὅτι). S. Fr. and De Sacy, "de manger;" Iber., "á comer."

[s] "reclined *at table;*" ἀνεκλίθη. Kend., M., Murd. ("reclined"), Angus. Vulg., Mont., Beza, Eras., Castalio, Schott, "accubuit." Heb. N. T., וַיִּשָּׁעֵן. De Wette, "legte sich zu Tische;" Iber., "se reclinó [á la mesa]." Rob. (Lex., *in verbo*), "*to make lean back*, or *recline*, in order to take a meal; midd. *to lean*, or *lie back*, *to recline* at table, i. q., ἀνάκειμαι." Bretschneider, "*ad cœnam accumbo.*" "In the time of Christ, the Persian custom prevailed of reclining at table. The guests reclined upon the left side, with their faces towards the table, so that the head of the second approached the breast of the first, and the head of the third approached the breast of the second." Jahn's Archeology, § 146.

[t] "of the city;" ἐν τῇ πόλει. Dick., Wakef., Norton ("of the place"). S. Fr., "de la ville;" Iber., "de la ciudad;" Ital., "della città;" Bloomf. (N. Test., Suppl.), "of the city." This being a common Greek idiom for ἐκ τῆς πόλεως. See ch. 8 : 27, note.

[u] "learning;" ἐπιγνοῦσα. Kendrick, Norton. Ἐπὶ, in this word, is intensive; in many cases it can not be well rendered in English. When, however, it signifies to obtain knowledge from others, it is equivalent to "learn," "*to find out.*" So, according to Rob. (Lex., ἐπιγ.), in this instance. Penn, "having learned;" Liddell (Lex., ἐπιγ. II.), "*to find out, discover, detect;*" Bretsch. (Lex.), "*bene intelligo, bene disco.*" It is well rendered in Vulg., Montanus, Beza, Eras., and Schott by some form of *cognosco;* so often employed in Latin writers for *to learn, to receive information.* See Leverett (Dict.).

[v] "he reclined *at table;*" ἀνάκειται. Rob. (Lex.), "*to recline* at table." Sharpe, "he was lying at meat;" Vulg., Erasmus, "accubuisset;" Beza, "eum accubuisse;" Mont., "accubuit;" Schott, "eum accumbere." This word has obviously the same force with ἀνακλίθη, v. 36. See note.

[w] "alabaster-box;" ἀλάβαστρον. Perfume vases were made of alabaster by the ancients. They were sometimes shaped like our *vials*, in other instances the form was varied; in all, however, it seems that a neck or pointed projection was a part always added for the sake of pouring out the unguent. This was sealed; hence the reference to *breaking* it, in Mark 14 : 3.

KING JAMES' VERSION.

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him, saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

GREEK TEXT.

38 *καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ.* 39 *ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ, λέγων, Οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ, ἥτις ἅπτεται αὐτοῦ· ὅτι ἁμαρτωλός ἐστι.*

40 *Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δέ φησι, Διδάσκα-*

REVISED VERSION.

stood at his feet behind him
weeping, and began [x]to wet
his feet [y]with her tears, and
[z]wiped *them* [a]with the hair of
her head, and kissed his feet,
and anointed *them* with the
ointment. [b]But the Pharisee, 39
[c]who had invited him, [d]seeing
it, spoke within himself, saying,
This [e]*man*, if he were a prophet,
[f]would know who and [g]what
the woman *is*, that toucheth
him; for she is a sinner. And 40
Jesus, answering, said to him,
Simon, I have [h]something to
say to thee. And he saith,

I have retained the rendering of the E. V., although if we were to employ a word which is *generic*, and in use at present, viz., "vase" (which has been recommended by some interpreters), it would, perhaps, be more exact, as signifying merely *a receptacle* of any form. See Rob. and Liddell (Lexx., *in verbo*). Still, "vase" is by no means a familiar word with the multitude, and this would be a serious objection to its use. Kuinœl (Mark 14 : 3): "Est autem lagenulæ illius confractio, ut intelligenter observavit *Ernestius* in Instit. interpret. N. T. III : 10, 89, de refracta superiore parte colli intelligenda, orificio obsignato, quod signum erat genuini unguenti foris advecti, auctore Plinio." De Sacy, S. Fr., "un vase;" Iber., "un vaso;" Ital., "un vaso;" De Wette, "ein Fläschchen."

[x] "to wet;" *βρέχειν*. Norton. Liddell thus defines this word, "*to wet, moisten, sprinkle, rain on, metaphorically to shower down* blessings on any one;" Robinson, "*to wet, to moisten, to sprinkle.*" Bretsch.: "*Irrigo*, madefacio, Luc. 7 : 38, 44. Apoc. 11 : 6, *ἵνα μὴ ὑετὸς βρέχῃ*, ne pluvia irrigat, intellige *τὴν γῆν*. Apud poetas atticos et seniores scriptores, i. q. *ὕειν*, *pluo, pluviam demitto, pluvia irrigo.*" Vulg., Mont., Eras., Beza, Castal., "rigare;" S. Fr., "à arroser;" Iber., "á humedecerlos."

[y] "with her tears;" *τοῖς δάκρυσι*. Norton, Penn, Angus, Thelwall, Thom. Iber, "con [sus] lágrimas;" G. Fr., "de ses larmes." The article here (*τοῖς*) has, as in many other instances, the force of a possessive pronoun. See ch. 5 : 3, note. Scholefield, "with her tears."

[z] "wiped;" *ἐξέμασσε*. Wesley, Sharpe, Norton, Penn, Dick., Scarlett, Campbell, Kend. There is no emphasis which demands the use of the phrase "did wipe." It was copied from Tyndale.

[a] "with the hair;" *ταῖς θριξὶ*. So (E. V., in a parallel) John 12 : 3. Rev. 9 : 8. Sharpe, Norton, Penn, Kendrick, M. Our *usus loquendi* requires that we should treat *θριξὶ* as *a collective.* We never say, "he lost his hairs," or, "he had his hairs cut off." In this passage, "hairs" was the *literal* rendering of Tyndale, and was copied by theearlier English versions.

[b] "But;" *δὲ*. Wesley, Norton, Penn, Dick., Scarlett, Angus, M., Thel. Vulg., Mont., Eras., Beza, Castal., "autem;" G. Fr., "mais." As the thought and action of the woman and the Pharisee were in marked contrast, it is proper to regard *δὲ* as *adversative.*

[c] "who had invited;" *ὁ καλέσας*. This participle is thus rendered in the versions of Wesley, Norton, Penn, Dick., Scarlett, Wakef., Campbell, Angus. "To invite" is a *scriptural word.* See 1 Sam. 9 : 24, E. V. (Heb., קְרֻאִים); 2 Sam. 13 : 23 (Heb., וַיִּקְרָא; Sept., *ἐκάλεσεν*). Esther 5 : 12 (Heb., קְרוּאָה; Sept., *κέκλημαι*). So in the apocryphal book, Eccles. 13 : 9. "To bid," in the sense of *asking*, or *requesting*, is antiquated. (See Webster Dict., art. "bid").

[d] "seeing;" *ἰδὼν*. Wesley, Scarlett, Kendrick, Thelwall, M. The participial construction is adopted also by Dick., A. and G. Campbell. So Vulg., Mont., Eras., "videns;" Belg., "ziende;" G. Fr. and De Sacy, "voyant;" S. Fr., "ayant vu;" Diodati, "avendo veduto."

[e] "*man*." As there is nothing *expressed* in the text equivalent to "man," it is *italicized*, as a supplement. So Scarlett.

[f] "would know;" *ἐγίνωσκεν ἂν*. Kend., Norton, Thomson, Murdock, M. Rob. (Lex., *ἄν*): "[used] with the indic. imperf. to express the idea: *I would*, or *might do*, Luke 7 : 39, *Οὗτος κ. τ. λ., if this man were a prophet, he would know*, etc." See Trollope (Gram., § 51, p. 137). Vulg., Mont., Eras., "sciret utique;" Beza and Schott, "nôsset;" Belg., "zoude wel weten;" De Wette, "so würde er wohl erkennen;" S. Fr., "il saurait bien."

[g] "what the woman *is*;" *ποταπὴ ἡ γυνὴ*. Norton, Sharpe, M. See ch. 1 : 29, note. De Wette, "welch ein Weib das ist;" S. Fr., "ce qu'elle est;" G. Fr., "qu'elle est cette femme;" Iber., "cual [es] la muger;" Diodati, "quale *sia* questa donna." *Ἡ* is rendered by its equivalent article.

[h] "something;" *τι*. Wiclif, Thom., Norton, Penn, Wakef.,

KING JAMES' VERSION.

41 There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he

GREEK TEXT.

λε, εἰπέ. 41 Δύο χρεωφειλέται ἦσαν δανειστῇ τινι· ὁ εἷς ὤφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. 42 μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν, εἰπὲ, πλεῖον αὐτὸν ἀγαπήσει; 43 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρί-

REVISED VERSION.

Teacher, [i]say *it*. A certain 41
creditor had two debtors: [j]one
owed five hundred [k]pence, and
the other fifty. And [l]as they 42
had nothing to pay, [m]he freely forgave [n]both. [o]Tell *me*
[p]then, which of them will love
him most? And Simon, [q]an- 43
swering, said, I suppose [r]he, to
whom [s]he freely forgave [t]the

Dick., Scarlett, Camp., Kend., M. So (E. V.) ch. 11 : 54. John 13 : 29. Acts 3 : 5. "Somewhat" is *obsolete*.

[i] "say *it*;" εἰπέ. Thom., Penn, Scarlett, Campbell. Belg., "zegt het;" G. Fr., "dis-la." This accords with present usage. The phrase of the E. V. was copied from Tyndale, who, in his turn, had followed Luther, "sage an." Syriac, ܐܡܰܪ. Murdock, "say it."

[j] "one;" ὁ εἷς. In conformity with our *usus loquendi*, the article is not translated (by "the."). So Norton, Wakef., Dick., Camp., M.

[k] "pence;" δηνάρια. As I have retained the language of the E. V. in all cases, where weights, measures, coins, etc., are noticed, I transcribe part of the following note inserted in the Revision of Mark, at ch. 4 : 21: "Various plans have been suggested or adopted in reference to the mode of expressing the weights, measures, and coins of the text of the Scriptures. It is difficult to see that any thing would be gained, in passages like the present, by substituting 'measure' or 'com-measure' for 'bushel.' The subject becomes really more *indefinite* by the change. Many later translators *transfer* the original word, slightly altered, so as to harmonize with the vernacular in termination, and place a note in the margin indicating the capacity—*distance, space*, or *value*. Now, in this case, we have some serious difficulties. For instance, it is impossible to determine, with any considerable accuracy, the length of many lineal measures noticed in the Scriptures; an approximation is all we can reach. It is well known that the value of the coins noticed in the N. T. varied greatly at different periods, as the precious metals were more or less abundant. In the O. T. the earlier translators *generally* transferred the Hebrew terms. It would have been well if this course had been adopted in the N. T., at *the proper time*. As this was not done, however, and English readers have become familiarized with the 'pound,' 'penny,' 'bushel,' etc., by which the original words have been long represented, the propriety of changing them for the original words—which must sound strangely in the ears of common readers—may be questionable. On the whole, we are not in the same position as we should be, were we now engaged in making the *first* English translation. We are restricted by the phraseology of the Common Version, which has become familiar by usage. I take the liberty of suggesting that a set of marginal notes, drawn up with more accuracy than those found in our common quarto editions of the Common Version, should be inserted in the margin, giving a concise explanation of the value of coins, the extent of measures, etc. In reference to coins, the value should be stated according to the '*sterling*' standard of Britain, and the decimal reckoning of dollars and cents, in the United States."

[l] "as they had nothing;" μὴ ἐχόντων δὲ αὐτῶν. Sharpe, Pechy (on Angus). S. Fr., "comme ils n'avaient pas de quoi payer." "When" has been changed to "as," on the ground, that there is no reference to *time*, in the language of the text.

[m] "he freely forgave;" ἐχαρίσατο. Wakef., Scarlett, Camp., Angus, M. "Frankly," in the sense demanded here, is obsolete. Iber., "perdonó gratuitamente;" S. Fr., "il leur fit grâce;" Vulg., Mont., "donavit;" Erasmus and Castalio, "condonavit;" Beza, "gratificatus est." As an alternative rendering, "he forgave."

[n] "both;" ἀμφοτέροις. Norton, Vulg., Eras., Beza, "utrisque;" Castal. and Schott, "utrique." "Them" (of the E. V.) is omitted, as superfluous. A literal rendering of the text furnishes an expression which accords with the present usage of the English.

[o] "Tell *me*;" εἰπὲ. As the pronoun is not expressed in the text, it should be *italicized*, as a supplement. The pronoun is not placed in the text of Eras., Mont., Beza, Castalio, Schott, Belgic, Luther, De Wette, G. Fr., Iber., Diodati. Scarlett has properly inserted "me" in *italic*.

[p] "then;" οὖν. So (E. V.) ch. 7 : 31. Norton, Campbell. S. Fr., "donc;" Iberian, "pues;" Belgic, "dan." The particle here denotes the mere *sequence* of one clause on another, or the *consequence* of one clause on another. See Rob. (Lex., *in verbo*).

[q] "answering;" ἀποκριθεὶς. Wesley, Sharpe, Kendrick, M., Thelwall.

[r] The particle ὅτι (E. V., "that") after ὑπολαμβάνω is superfluous in translation. If it is expressed by an equivalent, a *supplement* must properly be employed, e. g., "I suppose that he *will love most*, to whom," etc. In the text it merely seems to indicate the ellipsis of πλεῖον ἀγαπήσει. Ὅτι is disregarded by Thom., Wesley, Sharpe, Penn, Norton, Wakef., Dick., G. and A. Camp., Beza, Castalio, Schott, Luther, De Wette, Iber., Diodati, Ital., Dan. In the following versions the ellipsis is supplied, and ὅτι is, therefore, properly retained in translation. Belgic, "Ik achte dat hij 't [is], dien," etc.; G. Fr., "j'estime que [c'est] celui

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
forgave most. And he said unto him, Thou hast rightly judged. 44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. 45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. 46 Mine head with oil thou	σατο. Ὁ δὲ εἶπεν αὐτῷ, Ὀρθῶς ἔκρινας. [44] Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμαξε. [45] φίλημά μοι οὐκ ἔδωκας· αὕτη δέ, ἀφ' ἧς εἰσῆλθον, οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας. [46] ἐλαίῳ τὴν κεφαλήν μου οὐκ	most. And he said to him, [u]Thou hast judged rightly. And [v]turning to the woman, 44 he said to Simon, Seest thou this woman? [w]I came into thy house, thou gavest me no water for my feet; but [x]she wet my feet with [y]her tears, and wiped them with [z]her hair. [a]Thou 45 gavest me no kiss; but [b]she, [c]from the time I came in, hath not ceased to kiss my feet. [d]Thou didst not anoint my 46

[u] "Thou hast judged rightly;" Ὀρθῶς ἔκρινας. Kendrick, Thom., Sharpe, Penn, Wakef., Camp., M. There is no good reason why the natural arrangement of words in our own language should not be adopted here. Norton, "You have judged correctly."

[v] "turning;" στραφεὶς. Thom., Wesley, Sharpe, Norton, Penn, Wakef., Dick., Scarlett, Camp., Kendrick, Angus, Thelwall, M.

[w] "I came;" εἰσῆλθόν. So E. V. renders εἰσῆλθόν in v. 45. Thom., Wakef., Scarlett, Camp., Kend., Angus, M.

[x] "she wet;" ἔβρεξέ. Norton, Rob. (Lex.), Liddell. Diod., Siculus, B. III, 25, τὰς δόρας τῶν πρότερον εἰλημμένων βρέξαντες, ἐπιθέασιν ἐπὶ πῦρ ἁπαλόν, "having wet the skins of the [beasts] formerly taken, they place them over a gentle fire." The renderings "watered," "washed," and "bathed," which have been given to the word in this passage, are poetic *approximations* to the true sense. See v. 37, note.

[y] "her;" τοῖς. Article as a possessive pronoun. See ch. 6 : 1, note. So Kend., Angus, Norton, Thom.

[z] "her hair;" ταῖς θριξὶ. Sharpe, Penn, Norton, Campbell. Rob (Lex.): "Dative θριξὶ, *the hair*." See v. 38, note.

[a] *Τῆς κεφαλῆς* of the Text. Recept. is a reading canceled by Griesbach, Knapp, Theile, Lachmann, Tischendorf, Scholz, and bracketed by Tittmann. Schott says: "Vbb. τῆς κεφαλῆς post θριξὶν vulgo addita (ex v. 38) delevimus cum Griesb. aliisque, præeuntibus haud paucis cdd. (6 unc.) verss., Pesch., Pers. Memph., Æthiop., Arm., Goth. Vulg., Ital."

[b] "she;" αὕτη. So this word is rendered (E. V.) v. 44. Thomson, Wesley, Sharpe, Norton, Wakef., Dick., Camp., Kend., Tyndale, Cranmer, Geneva, Rheims, Angus. Luther and De Wette, "sie;" G. and S. Fr., "elle;" Ital., "ella." Heb. N. T., הִיא When *emphatic*, οὗτος may be rendered by *he*, *she*, etc.

[c] "from the time;" ἀφ' ἧς. Kend., Penn, Sharpe.

[d] "Thou didst not anoint my head with oil." This is the natural order for English readers. "Mine" is allowable only before a vowel, or silent *h*. This arrangement is that of Wesley, Penn, Dick., Scarlett, Camp., Kend., Murdock. De Wette, "Du salbtest mein Haupt nicht mit Oel;" S. Fr., "tu n'as pas oint ma tête d'huile;" Span., "No ungiste mi cabeza con óleo;" Diodati, "Tu non mi hai unto il capo d' olio."

à qui," etc.; De Sacy, "que [ce sera] celui auquel," etc.; S. Fr., "que [c'est] celui à qui," etc. The more concise rendering harmonizes with our idiom.

[s] "he freely forgave;" ἐχαρίσατο. Angus, Thelwall. So "frankly forgave," in v. 42. It is obvious that the translation in these verses should be uniform. The earlier English versions, Wiclif, Tyndale, Cranmer, Geneva render the word in the same manner vv. 42, 43, "forgave;" while the E. V. is inconsistent in saying "frankly forgave" (v. 42), and then "forgave" (v. 43). The following are specimens of the mode of rendering ἐχαρίσατο (in these verses), which occur in other languages than English. Vulg. and Mont., "donavit—donavit;" Erasmus, Castalio, and Schott, "condonavit—condonavit;" Beza, "gratificatus est—gratificatus est;" De Wette, "schenkete—schenkete;" G. Fr., "il quitta la dette—il a quitté;" S. Fr., "il leur fit grâce—il a fait la plus grande grâce;" De Sacy, "il leur remit—il a—remis;" Iberian, "perdonó gratuitamente—perdonó gratuitamente;" Diodati, "egli rimise—egli ha—rimesso;" Ital., "fece grazia—, ha fatta—grazia;" Dan., "eftergav—eftergav." Syriac, ܫܒܩ—ܐܫܬܒܩ. Heb. N. T., וַיְחָנֵן—חָנַן. As an alternative rendering, "he forgave."

[t] "the most;" τὸ πλεῖον. Norton, Dick., M. Belg., "het meeste;" De Wette, "das meiste." In v. 42, πλεῖον is used adverbially, and modifies the signification of ἀγαπήσει. In the present instance, it has the force of a substantive with the article τὸ. Rob. (Lex., πλείων) cites this passage thus: "*Τὸ πλεῖον, the more*, i. e., the greater debt." The article should be translated.

KING JAMES' VERSION.

didst not anoint: but this woman
hath anointed my feet with ointment.
47 Wherefore, I say unto thee,
Her sins, which are many, are forgiven: for she loved much: but
to whom little is forgiven, *the same* loveth little.
48 And he said unto her, Thy
sins are forgiven.
49 And they that sat at meat

GREEK TEXT.

ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ
μου τοὺς πόδας. 47 οὗ χάριν,
λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι
αὐτῆς αἱ πολλαὶ, ὅτι ἠγάπησε
πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. 48 Εἶπε δὲ αὐτῇ,
Ἀφέωνταί σου αἱ ἁμαρτίαι.
49 Καὶ ἤρξαντο οἱ συνακείμενοι

REVISED VERSION.

head with oil; but [e]she [f]anointed my feet with ointment.
[g]Therefore, I say to thee, [h]her 47
many sins are forgiven; [i]for
she loved much; [j]but *he* to
whom little is forgiven, loveth
little. And he said to her, 48
Thy sins are forgiven. And 49
those, [k]who reclined at table

[e] "she;" αὕτη. Kendrick, Angus, Thomson, Wesley, Sharpe, Norton, Wakef., Dick., Camp. See v. 45, note.

[f] "anointed;" ἤλειψέ. The aorist should have its proper force here, as well as in the preceding member of the sentence, where we have ἤλειψας. So Wakef., M., De Wette.

[g] "Therefore;" οὗ χάριν. Norton, Scarlett. Webster (Dict., art. "therefore"): "For that; for that, or this reason, referring to something previously stated." "Therefore" often occurs in the E. V. "Wherefore" is *obsolescent*.

[h] "her many sins;" αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ. Norton, M., Kend., Thelwall. Scarlett and Dick., "her numerous sins;" De Wette, "ihre vielen Sünden;" S. Fr., "ses nombreux péchés;" Ital., "i suoi molti peccati." Murdock. The *emphasis* belongs to "many," and this is clearly exhibited by this arrangement. Wiclif, Tyndale, Cranmer, Genevan have "many sins." They, however, mistake by using "to her," thus following the Vulgate, which has *ei*, the dative, as though the Greek was αὐτῇ, instead of αὐτῆς. On the construction which occurs in this passage, Green (Gram. of N. Test. Dialect, p. 165) remarks: "Of the two modes of collocation for the words in combination with the noun, namely that of placing them between the article and the noun, and that of postfixing them with the article repeated, the latter seems to be preferred when they embrace a more prominent part of the complex idea than the noun itself, or when, at least, some prominence is intended to be given to them." In many instances, however, this *prominence* can not be indicated by any *arrangements* of words in our language without a violation of its idiom, for instance, John 10 : 11, ἐγώ εἰμι ὁ ποιμὴν ὁ καλός. We can not with propriety say, "I am the shepherd, who is good;" but, "I am the good shepherd." The judgment of the reader must, then, indicate the *emphasis*, "I am the *good* shepherd." So 2 Tim. 4 : 7, τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι.

[i] "for she loved much;" ὅτι ἠγάπησε πολύ. I have retained the rendering of the E. V., which has been followed by most of the later translators in our language. This rendering is adopted also by De Wette, Belg., S. Fr. Now the sense of the expression "for she loved much" is such, that it makes the forgiveness of her many sins the *desert* of loving much; in other words, it is as if the sentence were this, "she loved much because her many sins were forgiven." And this is a sense, which makes the Saviour's reasoning inconsequential, and the illustration drawn from the two debtors useless. Besides this, it contradicts the declaration made by Christ in the fiftieth verse, "Thy faith hath saved thee." The question then arises: When the usual rendering of a word gives a sense which is antagonistic to the thought presented in the context and scope of the passage, are we not required to seek one which will be in harmony with that thought? The answer must be in the affirmative. But philologists regard it as a fact that authority is wanting for regarding ὅτι as *illative* rather than *causal* in this passage. Yet there is an elliptical use of ὅτι (Hoogeveen, ὅτι, III : 1, p. 138) when the full form is διὰ τοῦτο ὅτι, "on this account that," referring to what precedes. Let us proceed another step, and suppose the full form to be διὰ τοῦτο ἐστι ὅτι, "on this account it is that she loved much." We now have a sentence in perfect harmony with the Saviour's argument, with the illustration drawn from the case of the debtors, and with v. 50. By some such analysis of this passage, I presume the authors of the admirable Spanish Version which I have noted as "Iberian," wrought out the result, which they have expressed in this form, "Dígote que por motivo de que [le] estan perdonados sus pecados, muchos, ha amado mucho." I, therefore, submit as an alternative rendering, "on this account *it is* that she loved much." Kuinœl has the following note on this passage: "Haud pauci interpretes opinati sunt, his verbis ostendi, fœminam illam pietatis ac reverentiæ suæ erga Christum declaratione, delictorum veniam promeritam esse, adeoque ea interpretati sunt: *remissæ sunt ei multa peccata, quæ commissit, quoniam multa pietatis ac reverentiæ signa mihi exhibuit.* Huic vero interpretationi primo repugnat parabola ipsa paulo ante proposita, in ea enim debitoris erga creditorem pietas et benevolentia memoratur, postquam notatum est creditorem ei debitum remisisse. Deinde si verba Christi eo sensu accipienda essent, quem iis interpretes illi subjiciunt, sequi deberet: "ὃς δὲ ὀλίγον ἀγαπᾷ, ὀλίγον αὐτῷ ἀφίεται, sed verba textus memorant primo peccatorum remissionem, deinde amoris ac pietatis declarationem."

[j] "but *he* to whom little is forgiven loveth little;" ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. By expressing the nominative of ἀγαπᾷ, "he," in its proper place, we are freed from an unnecessary and antiquated supplement, "*the same*." The expression is thus harmonized with present usage. So Thom., Wesley, Penn Norton, Scarlett, Dick., Camp.

[k] "who reclined at table with *him*;" οἱ συνακείμενοι. Rob. (Lex., *in verbo*), "*to recline with* any one *at table*;" Bretsch., "*una accumbo*." If we except the force of the preposition συν, this

KING JAMES' VERSION.

with him, began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

CHAP. VIII.

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him;

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

GREEK TEXT.

λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; 50 Εἶπε δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

CHAP. VIII.

Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδευε κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ, 2 καὶ γυναῖκές τινες αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, 3 καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαὶ, αἵτινες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.

REVISED VERSION.

with *him*, began to say within
themselves, Who is this [i]that
even forgiveth sins? And he 50
said to the woman, Thy faith
hath saved thee; go in peace.

CHAP. VIII.

AND it came to pass [a]after- 1
wards that [b]he traveled through
[c]cities and villages [d]proclaiming
and [e]preaching the good news
of the kingdom of God; and
the twelve *were* with him, and 2
certain women, who had been
healed of evil spirits and infirmities, Mary called Magdalene, [f]from whom [g]had gone
out seven demons, and Joanna,[h] 3
[i]*the* wife of Chuza, Herod's steward, and Susanna, and many
others, who ministered to him
[j]from their [k]possessions. And 4

verb has the same signification with ἀνάκλινω, in v. 36. See note on that verse. *Him*, in this passage, is a supplement, and should be *italicized*. Iber., "los que estaban recostados con [él à la mesa]." I render the word uniformly in ch. 14 : 10, 15.

[i] "that even;" ὃς καὶ. Sharpe, Penn, Norton, Wakefield, Scarlett, Dick., Camp., Kend. ("who even forgives"); S. Fr., "qui même;" Iber., "que aun;" Ital., "che anche;" De Wette, "er auch." In this instance, καὶ is *intensive*, as in Matt. 10 : 30, ὑμῶν δὲ καὶ αἱ τρίχες. See Rob. (Lex., καὶ).

[a] "afterwards;" ἐν τῷ καθεξῆς. In the E. V. both forms of this word occur, "afterward," and "afterwards." The latter is employed uniformly in this Revision, as it is that which is now generally used. See (E. V.) Exod. 11 : 1. 1 Sam. 9 : 13. Job 18 : 2. Prov. 20 : 17. Gal. 3 : 23. So Sharpe, Norton, Wakef., Dick., Camp., M.

[b] "he traveled through;" διώδευε. Rob. (Lex.), Liddell, Thom., Norton, Scarlett, Dick., G. and A. Camp., M.

[c] "cities and villages;" κατὰ πόλιν καὶ κώμην. Kendrick, Thom., Campbell. Norton, "the cities and villages;" Sharpe, "city and village;" Tyndale, "cities and towns." The rendering of the E. V. (taken from the Genevan) is too indefinite. "Every city and village" would require a supplement like that adopted by Dick., "every city and village *of Galilee*." A more literal rendering, such as Sharpe's, "through city and village," does not harmonize with our *usus loquendi*. *Κατὰ* is distributive. Rob. (Lex., κατὰ). As an alternative rendering of διώδευε κατὰ πόλιν καὶ κώμην, "he traveled throughout cities and villages."

[d] "proclaiming;" κηρύσσων. Thom., Norton, Dick., Camp., Kend., Angus, M. Syr., ܡܟܪܙ. (Murd., "proclaimed.") Iber., "proclamando." Heb. N. T., יִקְרָא See ch. 4 : 18, note.

[e] "preaching the good news;" εὐαγγελιζόμενος. See ch. 4 : 18, note.

[f] "from whom;" ἀφ' ἧς. M. In the E. V. ἀπὸ is disregarded, and ἐκ, in composition with ἔρχομαι (ἐξεληλύθει), is made to take its place, while that verb is rendered as though it had the simple form ἐληλύθει. This incorrect rendering was copied from Tyndale. Kuinœl, "e qua septem genii mali exierant;" Schott, "e qua;" Vulg., Mont., Eras., "de qua;" Belg., "van welke;" De Wette, "von welcher;" S. Fr., "de laquelle;" Iber., "de la cual;" Ital., "dalla quale."

[g] "had gone out;" ἐξεληλύθει. M., Thom., Wesley. Vulg., Mont., Eras., Beza, Castalio, "exierant." This verb is properly rendered in the pluperfect by Norton, Angus, Camp., and Wakef. See last note.

[h] A comma is placed after "Joanna," as that name is followed by a defining clause. So Wakef., M., Norton, Thomson, Wesley, Campbell, Kend.

[i] "*the*." The article is demanded here by our idiom; but as γυνὴ is *anarthrous*, the article is *italicized*, as a supplement.

[j] "from;" ἀπὸ (*cum genit.*). Kend., Penn, Dick., Norton.

[k] "from—possessions;" ἀπὸ τῶν ὑπαρχόντων. Kend., Thom.,

KING JAMES' VERSION.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an

GREEK TEXT.

4 Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς, 5 Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. 6 καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα. 7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό. 8 καὶ ἕτερον ἔπεσεν ἐπὶ τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν

REVISED VERSION.

when a great crowd [l]was assembling and [m]those [n]from the cities were coming to him, he
spoke by a parable: [o]The sower 5
went out to sow his seed; and as he sowed, some fell by the way-side; and it was trodden down, and the birds of the air
devoured it. And some fell on 6
[p]the rock; and [q]when it sprung up, it withered away, [r]because
it had no moisture. And some 7
fell among [s]the thorns; and the thorns springing up with *it*
choked it. And [t]some fell [u]into 8
[v]the good ground, and [w]spring-

Dick., M. Robinson (Lex.): "Participle, as substantive, *things present, things in hand,* to any one, *possessions.*"

[l] "was assembling;" *συνιόντος.* M. Bretsch. (*in verbo*), "*congregor, convenio;*" Liddell, "*to go,* or *come together,* hence *to assemble.*" Camp. renders this word by "assemble." S. Fr., "s'assemblait."

[m] "those—were coming;" *τῶν—ἐπιπορευομένων.* M. The participial construction is adopted by Thom., Camp., Wakefield, Dick.

[n] "from the cities;" *κατὰ πόλιν.* Kend., M., Sharpe ("of the cities"), Camp. ("out of the cities"). Vulg., "de civitatibus;" Castal., "ex oppidis;" De Wette, "aus den Städten." See v. 1, note c.

[o] "The sower;" *ὁ σπείρων.* Thomson, Sharpe, Campbell, Dickinson, Norton, Kendrick, M., Thelwall. De Wette, "der Sämann;" S. Fr., "le semeur;" Iber., "el sembrador;" Ital., "il seminatore." Heb. N. T., הַזֹּרֵעַ. Beza, "quidam sator;" Castalio, "sator quidam."

[p] "the rock;" *τὴν πέτραν.* Kend., Wesley, Sharpe, Scarlett, Wakefield, Angus, Thelwall, M. Luther, "auf den Fels;" De Wette, "auf den Felsen;" S. French "le rocher;" Iberian, "la roca;" Diodati, "la pietra;" Ital., "sullo scoglio." As there is a marked distinction between the places where the seed fell, "rock," "thorns," and "good ground,"—the article is prefixed to each of the Greek words to render this distinction prominent. Hence the articles should be retained, in each case.

[q] "when it sprung up;" *φυὲν.* Sharpe. This 2nd aor. part, though of the passive form (as if from *φῦμι*), is *active intransitive* in its force, *to spring up, to grow.* Rob. (Lex.), Liddell. Iber., "habiendo nacido." The phrase "as soon as it was sprung up" is inaccurate, as it introduces the idea that *the withering* occurred *at the very time, when* the springing up took place. If the participial construction is adopted, then "having sprung up" (like the Iber.) would be appropriate.

[r] "because it had no moisture;" *διὰ τὸ μὴ ἔχειν ἰκμάδα.* Penn, M., Scarlett, Angus ("had not"). Iber., "por causa de no tener humedad;" Span., "porque no tenia humor;" Diodati and Ital, "perciocchè non aveva umore;" De Wette, "weil es keine Feuchtigkeit hatte."

[s] "the thorns;" *τῶν ἀκανθῶν.* Kendrick, Penn, Wakefield, Gray (note on Angus), M., Thelwall. Belgic, "de doornen;" Luther and De Wette, "die Dornen;" G. and S. Fr., "des épines;" Iberian, "los espinos;" Diodati and Ital., "le spine." For the use of the article see v. 6, note.

[t] "some;" *ἕτερον.* So in vv. 6, 7. "Other," without a substantive expressed, violates the usage of our language. *Ἕτερον* should be rendered uniformly in vv. 6, 7, and 8. As an alternative rendering in these three instances I suggest "another part;" *μέρος* being supposed to be understood. So Scarlett. The change may perhaps, be too unimportant to demand attention.

[u] "into." Instead of *ἐπὶ* of the Textus Receptus, Griesbach, Tittmann, Bloomf., Lachmann, Tisch., Knapp, Theile have *εἰς.* Schott says: "Pro vulgari *ἐπὶ* ante *τὴν γῆν* (ex Matt. 13:8) cum Griesb. aliisque auctoritate plurimorum cdd. (10 unc.) dedimus *εἰς.*" The weight of testimony is decidedly in favor of *εἰς.* A similar use of *εἰς* occurs ch. 14:10, *πορευθεὶς ἀνάπεσον εἰς τὸν ἔσχατον τόπον.* So (parallel) Mark 4:8, *ἔπεσεν εἰς τὴν γῆν τὴν καλήν.* In the passage under consideration, the S. Fr. has "dans la bonne terre." Angus "into the good ground." So M.

[v] "the good ground;" *τὴν γῆν τὴν ἀγαθὴν.* Kend., Angus, Penn, Wakefield, M., Thelwall. Belg., "de goede aarde;" De Wette, "das gute Land;" S. Fr., "la bonne terre;" Ital., "sul buon terreno." See v. 6, note.

[w] "springing up;" *φυὲν.* M., Kend. Belg., "opgewesschen

KING JAMES' VERSION.

hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way-side, are they that hear; then cometh the devil, and taketh away the word

GREEK TEXT.

ἐποίησε καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.
9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, Τίς εἴη ἡ παραβολὴ αὕτη;
10 Ὁ δὲ εἶπεν, Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν.
11 Ἔστι δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ.
12 οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες, εἶτα ἔρχεται ὁ διάβολος

REVISED VERSION.

ing up, bore fruit a hundred-
fold. And [x]having said these
things, [y]he called out, He who
hath ears to hear, let him hear.
And his disciples asked him, 9
saying, What [z]may this parable
mean? And he said, To you 10
it is given to know [a]the secrets
of the kingdom of God: but
[b]to the rest [c]*I speak* in parables;
that seeing [d]they may not see,
and hearing [e]they may not un-
derstand. Now the parable is 11
this: The seed is the word of
God. Those by the way-side, 12
are they who hear; then com-
eth the devil and taketh away

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zijnde;" De Wette, "aufgewachsen." The participial form is concise, and most forcible.

[x] "having said;" λέγων. Thom., Scarlett, Camp., M., Murdock, Norton ("having spoken"), Dick. ("having uttered"). The participial construction is employed by Wesley, Wakef., and Thelwall. Belg., "zeggende;" G. Fr., "en disant;" S. Fr., "en parlant;" Iber., "diciendo;" Diodati, "dicendo."

[y] "he called out;" ἐφώνει. Angus, M. Robinson (Lex., *in verbo*), "*to call, to call out,* to any one;" Bretsch., "*clamo, vociferor.*" This word occurs forty-two times in the N. Test. In twelve of these, it is applied to the crowing of a cock. In the remaining thirty, it is rendered in the E. V. by "call" in twenty-five instances. As κράζω, κραυγάζω, βοάω, and several other words must be rendered by "cry," or "cry out," it is desirable to distinguish φωνέω in all cases (where consistency will permit) by an appropriate equivalent. In ch. 16 : 24, and 23 : 46, where it is employed in cases of distress, "cry out" is a proper rendering.

[z] "may—mean?" εἴη. Scarlett. Schott, "cujusnam significationis esset hæc similitudo?" This optative should, in conformity with our *usus loquendi,* be rendered with the auxiliary "may," rather than "might." So Sharpe. On the particular force of εἰμὶ, in this and similar cases, see ch. 1 : 29, note, where Kuinœl has "quid sibi hæc salutatio vellet?" Norton renders εἴη here by "the meaning" (of this parable).

[a] "the secrets;" τὰ μυστήρια. Kendrick, Thom., Campbell, Dickinson. Castalio, "arcana." Kuinœl on the parallel, Matt. 13 : 11, remarks: "*Μυστήριον* dicitur res arcana quælibet, hominibus hactenus ignota. Quonam sensu μυστήριον loco quoque capiendum sit, definire debet orationis series. Sic h. l. μυστήρια τῆς βασιλείας τῶν οὐρανῶν sunt doctrinæ hactenus arcanæ et incognitæ, regni Messiani naturam et indolem, cœtumque Christianorum spectantes." I quote the following note from the Revision of Mark's gospel (published by the Am. B. U.) ch. 4 : 11.

"Rob. (μυστήριον): 'In N. Test. spoken of facts, doctrines, and principles, not fully revealed. Specially, *the mystery* of the gospel, the Christian dispensation, as having been long hidden and first revealed in later times.' The signification of the word as employed in this passage, may be seen by reference to Coloss. 1 : 26, 27. The word should be *translated,* not *transferred,* in all cases. Every truth contained in the Scriptures, was a *mystery,* or *secret* to man, previous to the period, when it was revealed. 'Mystery,' in biblical usage, does not signify something which is incomprehensible in its *own nature,* but simply what was *unrevealed.* See 1 Cor. 2 : 7–13, and 15 : 51. Rom. 16 : 25, 26. See an able examination of this word in G. Campbell's Prelim. Dissertations, Dissert. IX."

[b] "to the rest;" τοῖς—λοιποῖς. Penn, Wakefield, Kendrick, Angus, M., Thelwall, Rheims. Beza, "reliquis." Heb. N. T., לַנִּשְׁאָרִים. Syr., ܠܫܪܟܐ (Tremell., "his qui reliqui sunt"). So (E. V.) Matt. 27 : 49. Luke 12 : 26; 24 : 9. Acts 2 : 37; 27 : 44. 1 Cor. 7 : 12. De Wette, "den übrigen;" Iber., "á los demas."

[c] "*I speak.*" Wakefield, M. It is necessary to supply the ellipsis by some supplementary phrase. This one is deemed most concise and appropriate. See Matt. 13 : 10, Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; (E. V.), "Why speakest thou to them in parables?" Luke 12 : 41, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας; (E. V.), "Lord, speakest thou this parable unto us, or even to all?" This supplement is found in Belgic, "*spreek ik;*" Iberian, "*hablo.*" Syriac, ܡܬܐܡܪܐ ("dicitur").

[d] "they may not see;" μὴ βλέπωσι. Camp., Sharpe, Kend., M., Murdock, Rheims. Iber., "no vean;" Vulg., Mont., Eras., Beza, Castal., Schott, "non videant." As "I speak" (λέγω subauditur,) is in the present tense, "may" is the proper auxiliary.

[e] "they may not understand;" μὴ συνιῶσιν. Camp., Sharpe, Kend., M., Murdock. Iber., "no entiendan;" Vulg., Montanus, Eras., Beza, Castalio, Schott, "intelligant." See last note.

KING JAMES' VERSION.

out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word,

GREEK TEXT.

καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρ-
δίας αὐτῶν, ἵνα μὴ πιστεύσαντες
σωθῶσιν. 13 οἱ δὲ ἐπὶ τῆς πέ-
τρας, οἳ ὅταν ἀκούσωσι, μετὰ
χαρᾶς δέχονται τὸν λόγον, καὶ
οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς
καιρὸν πιστεύουσι, καὶ ἐν καιρῷ
πειρασμοῦ ἀφίστανται. 14 τὸ δὲ
εἰς τὰς ἀκάνθας πεσὸν, οὗτοί εἰσιν
οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν
καὶ πλούτου καὶ ἡδονῶν τοῦ βίου
πορευόμενοι συμπνίγονται, καὶ
οὐ τελεσφοροῦσι. 15 τὸ δὲ ἐν
τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες
ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκού-

REVISED VERSION.

the word [f]from their hearts,
lest they should believe and be
saved. Those on the rock *are* 13
they, who, when they hear, re-
ceive the word with joy; [g]and
yet these have no root, who for
a while believe, and in time
[h]of trial fall away. And that 14
which fell among [i]the thorns
are [j]those, who, [k]having heard,
go forth, and are choked [l]by
[m]anxieties, and riches, and
pleasures [n]of life, and bring no
fruit to perfection. But that 15
[o]in the good ground are those,
who, in an honest and good
heart, having heard the word,

[f] "from;" ἀπὸ. Kend., Angus, Dick., Norton, M. Vulg., Mont., Erasmus, "de;" G. and S. Fr., "de;" Span. and Iber., "de;" Diodati and Ital., "de;" Dan., "af." This is the proper signification of ἀπὸ. A few cases occur, where, from the influence of the Hebrew מִן, the Hellenistic writers use ἀπὸ as equivalent to ἐκ. This passage is not one of that kind. See Rob. (Lex., ἀπὸ).

[g] "and yet;" καὶ. There is an obvious antithesis here. The thought is, "though they receive the word with joy, still, as they have no root, they wither away." The note (i) on the Revision of Mark 4 : 31 is in point. "This conjunction (καὶ) sometimes closely connects two opposed clauses. Hoogeveen (καὶ). It thus performs the office of μὲν and δὲ, as in John 9 : 30, οὐκ οἴδατε πόθεν ἐστὶ, καὶ ἀνέῳξέ, κ. τ. λ., E. V., 'ye know not whence he is, and *yet* he hath opened,' etc. In cases of this kind, the conjunction has not, *in itself*, an adversative sense, but, as Hoogeveen remarks, takes it from the nature of the opposed clauses, or members. Robinson (καὶ). Kuinœl (*in loco*): '*Καὶ* h. l. valet *sed tamen.*'"

[h] "of trial;" πειρασμοῦ. Scarlett, Camp., Norton, Wakef., Kendrick. De Wette, "Versuchung." Rob. (Lex., *in verbo*): "*Trial, proof*, a putting to the test; only of persons." See ch. 4 : 2, note.

[i] "the thorns;" εἰς τὰς ἀκάνθας. Wesley, Sharpe, Penn, Wakefield, Kendrick, M. Belg., "de doornen;" Luther and De Wette, "die Dornen;" S. Fr. and De Sacy, "les épines;" Iber., los espinos;" Diodati and Ital., "le spine," As there is an obvious reference to τῶν ἀκανθῶν, in v. 7, the omission of the article in the E. V. (which follows Tyndale) is entirely incorrect. See vv. 6, 7, notes.

[j] "those." In most cases (where there would not be a repetition of "those"), the proper antecedent to "who" is "those." In v. 12, as the repetition of "those" would otherwise occur, "they" is employed. This principle is adopted throughout the Revision.

[k] "having heard;" ἀκούσαντες. Wesley, Sharpe, Campbell, Kend., M. So the E. V. renders ἀκούσαντες in v. 15. G. Fr., "ayant ouï;" S. Fr., "ayant entendu;" Iber., "habiendo vido;" Diodati, "hanno udito;" Ital., "avendo udito."

[l] "by;" ὑπὸ. Sharpe, Norton, Dick., Kend., M., Murdock. In using "with," the E. V. copies Tyndale.

[m] "anxieties;" μεριμνῶν. Dickinson. De Sacy, "les sollicitudes;" Iber., "los afanes;" Diodati and Ital., "sollecitudini;" De Wette, "Sorgen;" Vulg., Mont., Eras., "solicitudinibus." The following note on this word occurs in the Revision of Mark 4 : 19:

"This word is well defined by Robinson '*anxious* thought,' as dividing (μερίζω) up and distracting the mind. So the verb μεριμνάω, *to be anxious, troubled, take anxious thought.* In the sense in which 'care' is now used, 'men' may have 'care,' without 'anxiety.' All the duties of life demand 'care' (as we now employ the word), but 'anxiety' is morally wrong. The antique phrase 'carking care' is an equivalent to μερίμνα, and expresses the thought we now convey by 'anxiety.' Comp. Matt. 6 : 25. Eras., Beza, 'solicitudines;' Bloomf. (N. T., on Matt. 13 : 22), 'anxious care.'"

[n] "of life;" τοῦ βίου. The supplement *this* of the E. V. is dropped by Sharpe, Penn, Scarlett, Camp., Wakefield, Dickinson, Kend., Angus, M. Green (Gram. N. Test. Dialect, p. 203, § v) says: "The article is never used in the N. Test. as a demonstrative or relative pronoun." The use of the article with βίου fall under the principle of its employment with nouns, which are *abstracts*, as in John 4 : 22, ἡ σωτηρία. Rom. 11 : 11. Rev. 7 : 10. 1 Cor. 15 : 21, ὁ θάνατος. Gal. 2 : 5, τῇ ὑποταγῇ. Matt. 11 : 19, ἡ σοφία.

[o] "in;" ἐν. Norton, Angus, M., Tyndale, Cranmer, Genevan. The E. V. renders this "on," as though the passage was like the parallel, Mark 4 : 20, ἐπὶ τὴν γῆν. Belg., "in de goede aarde;" Iber., "en la buena tierra;" Diodati, "nella buona terra."

KING JAMES' VERSION.

keep *it*, and bring forth fruit with patience.

16 No man when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; nei-

GREEK TEXT.

σαντες τὸν λόγον, κατέχουσι,
καὶ καρποφοροῦσιν ἐν ὑπομονῇ.
16 Οὐδεὶς δὲ λύχνον ἅψας κα-
λύπτει αὐτὸν σκεύει, ἢ ὑποκάτω
κλίνης τίθησιν· ἀλλ' ἐπὶ λυχνίας
ἐπιτίθησιν, ἵνα οἱ εἰσπορευόμενοι
βλέπωσι τὸ φῶς. 17 οὐ γάρ ἐστι
κρυπτὸν, ὃ οὐ φανερὸν γενήσε-
ται· οὐδὲ ἀπόκρυφον, ὃ οὐ γνω

REVISED VERSION.

keep *it*, and bear fruit [p]steadi-
ly. [q]No one [r]having lighted 16
[s]a lamp covereth with a vessel,
or putteth it under [t]a table-
seat, but setteth it on [u]a lamp-
stand, that those who enter in,
may see the light. For [v]there 17
is nothing [w]hidden, which [x]will
not become manifest, [y]nor [z]con-

[p] "steadily;" ἐν ὑπομονῇ. The persons noticed in this verse, are exhibited in contrast to those of v. 13, who, having no root, for a while believe (πρὸς καιρὸν πιστεύουσι), and "in time of trial fall away." The seed springs up, and then withers away (v. 6). On the contrary, those who receive in an honest and good heart, having heard the word, keep it, and *continue* bearing fruit. Ἐν ὑπομονῇ presents the idea of continuance, perseverance, constancy. Kuinœl: "*Καὶ καρποφοροῦσιν ἐν ὑπομονῇ, ita ut constanter fructus ferant.*" The phrase is rendered "with perseverance" by Kend., Wakef., Wes., and M. S. Fr., "avec persévérance;" Ital., "con perseveranza;" Schott, "fructusque constanter ferunt." Ὑπομονή is strictly distinguishable as an active virtue from "long-suffering," μακροθυμία (*patient endurance*). I use the word "steadily," as it presents the *thought* with exactness, and is in harmony with our *usus loquendi*, while "with perseverance" is not a familiar phrase. The adverbial sense of ἐν with a dative often occurs in the N. Test. See Matt. 22 : 16. Mark 9 : 1. Rev. 19 : 11. Webster defines "steadily," "*without wavering, inconstancy*, or *irregularity, without deviating.*" Bloomfield (Annot.): "The phrase ἐν ὑπομονῇ may be rendered *constanter.*"

[q] "No one;" Οὐδεὶς, Sharpe, Penn, Scarlett, Norton, Wakef., Dick., Kend., Thelwall, M. Robinson (Lex., *in verbo*): "Absol. as subst. *no one.*"

[r] "having lighted;" ἅψας. Wesley, Dickinson, Thelwall, M. G. and S. Fr., "après avoir allumé;" Iberian, "habiendo encendido."

[s] "a lamp;" λύχνον. Thom., Sharpe, Penn, Scarlett, Camp., Norton, Wakef., Dick., Angus, M. Belg., "een kaarse;" S. Fr. and De Sacy, "une lampe;" Iber., "una lámpara;" Diodati and Ital., "una lampana;" Vulg., Montanus, Erasmus, Beza, Schott, "lucernam." This word is improperly rendered "candle" in the E. V. Candles were unknown until long after the time of the Saviour's advent.

[t] "a table-seat;" κλίνης. Bretsch. (*in verbo, b*): "Dicitur—de lecto triclinari Mark 4 : 21; 7 : 4. Luc. 8 : 16. Ezek. 23 : 41." In this last, the Sept. has καὶ ἐκάθου ἐπὶ κλίνης ἐστρωμένης, καὶ τράπεζα κεκοσμημένη πρὸ προσώπου αὐτῆς, "and satest on a cushioned table-seat, and before it *was* a table set out." The following is the note on Mark 4 : 21 (Revision), where this word occurs: "The table-seat;" τὴν κλίνην. Fritz., 'lecto triclinari.' This word, here, designates the *sofa*, or seat, on which persons reclined at meals. See Robinson. So it is used ch. 7 : 4, Luke 8 : 16. The seat was cushioned, and usually contained three persons. Trollope (Analecta,) remarks that 'κλίνη does not signify *a bed*, but *a couch*, on which they reclined at meals, and which seems to have been frequently used as a hiding place.' Suetonius (Caligula): 'Proripere se e strato sub lectum condere solebat.' When this word is used for an article on which the sick lay, as it is in a few instances, it probably refers to a mere cushion, or stuffed quilt. *Bedsteads* are unknown in the East."

Hence it will be seen, that the rendering of the E. V., "under a bed," misleads common readers, who very naturally think of the bed of the West, with its frame and furniture. Kuinœl (on Mark 4 : 21): "Per κλίνην non *lectus cubicularis*, in quo ægroti et dormientes decumbunt, sed lectus triclinaris, in quo comedentes ad mensem accumbere (ἀνακλίνεσθαι) solebant, intelligi debet, ut VII : 4. Luc. 17 : 34."

[u] "a lamp-stand;" λυχνίας. Sharpe, Rob. (Lex.). Liddell, "*lamp-stand.*" Ecclesiasticus 26 : 17, λύχνος ἐκλάμπτων ἐπὶ λυχνίας ἁγίας. Sept., for מְנוֹרָה Exodus 25 : 31–33. Josephus, Antiq., III : 6, § 7, κατὰ πρόσωπον δὲ τῆς τραπέζης, τῷ πρὸς μεσημβρίαν—ἵσταται λυχνία ἐκ χρυσοῦ κεχωνευμένη διάκενος κ. τ. λ.

[v] "there." This adverb (which, in this use, is merely *euphonic*) is demanded by our *usus loquendi*.

[w] "hidden;" κρυπτὸν. Angus, Kend., Thom., M. This, and not "hid," is the preterit participle of the verb "to hide." The E. V. uses both "hid," and "hidden," apparently without any distinction. In this, it followed the earlier Eng. versions. In all cases, the orthography of the participle should distinguish it from the verb.

[x] "will not become manifest;" οὐ φανερὸν γενήσεται. Penn, Scarlett, Kendrick, Thelwall. Mont., "non manifestum fiet;" Belgic, "dat niet openbaar enzal worden;" De Wette, "was nicht offenbar werden wird." The radical sense of this verb (= *fieri, to come to be*) is appropriate here.

[y] "nor;" οὐδὲ. Scarlett, Sharpe, Camp., Norton, Wakef., Dick., Kend., M. In the last member of a negative sentence, "neither" is improperly used for "nor," as the first negative belongs only to the *first* clause. See Webster (Dict., art. "neither"). Rob. (Lex., *in verbo*). So (E. V.) ch. 6 : 20; 10 : 24.

[z] "nor concealed;" οὐδὲ ἀπόκρυφον. (See last note for

KING JAMES' VERSION.

ther *any thing* hid, that shall not be known, and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he fell

GREEK TEXT.

σθήσεται καὶ εἰς φανερὸν ἔλθη.
18 βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.
19 Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.
20 καὶ ἀπηγγέλη αὐτῷ, λεγόντων, Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω, ἰδεῖν σε θέλοντες.
21 Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτούς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτόν.
22 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτούς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν.
23 πλεόντων δὲ αὐ-

REVISED VERSION.

cealed, which will not be known
and [a]come to light. Take heed, 18
therefore, how ye hear; for
whoever hath, to him will be
given; and whoever hath not,
from him will be taken even
[b]what he seemeth to have.
[c]Now his mother and his breth- 19
ren came to him, and [d]could
not get near him [e]on account
of the crowd. And it was told 20
him [f]*by some*, who said, Thy
mother and thy brethren stand
without, desiring to see thee.
And he, answering, said to 21
them, My mother and my breth-
ren are these who hear the
word of God, and do it. And 22
it came to pass [g]on a certain
day, that [h]he entered into a
ship with his disciples: and he
said to them, [i]Let us pass over
to the other side of the lake:
and [j]they put off. And as they 23

οὐδὲ.) Wesley, Camp., Kend., M. Vulg., Mont., Eras., Schott, "absconditum;" De Wette, "versteckt;" Iber., "escondito."

[a] "come to light;" εἰς φανερὸν ἔλθῃ. Tyndale, Cranmer, Genevan, Wesley, Penn, Kend., Angus, M. Of the varied renderings given to these words, that furnished by the earlier English versions is idiomatic, forcible, and exact in presenting the thought. It has the great advantage of being a *conversational phrase*, intelligible to all who speak English.

[b] "what;" ὅ. Wesley, Scarlett, Sharpe, Norton, Wakefield, Kend. Vulg., Eras., Beza, Schott, "quod."

[c] "Now;" δὲ. Rob. (Lex., δὲ): "Continuative, *but*, *now*, *further*, or the like." Wakef. has "now." "Then" is understood by English readers to mark a *point of time*, *tunc temporis*, which is not the thought presented in the text. We often use "now" especially at the beginning of a sentence as a mere *connective*, and this is the force of δὲ, in the passage before us.

[d] "could not get near him;" οὐκ ἠδύναντο συντυχεῖν αὐτῷ. Thom., Scarlett, Camp., Norton ("could not get to him"), Kend. Heb. N. Test., לֹא יָכְלוּ לָגֶשֶׁת אֵלָיו.

[e] "on account of the crowd;" διὰ τὸν ὄχλον. Vulg., Eras., Castalio, "præ turba;" Montanus and Beza, "propter turbam;" Belg., "van wegen de schare;" G. and S. French, "à cause de la foule." See ch. 3 : 7, note.

[f] "*by some*." Wesley, Scarlett, Sharpe, Norton. Beza and Schott, "*nonnullis*;" Belg., "van eenige;" Diodati, "*alcuni*." Bloomf. (*in loco*): "Supply τινῶν, or αὐτῶν." Kuinœl: "Subaudiendum τινῶν, ut sit genitivus absolutus."

[g] As an alternative rendering of ἐν μιᾷ τῶν ἡμερῶν,, "on one of the days." So Sharpe, Angus. De Wette, "an einem der Tage;" Belg., "in een van die dagen;" Iber., "en uno de los dias." The propriety of rendering τῶν by the demonstrative pronoun "of those," as has been done in some versions, is questionable, as in strictness, the article is never used for a demonstrative. See Green's Grammar, p. 203. Some commentators (e. g. Kuinœl) have maintained that in a few cases we may take the liberty of rendering the article as a demonstrative, for the sake of *perspicuity*. If this position be well taken, it is evident, that much caution should be employed, when we take a liberty of this kind.

[h] "he entered;" ἐνέβη. Dick., M. Iber., "entraron él." Rob. (Lex., *in verbo*), "*to enter*." See ch. 5 : 3, note.

[i] "Let us pass over;" Διέλθωμεν. So, *same word* (E. V.), Mark 4 : 35. Rob. (Lex., *in verbo*): "Spoken of those who *pass over* a river, lake, sea; Mark 4 : 35, Luke 8 : 22." Bretsch.: "Dicitur de trajicientibus; *trajicio*." Hesychius (quoted by Bretsch.), "διέλθωμεν, διαπεράσωμεν." By copying Tyndale, the E. V. has rendered this word in the first instance, "Let us pass over," and in the second, "Let us go over."

[j] "they put off;" ἀνήχθησαν. Norton, Angus. Bretsch.

KING JAMES' VERSION.

asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to

GREEK TEXT.

τῶν ἀφύπνωσε. καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνευον. 24 προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. 25 εἶπε δὲ αὐτοῖς, Ποῦ ἐστιν ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

26 ΚΑΙ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας. 27 ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν,

REVISED VERSION.

were sailing, he fell asleep: and
there came down [k]a storm of
wind on the lake, and [l]they
were filling *with water*, and
[m]were in danger. And they 24
came to [n]*him* and awoke him,
saying, Master! Master! [o]we
are perishing. Then he rose,
and rebuked the wind and the
raging of the water; and they
ceased, and there was a calm.
And he said to them, Where is 25
your faith? And being afraid,
[p]they wondered, saying to one
another, Who then is this? for
he commandeth even the winds
and the water, and they obey
him. And [q]they sailed to the 26
country of the Gadarenes, which
is over against Galilee. And 27
as [r]he came [s]out to land, [t]a cer-

(Lex.):- "Utuntur Græci hoc composito ubique, cum motum quendam ex inferiori in altiorem locum indicare volunt, ubi Latini vel simplici *duco*, vel compositis *educo, adduco, abduco* utuntur—LXX. pro הֶעֱלָה, ascendere fecit. *Ἀνάγειν τὴν ναῦν*, navem in maris altitudinem (surgere enim videntur aquæ, Luke 5 : 4, Job 26 : 12) ducere, *navem solvere*, et *ἀναγέσθαι*, intellige *ἐν πλοίῳ*, ut plene legitur, Act. 28 : 11." As a technical term, "to put off" is an accurate equivalent of the verb. "To launch" is at present restricted—unless in poetry—to the process of removing a vessel into the water from the spot where it was constructed. Rob. (Lex.), "to put out to sea." De Wette, "sie stiessen ab;" Luther, "sie stiessen vom Lande." Bloomfield (Annot.): "This (*ἀνήχθησαν*, supply *ναῦν*) is a nautical term, and signifies to loose cables, weigh anchor, move to seaward."

[k] "a storm of wind;" *λαῖλαψ*. The note on Revision of Mark 4 : 37 is repeated here, as applicable to *λαῖλαψ*.

"Though I retain the rendering of the E. V., it is not without a conviction that the sense of 'storm' has changed since 1611, so that we now apply it to a fall of *rain, hail*, or *snow*. I, therefore, suggest 'gust' as a substitute. See Webster on 'storm.' The definition of 'gust,' 'a blast of wind of short duration,' presents the *idea* here conveyed by *λαῖλαψ*."

[l] "they were filling;" *συνεπληροῦντο*. Scarlett, Sharpe, Norton ("was filling"), Wakefield, Kendrick, Angus, M. Vulgate, Mont., Beza, Erasmus, "complebantur." The usual force of the imperfect should be retained, in rendering it by what is termed 'the progressive form" of the Eng. verb.

[m] "were in danger;" *ἐκινδύνευον*. Thomson, Wesley, Penn, Sharpe, Norton, Wakefield. Rob. (Lex., *in verbo*), "to be in danger." Belg., "waren in nood;" S. Fr., "étaient en péril;" Iber., "estaban en peligro." "Jeopardy" is much less familiar than "danger." But for the fact that "endanger" is *obsolescent*, I should prefer "were endangered." This verb occurs (E. V.) Eccles. 10 : 9, where the Sept. has *σχίζων ξύλα κινδινεύσει ἐν αὐτοῖς*, "he that cleaveth wood will be endangered by it." The verb סָכַן which occurs in Eccles. 10 : 9, is employed in rendering *ἐκινδύνευον*, in the Heb. Test. יִסָּכֵנוּ. So Camp.

[n] "*him.*" As there is nothing expressed in the text, answering to this pronoun, it should have been *italicized* in the E. V., as a supplement.

[o] "we are perishing;" *ἀπολλύμεθα*. Penn, Scarlett, Norton, Dick. This rendering meets the condition of *exactness*, as it corresponds perfectly with the *present tense* of the Greek.

[p] "they wondered;" *ἐθαύμασαν*. Sharpe, M. There is no necessity for separating the pronoun from its verb here. The early English versions indicate clearly the influence of the *Latin* order of the Vulgate, in their arrangements of words.

[q] "they sailed;" *κατέπλευσαν*. Tyndale, Cranmer, Genevan, Wesley, Sharpe, Norton, Dick. (Wakef., "sailed down to.") Rob. (Lex., *in verbo*), "*to sail* to any place;" Liddell, "*to sail from the high sea to shore;*" Bretsch., "*καταπλέω*, i. e. *πλέω κατὰ χώραν, navigo ad locum.*" Vulg., Montanus, Eras., Beza, Castal., Schott, "navigaverunt (or, contrasted, navigârunt);" De Wette, "sie fuhren an;" Luther, "sie schifften fort;" G. Fr., "ils naviguèrent;" Iberian and Spanish, "navegaron;" Diodati, "navigarono."

[r] "as he came;" *ἐξελθόντι—αὐτῷ*. *Ἐξελθόντι αὐτῷ*, in the parallel, Mark 5 : 2, is rendered in E. V., "when he was come

KING JAMES' VERSION.

land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with

GREEK TEXT.

ὑπήντησεν αὐτῷ ἀνήρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν.
28 ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε, Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς.
29 Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν,

REVISED VERSION.

tain man [u]of the city met him, [v]who had had demons [w]for a long time, and [x]wore no clothes, [y]nor remained in a house, but [z]*dwelt* in the tombs. And [a]see- 28
ing Jesus, he cried out, and fell down before him, and [b]said, with a loud voice, What have I to do with thee, Jesus, [c]Son [d]of the Most High God? I beseech thee, torment me not.
(For he had commanded the 29
unclean spirit to come out of the man. For [e]it had seized him [f]during a long time, and

[u] "of the city;" ἐκ τῆς πόλεως. Thom., Camp., Wakefield, Dick., Bloomf. (Annot.), Angus, M., Norton ("of the town"), Murdock. Rob. (Lex.) notices one of the uses of the preposition ἐκ, thus: "(Spoken) of *the place*, circle, community, whence one is, where one resides. Luke 8 : 27." Common readers are misled by the language of the E. V., "out of the city," inasmuch as that phrase, according to our *usus loquendi*, implies that the demoniac had *left the city*, directly before he met the Saviour, while, in fact, his abode was in the tombs. Compare Mark 5 : 2, καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνημείοις. The man, therefore, came not "out of the city," but "out of the tombs," when he met Christ. Kuinœl: "Ἀνήρ τις ἐκ τῆς πόλεως, *homo quidam ex illa urbe oriundus*, non enim ex urbe homo ille Jesu occurrebat, nec in ea tunc temporis habita, nam v. extr. legitur, ἐν οἰκίᾳ οὐκ ἔμενεν." 1 Maccabees 6 : 3, ἐγνώσθη ὁ λόγος τοῖς ἐκ τῆς πόλεως.

[v] "who had had;" ὃς εἶχε. Angus. The imperfect here has the force of the pluperfect. Pechy (on Angus' Version). Troll. (Gram., § 50, p. 132). See ch. 5 : 25, note.

[w] "for a long time;" ἐκ χρόνων ἱκανῶν. Kendrick, Penn, Sharpe, Norton. The phrase in the E. V. is a violation of our idiom.

[x] "wore;" ἐνεδιδύσκετο. Thom., Wesley, Scarlett, Camp., Dick., Norton, Kend., M.

[y] "nor." See v. 17, note. So Penn, Scarlett, Sharpe, Kend.

[z] "dwelt;" ἔμενεν. Penn, Norton ("did not dwell"). So (E. V.) John 1 : 38, 39 (Gr. 39, 40); 6 : 56; 14 : 10, 17. Acts 28 : 16. 1 Jno. 3 : 17, etc. "Abide," "abode," etc., are, to say the least, *obsolescent*. As an alternative, "remained." So Kend. Kuinœl (*in loco*): "Μένειν, h. l. *habitare*, ut Joh. 1 : 39."

[a] "seeing;" ἰδών. Thom., Wesley, Scarlett, Wakef., Dick., Penn, Kend., Thelwall, M.

[b] "said, with a loud voice;" φωνῇ μεγάλῃ εἶπε. This is the natural order of the sentence in our language. So Wesley, Wakef., Dick., Penn, Kend., Murdock, M.

[c] The supplement "*thou*" of the E. V. is superfluous. It is omitted by Kend., Sharpe, Camp., Wakef., Dickinson, Norton, Angus. It was copied from Cranmer's Version. Wiclif, Tynd., and Genevan have "the Son." It is probable that the translators of Cranmer followed Luther, whose text is, "du Sohn Gottes des Allerhöchsten." De Wette has dropped *du*. No pronoun is employed in G. or S. Fr., Span.. Iber., Diodati, Ital., Dan., Heb. N. Test., Syr.

[d] "of the Most High God?" τοῦ Θεοῦ τοῦ ὑψίστου; So (E. V.) Acts 16 : 17. Heb. 7 : 1. Thom., Wesley, Sharpe, Camp., Wakef., Dick., Norton, Kend, M. The rendering should be uniform. See ch. 1 : 32, note. Heb. N. Test., אֵל אֶלְיוֹן.

[e] "it had seized;" γὰρ—συνηρπάκει. The E. V. has followed the incorrect rendering of Tyndale, who rendered πολλοῖς χρόνοις as though it had been equivalent to πολλάκις, "often," or, in earlier parlance, "oftentimes." Hence the adverb was placed before the verb and its nominative. This verb (equivalent to the Latin *corripio, to seize*, or *grasp together, grasp hastily*, etc.) is rendered "seize" by Scarlett, Wakefield, Dick., Penn, Camp., M. This is preferable to "caught," as it conforms to present usage. We say, "a man is *seized* with insanity," "*seized* with spasms," or, "a fever seized him." Eras., Beza, Schott, "corripuerat."

[f] "during a long time;" πολλοῖς—χρόνοις. Norton, M., Wakef. ("for a long time"), Scarlett ("a long time"). Kuinœl: "Πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν, inde a pluribus autem annis eum corripuerat. Πολλοῖς χρόνοις Grotius idem putat

out;" Revision of Mark, "as he came out." Robinson (Lex., *in verbo*): "The forms from ἐλθεῖν more frequently signify *to come*, so that e. g. ἦλθεν is rarely used of one who *goes away* from a place." Camp., "being come."

[s] "out;" ἐπί. This is adopted rather than "forth," as much more familiar, from constant use. So Angus, M.

[t] "a certain man;" ἀνήρ τις. This is the natural order in our language. Camp., Dick., Scarlett, M., Kend. Wakef.

KING JAMES' VERSION.

chains, and in fetters; and he brake the bands, and was driven of the devil in the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him, that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on

GREEK TEXT.

καὶ ἐδεσμεῖτο ἁλύσεσι καὶ πέδαις φυλασσόμενος, καὶ διαῤῥήσσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους.
30 ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι ἐστὶν ὄνομα; Ὁ δὲ εἶπε, Λεγεών· ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν.
31 καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.
32 ἦν δὲ ἐκεῖ ἀγέλη χοίρων

REVISED VERSION.

[g]he was bound with chains and fetters, and [h]guarded; and [i]breaking the bands, he was driven by the demon [j]into the deserts.) And Jesus asked him, 30
saying, What is thy name? And he said, Legion: for many demons [k]had entered into him.
And [l]he besought him that he 31
would not command them to go out into [m]the abyss. And there 32
was there [n]a herd of many

quod πολλάκις, male, præcessit enim v. 27, ἐκ χρόνων ἱκανῶν, et χρόνοι sunt h. l. anni ut ap. Plutarch de Puer. Educ. 14 : 26,' etc. Rob. (Lex., *in verbo*): "Dat. χρόνῳ. χρόνοις marking time when, *in, during which.* Luke 8 : 29, πολλοῖς κ. τ. λ., i. e. *in,* during, since long time." In Acts 8 : 11, ἱκανῷ χρόνῳ is rendered in E. V. "of long time." Beza, "a multo tempore;" Schott, "ex longo tempore." De Wette renders ἐκ χρόνων ἱκανῶν, v. 27, and πολλοῖς—χρόνοις, here, by "seit langer Zeit." S. Fr., "il y avait long-temps;" Iber., "porque [hubia] mucho tiempo;" Diodati (vv. 27, 29), "già lungo tempo;" Dan. (both verses), "i lang Tid." Compare ἀπεδήμησε χρόνους ἱκανούς, Luke 20 : 9. The passages—which have been quoted from the Septuagint for the purpose of showing, that, in *Hellenistic* usage, χρόνος is equivalent to *year* (as in the classics)—do not seem to be decisive.

[g] "he was bound;" ἐδεσμεῖτο. Kendrick, Scarlett, M. De Wette, "er ward gebunden."

[h] "guarded;" φυλασσόμενος. Kendrick, M. De Wette, "und bewachet." From the language of this passage, and the precautions which are always taken with men whose violence is feared, two acts are here described. The demoniac was *chained,* and also *watched,* or *guarded.* Hence the natural remark in the parallel passage, Mark 5 : 4, refers, as it would seem, to those who guarded him, καὶ οὐδεὶς αὐτόν ἴσχυε δαμάσαι, "nor could anyone tame (= *overpower, subdue*) him." The above rendering brings out the two ideas of the text with proper distinctness.

[i] "breaking;" διαῤῥήσσων. The participial construction is that of Wesley, Scarlett, Kendrick, Thelwall, M., Rheims, S. Fr.

[j] "into the deserts;" εἰς τὰς ἐρήμους. Wesley, Dick., Kend., Thelwall, M. G. and S. Fr., "dans les déserts;" Iber., "á los despoblados;" Diodati, "ne' deserti." Heb. N. T., הַמִּדְבָּרָה. Syr., ܠܡܕܒܪܐ ("*into,* or *to* the desert"). See ch. 3 : 2, note.

[k] "had entered into;" εἰσῆλθεν εἰς—. Thom., Wesley, Scarlett, Dick. ("had entered"), Camp., M. Vulg., Eras., Castalio, "intraverant—in;" Schott ("intraverunt"). The aorist here, is equivalent to the pluperfect. Buttm., Gram., §137, 3: "When the relation of time is sufficiently clear from the context, the aorist can be employed instead of the pluperfect in narration." See ch. 5 : 25, note.

[l] "he besought;" παρεκάλει. Sharpe, Norton, Angus. So in the parallel (E. V.) Mark 5 : 10. De Wette, "er bat ihn;" Iber., "le rogaba [el hombre]." *Δαιμόνια,* as *a neuter,* might be regarded as the subject, or nominative of this verb (in the singular), still, as in the next verse we have παρεκάλουν (plural), which has δαίμονες understood for its subject, and as in the parallel, Matt. 8 : 31, we have οἱ δὲ δαίμονες παρεκάλουν, and in the parallel, Mark 5 : 12, παρεκάλεσαν—οἱ δαίμονες, from these conditions, there is the highest probability that ὁ ἄνθρωπος is the nominative to the verb here, as well as in Mark 5 : 9. As translators have been divided in their views of the grammatical analysis of this passage, I would place this note in the margin: "*Or, according to some,* they."

[m] "the abyss;" τὴν ἄβυσσον. Thomson, Wesley, Scarlett, Dick., Kend., Angus, Thelwall, Murdock, M. Vulg., Montanus, Beza, "in abyssum." Syr., ܠܬܗܘܡܐ. Heb. N. Test., תְּהוֹם. As we have the word "deep" (Gr. βάθος) applied to the sea, or lake of Galilee, it is desirable to distinguish ἄβυσσος from a word which indicates *deep water.* So 2 Cor. 11 : 25, where "deep" (Gr. βυθῷ) occurs (E. V., "a night and a day I have been in the deep"), it evidently refers to the *sea,* as it is connected with τρὶς ἐναυάγησα, "thrice I suffered shipwreck." This word occurs nine times in the N. Test. Two cases have been already noticed. In Rev. 9 : 1, it is preceded by φρέαρ, a *pit, well,* or *cistern* for water, and rendered in the E. V. "bottomless pit." In other places in that book, i. e., 11 : 7; 17 : 8; 20 : 1, 3, ἄβυσσος stands *alone,* and is still improperly rendered "bottomless pit." From this last remark, however, must be excepted 9 : 2, where we have τὸ φρέαρ τῆς ἀβύσσου rendered "the bottomless pit," and again, ἐκ τοῦ φρέατος, "of the pit." In all these renderings the E. V. followed Tyndale verbatim. "Abyss" is *naturalized* in our language. There is no dispute as to its signification. I deem it the most appropriate term in all cases where ἄβυσσος occurs. G. and S. Fr., "l'abîme;" Iber. and Span., "al abismo;" Diodati and Ital., "nell' abisso." From 2 Pet. 2 : 4, σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τετηρημένους, it would seem that ἄβυσσος is equivalent to τάρταρος, when there is reference to the abode of demons, or evil spirits.

[n] "a." "An" is proper only when the next word commences with a *vowel* sound.

KING JAMES' VERSION.

the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man out of

GREEK TEXT.

ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς. 33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη. 34 ἰδόντες δὲ οἱ βόσκοντες τὸ γεγενημένον ἔφυγον, καὶ ἀπελθόντες ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. 35 ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον

REVISED VERSION.

swine feeding on the mountain;
and they besought him [o]to per-
mit them to enter into them.
And [p]he permitted them. Then 33
[q]the demons went out of the
man, and entered into the
swine; and the herd [r]rushed
[s]down the steep into the lake,
and [t]was choked. And those 34
who fed *them*, seeing what was
done, fled, [u]and [v]reported *it* in
the city and in the country.
Then they went out to see 35
[w]what had been done; and
[x]they came to Jesus, and found

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[o] "to permit;" ἵνα ἐπιτρέψῃ. So (E. V.) Acts 26 : 1. 1 Cor. 14 : 34; 16 : 7. Heb. 6 : 3. Kendrick, Scarlett., Dick., Camp., Thom., Murdock, Rheims. G. and S. Fr., "permettre;" Iber., "que les permitiese;" Diodati, "che permettese." Rob. (Lex.). "Permit" accords with present usage, being much more frequently employed to express the thought of *allowing*, than "suffer."

[p] "he permitted;" ἐπέτρεψεν. See last note.

[q] "the demons went;" ἐξελθόντα—τὰ δαιμόνια. Scarlett, Murdock. The inversion of this sentence in the E. V. is unnecessary. In the parallel (E. V.) Mark 5 : 13, the same word, ἐξελθόντα τὰ πνεύματα, is rendered so as to preserve the *natural* order, "the unclean spirits went out," etc. The nominative is placed before the verb (or participle) by Thom., Wesley, Sharpe, Dick., Wakef., Penn, Camp., Kendrick, Thelwall, M., Wiclif, Rheims, Belg., De Wette, G. and S. Fr., Dan., Diodati, Ital. The inverted form of the sentence may be traced back to Tyndale, from him to Luther, and then to the Vulg., "Exierunt ergo dæmonia;" though in the Latin, there is, strictly speaking, no inversion, as the order is the ordinary one in that language.

[r] "rushed;" ὥρμησεν. Wesley, Thomson, Scarlett, Sharpe, Norton., Wake, Penn, Camp., Angus, Thel., M. Rob. (Lex., *in verbo*), "*to rush on, move forward impetuously.*" Bretsch.: "*Dicitur*—de eo qui fertur cum impetu, *feror.*" So Acts 19 : 29, ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, E. V., "they rushed with one accord into the theatre." De Wette, "es stürzte die Heerde;" Belg., "de herdde stortede." The verb ὁρμάω occurs in six instances in the N. Test. In all, it should be rendered by "rush."

[s] "down the steep;" κατὰ τοῦ κρημνοῦ. Kendrick, Norton, Penn, Pechy (on the parallel, Mark 5 : 13). The article should by all means be retained in translating this word. "Steep," as a noun, signifies any precipitous place, *hill, mountain, rock, precipice.* See Webster and Johnson, Dictionaries, art. "Steep."

[t] "was choked;" ἀπεπνίγη. In the parallel, Mark 5 : 13, the nominative is the same, ἀγέλη, yet there the verb is plural, ἐπνίγοντο. As the noun is *collective*, we may use either the singular, or plural, in rendering the verb. For accuracy, the form of the text is preserved by "was choked." Vulg., Mont., Eras., Beza, Castalio, "grex—suffocatus est;" Belg., "de herdde—versmoorde" (in Mark 5 : 13, "versmoorden"); De Wette, "die Heerde—ertrank" (Mark 5 : 13, "sie ertranken").

[u] The reading of the Text Recept., ἀπελθόντες (before ἀπήγγειλαν), is canceled by Griesb., Knapp, Lachmann, Tischendorf, Theile, Tittmann, Scholz. Schott remarks: "Quod vulgo ante ἀπήγγ. additur ἀπελθόντες. (ex Matt. 8 : 33) Griesb. aliique recte delent auctoritate plurimorum cdd. (13 unc.) verss., Pesch., Philox., Arr., Pers. Memph., Arm., Goth., Slav., Vulg., Ital." Bloomfield: "Ἀπελθόντες, before ἀπήγγειλαν, is rightly canceled by all Editors, as being absent from almost all MSS., and, no doubt, introduced from Matt. 8 : 33."

[v] "reported;" ἀπήγγειλαν. So (E. V.) Acts 4 : 23. 1 Cor. 14 : 25. The verb signifies *to bear news*, or *a message* from one person, or place, to another. Rob. (Lex.), "*to report;*" Liddell, "*to carry back tidings* of a thing, *report*, Latin *renunciare.*" Vulg., Mont., Erasmus, Castalio, Schott, "nunciaverunt;" Beza, "annunciârunt." "To tell" has been made the equivalent of so many verbs in the E. V., such as ἀπαγγέλλω, διηγέομαι, ἐκλαλέω, ἐξηγέομαι, ἔπω, λαλέω, λέγω, μηνύω, etc., that it is desirable to restrict its wide application, as far as accuracy will permit.

[w] "what had been done;" τὸ γεγονός. Norton, Penn, M. Eras., Beza, "quod factum erat." The pluperf. is employed also by Camp., Kend., and Dick. Schott, "quod evenerat;" Iber., "que habia sucedio." Alternative rendering, "what had come to pass."

[x] "they." There is some obscurity in this sentence, if the pronoun is not expressed before "came," especially as a semicolon

KING JAMES' VERSION.

whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it*, told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them; for they were taken with great fear. And he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying,

GREEK TEXT.

τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν. [36] ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθείς. [37] καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν. [38] ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ. ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς, λέ-

KING JAMES' VERSION.

the man from whom the demons
[y]had gone out, sitting at the
feet of Jesus, clothed, and in
his right mind; and they were
afraid. [z]Then those also who 36
had seen *it*, [a]reported to them
[b]how [c]the demoniac was heal-
ed. And the whole multitude 37
[d]of the surrounding region of
the Gadarenes [e]asked him to
depart from them; for [f]they
were seized with great fear;
and [g]he went into the ship, and
[h]returned. Now the man [i]from 38
whom the demons [j]had gone
out, [k]begged him that he [l]might
remain with him. But Jesus
sent him away, saying, Return 39

follows "done." It has therefore been properly inserted by Norton and M.

[y] "had gone out;" ἐξεληλύθει. Norton, M.—Kendrick and Sharpe, "had gone forth;" Wakef. and Dick., "had gone." See ch. 4 : 34, note. Vulg., Mont., Eras., Beza, Castalio, "exierant;" Iber., "habian salido."

[z] "Then;" δὲ. M., Wakef., Dick. Vulg., Mont., Erasmus, Beza, "autem;" Schott, "vero;" Belg., "Ende;" De Wette, "und;" S. Fr., "et;" Iber., "I." The particle is here simply continuative. Rob. (Lex., δὲ).

[a] "reported;" ἀπήγγειλαν. See v. 34, note.

[b] "how;" πῶς. Wesley, Wakefield, Sharpe, Norton, Penn, Dick., Kend., Angus, Thelwall, M. So (E. V.) in the parallel (πῶς) Mark 5 : 16. This particle is frequently used in oblique discourse after verbs of considering, finding out, making known, etc. In this case, it loses its interrogative force, and is equivalent to its correlative ὅπως, *how, in what way*. Rob. (Lex., πῶς).

[c] "the demoniac;" ὁ δαιμονισθείς. Thom., Scarlett, Norton, Camp., Dick., Kend., M., Murdock. Syr., ܓܒܪܐ ܗܘ ܕܝܘܢܐ (*homo ille dæmoniacus*). As δαίμων is *transferred* in this Revision, for the reasons stated in ch. 4 : 33, note, "demoniac" is the proper representative of δαιμονισθείς.

[d] "of the surrounding region;" τῆς περιχώρου. See ch. 4 : 14, note.

[e] "asked;" ἠρώτησαν. Kendrick, Sharpe, Angus, Thelwall. Vulg., Mont., Erasmus, "rogaverunt;" Beza, Castalio, Schott, "rogavit;" Iber., "rogó." See ch. 7 : 36, note. So often in E. V., as ch. 19 : 31; 20 : 3; 22 : 68. This word should be distinguished from παρακαλέω, which occurs in the parallels, Matt. 8 : 31. Mark 5 : 17.

[f] "they were seized;" συνείχοντο. Robinson (Lex.), "*to be seized.*" Thomson, Wakef., Norton, Penn, Scarlett. De Wette, "sie waren ergriffen." "Were taken with" is now used only in conversation.

[g] "he went into;" ἐμβὰς εἰς. Wesley, Sharpe, Penn. Bretschneider (*in verbo*), "*ingredior.*" So (E. V.) Matt. 13 : 2. Luke 8 : 22. "Up" is superfluous; there is nothing in the text to authorize this adverb.

[h] "returned;" ὑπέστρεψεν. Wesley, Sharpe, Norton, Penn, Camp., Dick., Kend., Angus, Thelwall. See ch. 2 : 45, note. "Back again" is superfluous. This word occurs thirty-five times in the E. V. In twenty-six of these, it is properly rendered simply by "return." So in the next verse (39).

[i] "from whom;" ἀφ' οὗ. Norton, Angus, Kend., Thelwall, M. Vulg., Mont., Eras., Beza, "à quo."

[j] "had gone out;" ἐξεληλύθει. Norton, Kend.—Sharpe and Thelwall, "had gone forth;" Vulg., Mont., Eras., Beza, Castalio, "exierant;" Iber., "habian salido." See v. 35, note. On the erroneous employment of "to be" as an auxiliary with intransitive verbs, see ch. 4 : 34, note.

[k] "begged;" ἐδέετο. Thom., Norton. Liddell (δέομαι), "to beg;" Belg., "bad;" De Wette, "bat;" Dan., "bad;" Iber., "supplicaba;" S. Fr., "suppliait;" Ital., "supplicava." The E. V. (copying Tyndale, as he followed the Vulgate) does not distinguish δέομαι from ἐρωτάω, in v. 37.

[l] "might remain;" εἶναι. Kendrick, Murdock. Diodati, "stare;" De Wette, "bleiben." Beza (note *in loco*): "Ut liceret apud eum esse, sive cum ipso versari." Schott, "ut ei comes esset." The sentence ἐδέετο δὲ αὐτοῦ—εἶναι σὺν αὐτῷ, if rendered literally, is ambiguous, "and begged him—to remain with him." If, however, we leave αὐτῷ, "him," to be supplied by the reader's mind, then the literal rendering is entirely clear, "and—begged to remain with him." This is submitted as an alternative.

KING JAMES' VERSION.

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way and published throughout the whole city, how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went, the people thronged him.

GREEK TEXT.

γων, 39 *Ὑπόστρεφε εἰς τὸν οἶκόν*
σου, καὶ διηγοῦ ὅσα ἐποίησέ σοι
ὁ Θεός. Καὶ ἀπῆλθε, καθ' ὅλην
τὴν πόλιν κηρύσσων ὅσα ἐποίη-
σεν αὐτῷ ὁ Ἰησοῦς.
40 *ΕΓΕΝΕΤΟ δὲ ἐν τῷ*
ὑποστρέψαι τὸν Ἰησοῦν, ἀπε-
δέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ
πάντες προσδοκῶντες αὐτόν.
41 *Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ᾧ*
ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων
τῆς συναγωγῆς ὑπῆρχε, καὶ πε-
σὼν παρὰ τοὺς πόδας τοῦ Ἰη-
σοῦ, παρεκάλει αὐτὸν εἰσελθεῖν
εἰς τὸν οἶκον αὐτοῦ· 42 *ὅτι θυγά-*
τηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν
δώδεκα, καὶ αὕτη ἀπέθνησκεν.
Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχ-
λοι συνέπνιγον αὐτόν. 43 *Καὶ*

REVISED VERSION.

to [m]thy house, and [n]tell [o]how
much God hath done [p]for thee.
And [q]he went away and pub-
lished [r]through the whole city,
[s]how much Jesus had done [t]for
him. And it came to pass,[u] 40
[v]when Jesus returned, the crowd
[w]gladly received him: for they
were all waiting for him. And, 41
behold, there came a man nam-
ed Jairus, and he was a ruler
of the synagogue: and [x]he fell
at Jesus' feet, and besought him
to come into his house: for he 42
had [y]an only daughter about
twelve years of age, and [z]she
was dying. [a]And as he went,
the crowds [b]pressed on him.

[m] "thy house;" *τὸν οἶκόν σου.* Thomson, Wiclif, Penn, Sharpe, Scarlett, Kend., Thelwall, M. "Own" is superfluous.

[n] "tell;" *διηγοῦ.* Wesley, Thom., Penn, Angus. So (E. V.) Mark 9:9. Luke 9:10. Heb. 11:32. I suggest that "relate," though not found in the E. V., might be employed as an equivalent for this verb, in all cases. The change, however, is one of those, in reference to which its *importance* should be well considered, when we contemplate an alteration in the *phraseology* of the Scriptures. "Relate" is the rendering, in this instance, of Scarlett, Wakef., Camp., Dick. So Vulg., Mont., Eras., Beza, Schott, "narra;" Castalio, "narrato;" De Wette, "erzähle;" G. and S. Fr., "raconte;" Dan., "fortœl;" Diodati, "racconta." Heb. N. Test., הַגֵּד. Syr., ܐܫܬܥܐ.

[o] "how much;" *ὅσα.* Dickinson. Schott, "quantum;" De Wette, "wie viel." So *ὅσα* in the parallel, Mark 5:19, is rendered "how much" by Kendrick, Wakefield, Dick. See Crosby (Gram., § 336): "The use of the plural for the singular is particularly frequent in Greek, in *adjectives used substantively*, in the names of *things composed* of *distinct parts*, and in *vague expression for persons, or things.*"

[p] "for thee;" *σοι.* So (E. V.) in the parallel, Mark 5:19. Kend., Angus, Thom., Wesley, Penn, Sharpe, Scarlett, Wakef., M. "For you," in Norton, Camp., Dick.

[q] "he went away;" *ἀπῆλθε.* Penn, Sharpe, Wakef., Kend., Thelwall, M.

[r] "through;" *καθ'.* According to present usage, "through" is the proper equivalent. So Thomson, Wesley, Penn, Norton, Sharpe, Scarlett, Camp., Wakef., Dick., Kend., M., Murdock. Rob. (Lex., *κατὰ*).

[s] "how much;" *ὅσα.* See first clause of this verse, note.

[t] "for him;" *αὐτῷ.* The construction is the same as that of *σοι*, in the first clause of the verse; *dativus commodi.* Thomson, Wesley, Penn, Norton, Sharpe, Scarlett, Wakef., Camp., Dick., Kend., Angus, M.

[u] "that," in the E. V., is superfluous. It is omitted by Kend., Dick., M., and most of the later English translators.

[v] "when Jesus returned;" *ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν.* Wesley, Scarlett, Kendrick, Thelwall, M., Murdock. This is the proper rendering, as the verb is in the first aorist active.

[w] "gladly received;" *ἀπεδέξατο.* In this instance, "gladly" should not be regarded as a supplement. The verb, in its compound form (*ἀπὸ, δέχομαι*) signifies "to receive gladly," "to welcome." Bloomfield (N. Test., note), "to receive joyfully." So 2 Maccab. 3:9, *ἀποδεχθεὶς* (E. V.), "being courteously received." Kuinœl: "*Ἀποδέχεσθαι*, libenter, gratanter aliquem excipere, ut Act. 15:4." See Robinson (Lex., *in verbo*). S. Fr., "accueillit;" Schott (2nd Edit.), "multitudo lætabunda excipit."

[x] "he fell;" *πεσών.* "Down" is superfluous. Omitted by Norton, Sharpe, Dick., Kend., Thelwall, M.

[y] "an only daughter;" *θυγάτηρ μονογενής.* Wesley, Sharpe, Scarlett, Camp., Dick., Kend., Angus, M.

[z] "she was dying;" *αὕτη ἀπέθνησκεν.* Penn, Norton, Sharpe, Scarlett, Thelwall, M., Wakef., Camp. ("who was dying"). Rob. (Lex., *in loco, ἀποθνήσκω*), "*she was dying.*"

[a] "And as he went;" *Ἐν δὲ τῷ ὑπάγειν αὐτόν.* Tyndale, Sharpe, Wakef., Dick., M. "But" was copied from Cranmer.

[b] "pressed on him;" *συνέπνιγον.* Norton, M. Rob. (Lex.),

KING JAMES' VERSION.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him* and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee,

GREEK TEXT.

γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις εἰς ἰατροὺς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι, 44 *προσελθοῦσα ὄπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.* 45 *καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἁψάμενός μου; Ἀρνουμένων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ, Ἐπιστάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι,*

REVISED VERSION.

And a woman [c]having had an 43
issue of blood twelve years,
who had spent her [d]whole living on [e]physicians, and [f]could
not be healed [g]by any one,
[h]came up [i]behind and touched 44
[j]the fringe of his garment; and
immediately her issue of blood
[k]stopped. And Jesus said, Who 45
touched me? [l]And when all denied, Peter, and [m]those with him, said, Master, the crowds [n]press and [o]shove *thee*, and

"*to press upon.*" Laying aside the sense of *pressing together so as to suffocate,* this word seems to have the same force with *συνθλίβω,* which occurs in the parallel, Mark 5 : 24. *To throng* is no longer used as a transitive verb, nor is it applied to *persons,* even in the passive form.

[c] "having had an issue of blood;" *οὖσα ἐν ῥύσει αἵματος.* Dick. ("having had"). As *εἰμὶ* is defective, having no preterit forms for the participle, the present is here used aoristically. In narration, the aorist in verbs often has the force of the specific perfect and pluperfect. Crosby (Grammar, § 580). This author remarks: "The use of the aorist for the perfect is especially common in the *participle.*" Hence *οὖσα ἐν* ("having been in") may be rendered "having had." Stuart (note on Winer, § 34, 4, a, note 2) says: "If there is any fact in regard to the use of the tenses in the New Testament, which is capable of demonstration, it is this, viz., that the aorist and perfect are often used for each other, and often in connection, and in the same sense." See Kühner, § 256, 2, Rem. 1. This participle is rendered by a finite verb, in the pluperfect, by Norton, Wesley, Penn, and Angus. If we use the participial construction, the *usus loquendi* of the English demands "having had," rather than "having."

[d] "whole;" *ὅλον.* Norton, Scarlett, Thelwall. Rob. (Lex.), and Liddell (*in verbo*). Beza, Schott ("toto victu—impenso"). See ch. 5 : 5, note. So often in E. V. In the parallel, Mark 5 : 26, where "all" is properly used in the E. V., we have *τὰ—πάντα.*

[e] "physicians." The reading of the Textus receptus, *εἰς ἰατροὺς,* is canceled by Griesbach, Tittm., Lachm., Knapp, Theile, Scholz, Bloomfield. Instead of this, these critical Editors read *ἰατροῖς.* Schott says: "*Ἰατροῖς* pro vulg. *εἰς ἰατροὺς,* quod vel correctionem vel interpretationem constructionis minus usitatæ prodit, recte Griesb. cum pluribus recepit præeuntt. cdd. plurimis, 12 unc."

[f] "could not be healed;" *οὐκ ἴσχυσεν—θεραπευθῆναι.* Sharpe, Dick., Angus, M., Penn.

[g] "by any one;" *ὑπ' οὐδενός.* Rob. (Lex., *οὐδείς*): "As a substantive, no *one.*" Hence the double negative gives the word the signification "any one." "Any," standing *alone,* is always a plural, in English.

[h] "came up;" *προσελθοῦσα.* Wakef., Murdock. As *προσέρχομαι* literally signifies "to come to," it may properly be rendered by our idiomatic phrase "to come up," which has the same signification. In this case, the mind of the reader supplies the word "him," and it is unnecessary to express that pronoun, as a *supplement.*

[i] "behind;" *ὄπισθεν.* Wakef. By rendering *προσελθοῦσα* "came up," we can dispense with the supplement "*him.*" See last note. *Προσελθοῦσα ὄπισθεν* is rendered by Vulgate and Erasmus "accessit retro;" Mont., "accedens retro;" Castalio, "accessit a tergo;" Beza and Schott, "quum accessisset a tergo."

[j] "the fringe;" *τοῦ κρασπέδου.* Norton, Scarlett, Kendrick, Kuinœl (on Mark 6 : 56, *τοῦ κρασπέδου*). Heb. N. Test., צִיצִת. The Saviour was "made under the law," and observed its precepts. Numb. 15 : 38, "Speak unto the children of Israel, and bid them that they make them fringes (צִיצִת, Sept. *κράσπεδα*) in the borders (עַל־כַּנְפֵי, Sept. *ἐπὶ τὰ πτερύγια*) of their garments throughout their generations, and that they put upon the fringe of the borders (עַל־צִיצִת הַכָּנָף, Sept. *ἐπὶ τὰ κράσπεδα τῶν πτερυγίων*) a ribband (פְּתִיל, Sept. *κλῶσμα, a thread,* or *cord*) of blue." Rob. (Lex., *in verbo*): "In N. Test. *a fringe.*"

[k] "stopped;" *ἔστη.* Scarlett, Wakef., Penn, Kend., Angus, M. Rob. (Lex., *in verbo*): "In the aorists *ἔστην* and *ἐστάθην, to stand still, to stop*—of things—*to cease.*" Sharpe, Norton, and Camp. render the word *passively,* "was stopped."

[l] "And;" *δὲ.* Angus, M., Penn, Norton, Sharpe, Murdock. Heb N. Test., וְ. Syr., ܘܟܕ ("and when").

[m] "those with him;" *οἱ μετ' αὐτοῦ.* Camp., Norton, Kend., M.

[n] "press;" *συνέχουσι.* Rob. (Lex., *in verbo*). Bretschneider: "*Premo ab omni parte,* Luc. 8 : 45."

[o] "shove;" *ἀποθλίβουσι.* Webster (Dict., art. "Shove," "to

KING JAMES' VERSION.

and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 While he yet spake, there

GREEK TEXT.

καὶ λέγεις, Τίς ὁ ἁψάμενός μου;
46 Ὁ δὲ Ἰησοῦς εἶπεν, Ἥψατό μου τίς· ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ.
47 Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα.
48 ὁ δὲ εἶπεν αὐτῇ, Θάρσει, θύγατερ, ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.
49 Ἔτι αὐτοῦ λαλοῦντος, ἔρχεταί τις

REVISED VERSION.

sayest thou, Who touched me?
And Jesus said, [p]Some one 46
[q]touched me; for [r]I know that
[s]the power [t]went out from me.
And the woman, [u]seeing that 47
she [v]was not unknown, came
trembling, and falling down
before him, declared to him before all the people, for what
cause she had touched him, and
how she was healed immediately.
And he said to her, [w]Take 48
courage, daughter, thy faith
[x]hath healed thee; go in peace.
[y]While he was still speaking, 49

pack, to press against"). *Θλίβω* is defined by Rob. "*to press upon* a person in a crowd, *to crowd*," and *συνθλίβω*, "*to press together, to press closely* on all sides, as a crowd upon a person." Bretsch.: "*Comprimo*, ab *omni parte premo*." As an alternative rendering, "crowd."

[p] "Some one;" *τίς*. Thom., Wesley, Sharpe, Penn, Norton, M., Kend. This pronoun is not marked with the accute accent in Griesb., Tittm., Tisch., Mill, Lachm., Knapp, Schott, Bloomf., Kuinœl.

[q] "touched; *ἥψατό*. This aorist is properly rendered thus in E. V. of *v. 44*. Rendered by "touched," in both verses, by Tyndale, Cranmer, Geneva, Sharpe, Norton, Kendrick, Thelwall, M. Rendered uniformly (vv. 44, 46) in Vulg., Mont., Erasmus, Beza, Castalio, Schott. The perfect tense "hath touched" was probably introduced by the Revisers of the E. V. for the sake of *emphasis*, like the rendering of Wakefield, "Somebody did touch me." The text, however, has nothing to indicate any greater emphasis in the verb here, than in the forty-fourth verse.

[r] "I know;" *ἐγὼ—ἔγνων*. Wesley, Sharpe, M., Rheims. Vulg., Mont., Eras., "novi." So in the parallel, Mark 5 : 30, *ἐπιγνοὺς* (E. V.), "knowing." Syr., ܐܶܢܳܐ—ܝܶܕܥܶܬ. Heb. N. Test., יָדַעְתִּי.

[s] "the power;" *δύναμιν*. *Δύναμις*, here, indicates *that power* by which the Saviour wrought miracles. Luke 4 : 14, *Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος κ. τ. λ.* 6 : 19, *δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰᾶτο πάντας*. This power was communicated to the apostles by Christ, ch. 9 : 1. Rob. (Lex., *in verbo*): "Specially, *miraculous power, the power of working miracles*." The article is inserted here (as in Rev. of Mark 5 : 30) on the ground, that the noun is really *definite* in signification. It refers to that *particular* divine energy by which the woman was healed. Penn, Camp., Norton, Wakef., Kend., Angus, Thelwall, M., have "power;" S. Fr., "une puissance;" Iber., "un poder." "Virtue," which was *transferred* from the Vulgate (*virtus*) by Tyndale, and copied from him by subsequent translators, is obsolete.

[t] "went out from me;" *δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ*. Penn, Norton, M. The prepositions *ἐκ* (*ἐξ-ελθοῦσαν*) and *ἀπὸ* should have their proper force, "out of," and "from." Vulg., "de me exiisse;" Eras., "a me exiisse;" Mont., "exeuntem de me;" Belg., "van mij uitgegaan is."

[u] "seeing;" *ἰδοῦσα*. Wesley, Wiclif, Rheims, Sharpe, Norton, Kend., Thelwall, M. The participial construction is adopted by Scarlett, Campbell, and Dickinson. Belg., "ziende;" S. Fr., "voyant;" Ital., "vedendo."

[v] "was not unknown;" *οὐκ ἔλαθε*. Kendrick. Liddell and Rob. (Lex.) give "*to be unknown*" *as one of the definitions of* this word. The obvious thought is, that she knew she had *not escaped the notice* of the Saviour.

[w] "Take courage;" *Θάρσει*. Thom., Wesley, Camp., Wakef., Kend. The E. V. (copying Tyndale) fluctuates in rendering this verb between "Be of good comfort," and "Be of good cheer." Neither of these expressions is accurate; both are, to say the least, *obsolescent*. *Θάρσος* signifies *courage, boldness, readiness, confidence*. Liddell. He renders *θάρσει* "take courage." Bretschneider: "*Θάρσει*, bono sis animo."

[x] "hath healed;" *σέσωκέ*. Kendrick, Sharpe (*σέσωκέ*, Mark 5 : 34). Rob. (Lex., *σώζω*, 2) "*to heal, to restore to health*." As the radical signification of "heal" is "to make whole," this term is appropriate, and has the advantage of being in ordinary use, which can not be affirmed of "to make whole." See Webster (Dict., art. "Heal"). Bretsch. (*in verbo*): "Usurpatur—universe de iis, qui in *periculis*, servantur, *incolumes* præstantur.—De iis qui a *morbo* liberantur, quorum vita servatur, ubi sæpius verti potest: *sano, sanor*." G. Fr., "ta foi t'a guérie."

[y] "While he was still speaking;" *Ἔτι αὐτοῦ λαλοῦντος*. Kendrick, Pechy (on same phrase, Mark 5 : 35), Wakefield, Dick., G. and A. Camp. Rob., Liddell (Lex., *ἔτι*), "still;" Iberian, "estando él aun hablando;" Vulg., Mont., Erasmus, "adhuc illo loquente;" Beza, "adhuc eo loquente." Heb. N. Test., עוֹדֶנּוּ מְדַבֵּר.

KING JAMES' VERSION.

cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead: trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept and bewailed her: but he said, Weep not: she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out,

GREEK TEXT.

παρὰ τοῦ ἀρχισυναγώγου, λέγων
αὐτῷ, Ὅτι τέθνηκεν ἡ θυγάτηρ
σου· μὴ σκύλλε τὸν διδάσκα-
λον. 50 Ὁ δὲ Ἰησοῦς ἀκούσας
ἀπεκρίθη αὐτῷ, λέγων, Μὴ φο-
βοῦ μόνον πίστευε, καὶ σωθήσε-
ται. 51 Εἰσελθὼν δὲ εἰς τὴν
οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν οὐ-
δένα, εἰ μὴ Πέτρον καὶ Ἰάκωβον
καὶ Ἰωάννην, καὶ τὸν πατέρα
τῆς παιδὸς καὶ τὴν μητέρα.
52 ἔκλαιον δὲ πάντες, καὶ ἐκό-
πτοντο αὐτήν. ὁ δὲ εἶπε, Μὴ
κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ
καθεύδει. 53 Καὶ κατεγέλων αὐ-
τοῦ, εἰδότες ὅτι ἀπέθανεν. 54 αὐ-
τὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ
κρατήσας τῆς χειρὸς αὐτῆς, ἐφώ-

REVISED VERSION.

[a]some one came [a]from *the house*
of the ruler of the synagogue,
who said to him, Thy daughter
is dead, [b]do not trouble the
[c]Teacher. But when Jesus heard 50
it, he answered him, saying,
Fear not, [d]only believe, and
[e]she will be healed. And when 51
he [f]came into the house, he
suffered no one to go *in*, except
Peter, and [g]John, and James,
and the father and mother of
the maiden. And all [h]were 52
weeping and [i]bewailing her.
But he said, Weep not, she is
not dead, but sleepeth. And 53
[j]they laughed at him, knowing
that she was dead. [k]But he put 54
them all out, and [l]taking her

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[a] "some one;" τις. Doddridge, M. See v. 46, note. Rob. (Lex., τὶς), "*some one;*" S. Fr., "quelq'un."

[a] "from *the house* of the ruler of the synagogue;" παρὰ τοῦ ἀρχισυναγώγου. Thom., Norton, M. As the language of the text is *idiomatic*, the insertion of *the house*, as a supplement, is is necessary. The ruler was with Jesus at this time. Kuinœl (on the parallel, Mark 5 : 35): "Sic ἀπὸ legitur quoque Joh. 18 : 28, ἄγουσιν—τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα, *ex ædibus Caïaphæ.* Terent. Phorm. IV : 6, 5, nam quæ hæc anus est examinata, a fratre quæ egressa est meo, i. e. *a domo patris.*" The above arrangement is perspicuous, and more harmonious than that of Tyndale, which was copied in the E. V. Camp., "from the house of the director of the synagogue."

[b] "do not trouble;" μὴ σκύλλε. Norton. This accords with present usage.

[c] "Teacher." See ch. 2 : 46, note.

[d] "only believe;" μόνον πίστευε. So E. V. of the parallel, Mark 5 : 36. Thom., Wesley, Sharpe, Wakef., Scarlett, Dick., Camp., Kend., Angus, M. The proper order of these words is the same, as in the Greek.

[e] "she will be healed; σωθήσεται. Thelwall. See v. 48, note. Instead of "shall," Wakefield, Sharpe, and Penn have the auxiliary "will."

[f] "came." Instead of εἰσελθὼν of the Text. Recept., ἐλθὼν is the reading of Griesbach, Tittmann, Knapp, Theile, Tischend., Lachm., Scholz, Bloomfield. Schott says: "ἐλθὼν cum Griesb. aliisque ex cdd. plurimis (8 unc.) verss., Pesch. Philox., Pers., ed. Whel., Ar., Goth., Slav., Vulg., It. dedimus pro vulg. εἰσελθὼν ex vbb. sqq. oriundo."

[g] "John and James." Instead of "Ἰάκωβον καὶ Ἰωάννην (Text. Recept.) the reading of Griesb., Lachmann, Tischendorf, Knapp, Theile, Schott, and Bloomfield is Ἰωάννην καὶ Ἰάκωβον. In favor of this reading are eight uncial MSS., and the Philoxenian and Jerusalem Syriac, Slavonian, eight MSS. of Vulgate. See Schott, and Bloomf. (N. Test.).

[h] "were weeping;" ἔκλαιον. Norton, Sharpe, Kend., Angus, Penn, M. S. Fr., "tous pleuraient;" Iber. and Span., "lloraban todos;" Ital., "tutti piangevano." The imperfect here, shows continued action, and is accurately rendered by the English progressive form. So the next verb ἐκόπτοντο.

[i] "bewailing;" ἐκόπτοντο. See last note. Sharpe, Penn, M., Kend. Iber., "plañian." Bloomfield remarks: "*Κόπτεσθαι* properly signifies *to beat*, or *strike oneself*, and then, *to bewail, grieve for any one.*"

[j] "they laughed at him;" κατεγέλων αὐτοῦ, Thom., Kend., Scarlett, Norton, Wakef., Sharpe, Angus, Thelwall. This verb occurs only in Matt. 9 : 24, Mark 5 : 40, and in this instance, and is rendered in the E. V. by "laugh to scorn." This phrase is obsolete. The preposition κατὰ, in composition with this verb, is not *intensive*, but has rather—as in many other instances—the force of "against," and this may be well expressed by "at." See Liddell (κατὰ). "To laugh at" is equivalent to "deride." This last is, however, less familiar and intelligible to common readers.

[k] "But;" δὲ. So (E. V.) in the parallels, Mark 5 : 40, Matt. 9 : 25. Scarlett, Norton, Camp., Angus. G. and S. French, "mais;" Iber. and Span., "mas;" Diodati and Ital., "ma;" De Wette, "aber;" Belg., "maar;" Dan., "men."

[l] "taking;" κρατήσας. Wesley, Sharpe, Thelwall. Although κρατήσας has been rendered in the Revision of Mark at 5 : 41 "he took," the participial construction (the sense being the same)

KING JAMES' VERSION.

and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

GREEK TEXT.

νησε, λέγων, Ἡ παῖς, ἐγείρου. 55 Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός·

REVISED VERSION.

by the hand, [m]called out, say-
ing, [n]Maiden, [o]rise. And her 55
spirit [p]returned, and she [q]rose
[r]immediately; and he command-
ed [s]that *something* should be
given her to eat. And her 56
parents were astonished, but
he charged them to tell [t]no one
[u]what had been done.

CHAP. IX.

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach

CHAP. IX.

ΣΥΓΚΑΛΕΣΑΜΕΝΟΣ δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν· 2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν

CHAP. IX.

AND [a]calling together the 1
twelve,[b] he gave them power
and authority over all [c]the de-
mons, and to cure diseases.
And he sent them forth to 2

is adopted here for the sake of *euphony*. In Mark, the verse commences with *καὶ κρατήσας,* while here it begins, *αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας καὶ κρατήσας.* As *ἐκβαλὼν* is rendered by the finite verb "he put—out," the next participle (*κρατήσας*) may be most properly rendered by its English equivalent.

[m] "called out;" *ἐφώνησε.* So Rob. (Lex., *in loco, φωνέω*), "*to call out, cry out, exclaim.*" Penn, M. See v. 8, note.

[n] "Maiden;" *Ἡ παῖς.* So (E. V.) v. 51. Rob. (Lex.), "*a girl, maiden.*" Camp., Penn, Angus, Kend. Euphony renders this preferable to "maid."

[o] "rise;" *ἐγείρου.* "Rise," instead of "arise," is the rendering of this verb (E. V.) Matt. 24 : 7, 11; 26 : 46. Mark 4 : 27; 10 : 49. John 5 : 8. 1 Cor. 15 : 32. Rev. 11 : 1.

[p] "returned;" *ἐπέστρεψε.* Thom., Wesley, Norton, Camp., Scarlett, Dick., Penn, Kend., Thelwall, M. Robinson (Lex., *in verbo*).

[q] "rose;" *ἀνέστη.* Thelwall, M. See note on "rise," in this verse.

[r] "immediately;" *παραχρῆμα.* Kend., Norton, Campbell, Scarlett, Dickinson, Angus, Thelwall, M. In the parallel, Mark 5 : 42, the adverb *εὐθέως* is placed before the verb, thus, *εὐθέως ἀνέστη,* "immediately—rose."

[s] "that *something* should be given her to eat;" *αὐτῇ δοθῆναι φαγεῖν.* So E. V. of Mark 5 : 43 (*δοθῆναι αὐτῇ φαγεῖν*). Angus, Penn, Wakefield, Norton. As "something" is really a supplement (*τὶ subaudtiur*), it has been *italicized*, as in Wakef. It should be so distinguished in the parallel, Mark 5 : 43. See Revision of Mark 6 : 37, note.

[t] "no one;" *μηδενὶ.* Thom., Norton, Scarlett, Wakefield, Sharpe, Penn, Kend., Thelwall, M.

"what had been done;" *τὸ γεγονός.* Wakef., Penn, Angus, M. See v. 35, note. The perfect is sometimes used for the pluperfect, as in Luke 1 : 22. John 20 : 18. Trollope, Gram., § 50, p. 133. Winer, § 34, 3, note by Stuart.

[a] "calling together;" *συγκαλεσάμενος.* Wesley, Penn, Kend., Thelwall, M. The participial construction ("being called") is adopted by Camp., Dick., Scarlett, Angus.

[b] The reading of the Textus Receptus, *μαθητὰς αὐτοῦ,* is canceled by Griesb., Knapp, Theile, Tischend., Kuinœl. Schott remarks: "Quæ vulgo post *δώδεκα* adduntur, *μαθητὰς αὐτοῦ* desunt in cdd. multis (6 unc.) verss., Pesch., Sahid, Arm., Slav., eorumque loco cdd. IX minusc. plures et versiones habent *ἀποστόλους,* glossema agnovimus cum Griesb. aliisque." Bloomf.: "These words, not found in very many of the best MSS., several Versions, and some Fathers, are canceled by almost every Editor from Wetstein to Scholz. Some MSS., too, and those Versions, which have not *μαθ. αὐτοῦ,* have *ἀποστόλους αὐτοῦ.* Nothing, therefore, can be plainer than that *both* are from the margin. It may be said, indeed, that these words are confirmed by Matt. 10 : 1. But it is more probable that they have been introduced from thence, since better reasons may be imagined for their *insertion* than for their omission." In addition, it is worthy of remark, that *οἱ δώδεκα* simply occurs at v. 12, ch. 8 : 1; 18 : 31, and in other instances. Syriac, ܬܪܥܣܪܬܗ ("his twelve"). The usual custom of the Syriac translator being to suffix the pronoun, when the article occurs with a noun in the Greek text,—his rendering is really equivalent to "the twelve." Tyndale, Cranmer, Wesley, Camp., Norton, "the twelve;" De Wette, "die Zwölfe." Robinson (Harmony) brackets *μαθητὰς αὐτοῦ.*

[c] "the demons;" *πάντα τὰ δαιμόνια.* Norton, Kendrick, Camp., Sharpe, Wesley, Thelwall. G. Fr., S. Fr., and De Sacy, "tous les démons;" Iber. and Span., "todos los demonios;" Diodati and Ital., "tutti i demoni." The Belgic retains the article, "de Duivelen." In the parallel, Matt. 10 : 1, the article is omitted before *πνευμάτων ἀκαθάρτων*; but it is inserted in Mark 6 : 7, *τῶν πνευμάτων τῶν ἀκαθάρτων.*

KING JAMES' VERSION.

the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

GREEK TEXT.

βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας. 3 καὶ εἶπε πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδόν· μήτε ῥάβδους, μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν. 4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης, καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε, εἰς μαρτύριον ἐπ' αὐτούς.

KING JAMES' VERSION.

preach the kingdom of God,
and to heal the sick. And he 3
said to them, Take nothing for
[d]the journey, neither [e]staff, [f]nor
[g]bag, nor bread, nor money,
nor have two coats apiece.
And [h]whatever house ye enter,[i] 4
there remain, and thence de-
part. And [j]whoever [k]shall not 5
receive you, when ye go out
[l]from that city, shake off [m]even
the dust from your feet for a
testimony against them. And 6

[d] "the journey;" τὴν ὁδόν. It is not necessary to regard τὴν as a substitute for the *possessive pronoun* here. In the parallel, Mark 6 : 8, the language is simply εἰς ὁδὸν, where, in rendering, the supplement "*their*" is necessary before "journey," and is, therefore, properly employed in the E. V. In the passage before us, the article is used by Sharpe, Wakef., Penn. Syriac, ܠܐܘܪܚܐ. (Murd., "for the journey"). Heb. N. Test., לַדֶּרֶךְ. Belg., "den weg;" Luther and De Wette, "den Weg;" Danish, "Beien;" G. Fr., "pour le voyage;" S. Fr., "le chemin;" Iber. and Span., "el camino;" Diodati, "lo cammino;" Ital., "pel viaggio."

[e] "staff." Instead of ῥάβδους of the Text. Recept., ῥάβδον is the reading adopted by Griesbach, Tischendorf, Knapp, Theile, Tittmann, Lachmann, Scholz. Kuinœl: "Ῥάβδον, ita cum codd. præstantissimis h. l. ut Matt. 10 : 10 pro ῥάβδους legendum est." Schott: "Pro vulg. ῥάβδους (quod correctionem sapit, qua verba Christi cum Marc. 6 : 8 prorsus componerentur) cum Griesb. aliisque recepp. ῥάβδον ex codd. permultis (7 unc.) verss., Pesch., Arr., Pers. Sahid., Æth., Arm., Slav., Vulg., It." Bloomfield: "Many MSS. have ῥάβδον, which is preferred by almost all the recent Editors. By the way, it may be remarked that in Matt. 10 : 10, the best Editors have adopted ῥάβδον." See Bloomf. (*in loco citato*).

[f] "nor;" μήτε. This word occurs five times in this passage. It is appropriately rendered by "neither" in E. V., in the first instance. In the others, it should be rendered uniformly by "nor." Norton, Camp.. Sharpe, Scarlett, Wakef., Kend., M., Angus render this word "nor" in all those instances, except the first. Rob. (Lex., *in verbo*): "Repeated, μήτε . . . μήτε, neither . . . *nor*, before different parts of the same clause."

[g] "bag;" πήραν. Norton, Campbell, Angus, Pechy, Rob. (Lex., on Mark 6 : 8). Kuinœl (on Matt. 10 : 10): "Πήρα saccus coriaceus, quo pastores et viatores panem atque cibos gestare solebant." So Judith 13 : 10, Καὶ ἐνέβαλεν αὐτὴν εἰς τὴν πήραν τῶν βρωμάτων αὐτῆς (E. V.), "And she put it in her bag of meal." Ammonius (cited by Kuinœl): "πήρα· δέμα τι ἀρτοφόρον ὁ ἐπὶ τῶν ὤμων φέρουσιν οἱ ποιμένες." Liddell, "*a leathern pouch* for victuals," etc.

—ἀμφ' ὤμοισιν ἀεικέα βάλλετο πήρην,
πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορτήρ.
Odyss. 18 : 108.

"Scrip" is obsolete.

[h] "whatever." Thomson, Norton, Campbell, Sharpe, Scarlett, Penn, Kend., Angus, M. "Whatsoever" is obsolete.

[i] "Into," after "enter," is superfluous. It is omitted by Wesley, Norton, Scarlett, Dick., Penn, Kend., Angus, M. It was retained in Mark 6 : 10, where the arrangement of the sentence (as revised) is different.

[j] "whoever." Present usage demands this orthography of the pronoun.

[k] "shall not receive;" μὴ δέξωνται (first aorist subj.). Dick., Wakef. So properly rendered in the parallel (E. V.) Mark 6 : 11. "Will not" conveys the idea of *determination; while mere future action* is the thought in the text. This is one of the instances in which the E. V. is faulty by giving a different rendering, where the Greek is the same. The aorist subjunctive, here, has the force of the fut. indicative. Stuart, Gram., §142, p. 232: "The *aorist subj.* is employed when possible future action is designated." Troll., Gram., §53, p. 143: "In negative prepositions, the *conjunctive* (subj.) is used with οὐ μὴ instead of the *future;* as Matt. 16 : 28, οὐ μὴ γεύσωνται θανάτου."

[l] "from that city;" ἀπὸ τῆς πόλεως ἐκείνης. This is the usual sense of ἀπό. It should not be confounded with ἐκ. So Tyndale (1562). Vulg., Erasmus, Mont., "de civitate illa;" Iber., "de aquella ciudad."

[m] "even;" καί. Camp., Dick., Kend., M. Vulg., Erasmus, Mont., Beza, Castalio, "etiam;" Schott, "vel;" Belg., "ook;" S. Fr., "même;" Iber., "hasta;" Diodati, "eziandio;" Dan., "endog." Heb. N. Test., גַּם. Syr., ܐܦ ("even," Murdock).

KING JAMES' VERSION.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded; but who is this of whom I hear such things? And he desired to see him.

GREEK TEXT.

6 Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

7 Ἤκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ᾿ αὐτοῦ πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπό τινων, Ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν· 8 ὑπό τινων δὲ, Ὅτι Ἡλίας ἐφάνη· ἄλλων δὲ, Ὅτι προφήτης εἷς τῶν ἀρχαίων ἀνέστη. 9 Καὶ εἶπεν ὁ Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐζήτει ἰδεῖν αὐτόν.

REVISED VERSION.

they departed, and [n]went
through *the country* [o]from vil-
lage to village, [p]preaching the
good news, and healing every-
where. Now Herod,[q] the te- 7
trarch, heard of all that was
done by him; and he was per-
plexed, because it was said [r]by
some, [s]John hath risen from the
dead; and [t]by some, [u]Elijah 8
hath appeared, and by others,
[v]One of the old prophets [w]hath
risen up. And Herod said, 9
John [x]I beheaded; but who
is this of whom I hear such
things? And [y]he sought to see

[n] "went through *the country*;" *διήρχοντο*. This is a case where the accusative is *implied* and governed by *διὰ*, in composition with *ἔρχομαι*. Rob. (Lex., *διέρχομαι*): "Absol. with accus. impl. as *τὴν γῆν, τὴν πόλιν, τὴν χώραν*, i. e., through the adjacent country, the region round about (around); Acts 8 : 4, 40, *διερχόμενος εὐαγγελίζετο τὰς πόλεις πάσας* (E. V., 'passing through, he preached in all the cities'); with *κατὰ—κώμας*, Luke 9 : 6." This verb is often followed by an accusative of place, as in Luke 19 : 1. Acts 12 : 10; 13 : 6; 15 : 3, 41. Beza and Castalio, "obierant;" Schott, "obierunt." Leverett: "*Obeo*, to visit by passing from place to place, travel through." As *διὰ* does not refer to *κώμας*, it is obvious that the *supplement* representing the *object* of *διὰ*, should be inserted. As an alternative rendering, "they went on." So the Dan., "droge frem."

[o] "from village to village;" *κατὰ τὰς κώμας*. Angus. Beza and Schott, "singulos vicos;" De Wette, "Dorf für Dorf;" G. and S. Fr., "de bourgade en bourgade;" De Sacy, "de village en village;" Iber., "de aldea en aldea;" Rheims, "from town to town." *Κατὰ* is here used distributively, as in Acts 20 : 20. Bretschneider (*κατὰ*): "De tempore ac de loco dicitur distribution, ita ut ordinem et vices indicet; de loco *κατὰ τόπους* in singulis locis, Matt. 24 : 7. Luc. 8 : 1, *κατὰ πόλιν*, per singulos urbes, *oppidatim*, Stadt für Stadt, *κατὰ κώμην, vicatim*." The rendering of some translators, "all the villages," or, "every village," is less accurate than "from village to village." Rob. (Lex., *κώμη*), "*a village, hamlet*."

[p] "preaching the good news;" *εὐαγγελιζόμενοι*. See ch. 4 : 18, note.

[q] As "the tetrarch" seems to define "Herod," *a comma* is inserted after the proper name.

[r] "by some;" *ὑπό τινων*. Wesley, Sharpe, Scarlett, Penn, Dick., Kend., Angus, Thelwall, M. So often in N. Test. "Of," in the sense demanded here, is obsolete.

[s] "John hath risen;" *Ὅτι Ἰωάννης ἐγήγερται*. The particle *ὅτι* is used here simply as a sign of quotation. For the rendering of *ἐγήγερται*, see ch. 7 : 16, note on this verb. Robinson (Lex.) says: "Pass. perf. *ἐγήγερμαι*, and aor. 1. *ἠγέρθην*, *to have been roused*, and hence to arise, *to have risen*." Hence both these tenses are usually active in signification. So in Rev. of Mark 6 : 14, *ἠγέρθη* is rendered "hath risen."

[t] "by some." See note r.

[u] "Elijah hath appeared;" *Ὅτι Ἠλίας ἐφάνη*. On the use of *ὅτι* see note s. The aorist *ἐφάνη* has here the force of a perfect. Buttmann, Gram., § 137, 3: "When the reference or relation of time is sufficiently clear from the context, the aorist can be employed instead of the perfect." Kühner, § 256, 2, Rem. 1: "The aorist is often employed even instead of the perfect, when the relation of the past to the present need not be expressed emphatically." Winer, § 34, 4, a, note 2. The specification of the time is made by the perf. *ἐγήγερται*, v. 7.

[v] *Ὅτι*, before *προφήτης*, is used as in v. 7. See note on that verse, *supra*.

[w] "hath risen up;" *ἀνέστη*. See note, *supra*, on *ἐφάνη*. "Up" may perhaps be *pleonastic* here; still it makes a distinction between the verbs, analogous to that of *ἐγήγερται*, and *ἀνέστη*.

[x] "I beheaded;" *ἀπεκεφάλισα*. Thom., Camp., Wakefield, Kend., M. So this word is properly rendered in the parallel (E. V.) Mark 6 : 16. The aorist, thus rendered by the English imperfect (its usual equivalent), corresponds with our *usus loquendi*.

[y] "he sought;" *ἐζήτει*. Wesley, Sharpe, Kend., Angus, M., Thelwall ("was seeking"). This verb occurs in some of its inflections one hundred and eighteen times in the N. T. It is rendered in the E. V. by "seek," one hundred and seven times. In six of the eleven exceptions, "seek" is the more appropriate equivalent. Vulg., Mont., Eras., "quœrebat;" Belg., "hij zocht;" De Wette, "er suchte;" G. and S. Fr., "il cherchait;" Dan.

KING JAMES' VERSION.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round

GREEK TEXT.

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν· καὶ παραλαβὼν αὐτοὺς, ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά. 11 οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἰᾶτο. 12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσι, καὶ εὕρωσιν

REVISED VERSION.

him. [z]And the apostles return- 10
ed, and [a]they related to him
[b]what great things they had
done. And he took them and
[c]withdrew privately into a des-
ert place belonging to [d]a city
called Bethsaida. And the 11
crowds, when they knew *it*, fol-
lowed him: and he received
them, and spoke to them [e]con-
cerning the kingdom of God,
and healed those who had need
of healing. [f]Now the day be- 12
gan [g]to decline; and the twelve
[h]came near and said to him,
Send the crowd away, that they
may go into the villages and
country [i]around, and lodge, and

"han sögte;" Diodati, "cercava." "He desired" (copied in the E. V. from Tyndale) originated in the rendering of Luther, "begehrte."

[z] "And the apostles returned;" ὑποστρέψαντες οἱ ἀπόστολοι. Thom., Norton, Tyndale, Cran., Geneva. Luther, "Und die Apostel kamen wieder." De Wette, "Und es kehreten die Apostel zurück." Alternative rendering, "having returned." So Iber., "I habiéndose vuelto los enviados."

[a] "they related;" διηγήσαντο. Scarlett, Thelwall. Vulg., Mont., Eras., Beza, Schott, "narraverunt;" Castal., "narràrunt;" Belg., "verhaalden;" Luther and De Wette, "erzählten;" G. and S. Fr., "racontèrent;" Iber., "contaron;" Dan., "fortölte." Liddell (*in verbo*), "*to set out in detail, describe, narrate.*" Bretsch.: "Proprius ad finem rem perduco narrando; LXX sæpius pro סִפֵּר, enarro, expono et quidem rem omnem, Marc. 5 : 16. Luc. 9 : 10. Act. 8 : 33, etc." This verb should be distinguished, in translation, from several others, as ἀναγέλλω, ἐκλαλέω, ἔπω, λέγω, λαλέω, which are rendered by "tell," in the E. V. Syr., ܐܫܬܥܝܘ (*related*, or *narrated*).

[b] "what great things;" ὅσα. Angus, M. So (E. V.) Mark 3 : 8. Rob. (Lex.): "Neut. ὅσα sometimes expresses also admiration, *how many and great things*, as in Eng. *what things*, q. d., what great things! So generally of great or unusual deeds, Luke 9 : 10." Bretsch.: "Dicitur—de *quantitate interna:* ita neutrum ὅσα *quam inaqua, quanta*, Marc. 3 : 8.

[c] "withdrew;" ὑπεχώρησε. Norton, Sharpe, Wakef., Thelwall, M. See ch. 5 : 16, note. Bretsch. (*in loco*), "*me subduco, secedo.*" Rob. (Lex.).

[d] "a city." *Πόλεως* being *anarthrous*, this is the proper rendering. So Tyndale. The definite article first appeared in Cranmer's Version. Norton, Wakef., Thelwall, M.

[e] "concerning;" περὶ (*cum genit.*). Thom., Camp., Wakef., Thelwall, M.

[f] "Now;" δὲ. The particle is merely *continuative* here, like "now" in English. See Rob. (Lex.).

[g] "decline;" κλίνειν. Wesley, Norton, Scarlett, Penn, Dick., Kend., Thelwall, M. Rob. (Lex., *in verbo*), "*to decline*, spoken of the day." There is an ellipsis of εἰς ἑσπέραν after this verb, when thus used. Compare Judges 19 : 9 (Sept.), ἠσθένησεν ἡμέρα εἰς τὴν ἑσπέραν. Amian. Exped. Alex. III : 4, ἐγκλίναντος δὲ τοῦ ἡλίου ἐς ἑσπέραν. Luke 24 : 29. Jer. 6 : 4 (Septuagint), κέκλικε ἡ ἡμέρα. Lidd.: "Later, in trans. in act. ὁ ἥλιος κλίνει, ἡ ἡμέρα κλίνει, the sun, the day declines." Vulg., Eras., "declinare." Syr., ܠܡܨܠܝܘ (*Inf. Pial*, "to decline"). Heb. N. Test., נְטוֹת. Iber., "a declinar;" Ital., "a declinare."

[h] "came near;" προσελθόντες. Murdock. Syriac, ܩܪܒܘ. Heb. N. Test., וַיִּגְּשׁוּ. In the parallel, Mark 6 : 35, the pronoun follows the participle, thus, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, "his disciples came to him, and said." In the passage before us, the arrangement is different, προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ. To avoid the disagreeable repetition of "him," and yet retain the force of πρὸς, the rendering "came near" is adopted instead of "came near to *him*." Rob. (Lex., *in verbo*), "*to come to*, or *near to* any place, or person, to *approach*." See ch. 7 : 18, note. So this verb is rendered (E. V.) Acts 7 : 31, "he drew near," προσερχομένου δὲ αὐτοῦ. Acts 8 : 29, "Go near," Πρόσελθε. Heb. 10 : 22, "Let us draw near," Προσερχώμεθε.

[i] "around;" κύκλῳ. Penn, Scarlett ("round"), Sharpe. Rob. (Lex.), "as adv. *around*." Ἐν and κειμένος are understood here. "Round about," by which this word is rendered, when used thus, in the E. V., is a tautology.

KING JAMES' VERSION.

about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 (For they were about five thousand men.) And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves, and the two fishes, and looking up to heaven, he blessed them, and

GREEK TEXT.

ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 Εἶπε δὲ πρὸς αὐτοὺς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. 14 Ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα. 15 Καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας. 16 Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ

REVISED VERSION.

[j]find [k]provisions; [l]for here, we
are in a desert place. But he 13
said to them, Give ye them
[m]*something* to eat. And they
said, We have no more [n]than
five loaves and two fishes; [o]unless
we should go and buy
[p]food for all this people. (For 14
they were about five thousand
men.) And he said to his disciples,
[q]Make them recline [r]in
companies [s]of fifty. And they 15
did so, and made them all [t]recline.
And [u]when he had taken 16
the five loaves and the two
fishes, [v]he looked up to heaven,
[w]and blessed them, and broke,

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[j] "find;" εὕρωσιν. Wesley, Norton ("to find"), Penn, Wakef., Angus, Thelwall, M. Vulg., Mont., Eras., Beza, Schott, "inveniant;" Belg., "vinden;" Luther and De Wette, "finden;" G. Fr., "pour—trouver;" S. Fr., "trouvent;" Iber. and Span., "hallen;" Diodati and Ital., "trovino;" Kuinœl, "reperiant." Heb. N. Test., לִמְצוֹא. Syr., ܢܫܟܚܘܢ.

[k] "provisions;" ἐπισιτισμόν. Kend., M. This word occurs only in this instance. It is desirable to distinguish it from βρώματα, which is sometimes rendered "victuals," and sometimes "meat," in the E. V. Bloomf. says: "This word is properly a *military* term, and literally signifies a *provisioning*."

[l] "for here." Sharpe. The thought demands this arrangement of the words, according to our *usus loquendi*. So De Wette, "denn hier sind wir an einem wüsten Orte;" Iberian, "porque aquí estamos en un lugar despoblado;" Ital., "poichè qui noi siamo in luogo deserto;" Beza, "nam hìc in loco deserto sumus;" Vulg. and Erasmus, "quia hìc in loco deserto sumus." The E. V. follows the arrangement of Tyndale, as he did Luther's, "denn wir sind hier in der Wüste."

[m] "*something*." "Give ye them to eat" is an imperfect sentence. Our *usus loquendi* demands that the object of "give" should be expressed. This object is, therefore, indicated as *a supplement*. There is an ellipsis of τὶ. Compare 2 Kings 4:42, Sept., καὶ εἶπε Δότε τῷ λαῷ καὶ ἐσθιέτωσαν, καὶ εἶπεν ὁ λειτουργὸς αὐτοῦ Τί δῶ τοῦτο ἐνώπιον ἑκατὸν ἀνδρῶν; καὶ εἶπε Δὸς τῷ λαῷ καὶ ἐσθιέτωσαν. In the Geneva translation of this passage, the ellipsis has been supplied thus, "Give it unto the people, that they may eat." In the parallel, Mark 6:36, τὶ is expressed, τί γὰρ φάγωσιν οὐκ ἔχουσιν.

[n] "than;" ἢ. Wesley, Sharpe, Norton, Scarlett, Penn, Dick., Wakefield, Kend., Thelwall, M. So often in E. V., where this particle is *comparative*. Rob. (Lex.).

[o] "unless;" εἰ μήτε. Norton, Sharpe, Camp., Scarlett, Penn, Dick., Wakef., Kendrick, M. Strictly speaking, these words are equivalent to *nisi fortasse*, "unless perhaps." This phrase, however, is not consonant with our idiom. See Rob. and Bretsch. (Lexx.).

[p] "food;" βρώματα. Norton, Kend., Dick., Thelwall, M. "Meat" is no longer used as a generic term for all that is eaten. Rob. (Lex., βρῶμα), "*eatables, food*."

[q] "Make them recline;" Κατακλίνατε αὐτοὺς. See ch. 7:36, note.

[r] "in companies;" κλισίας. Wakef., Kendrick, M., Angus, Norton, Sharpe, Penn. This is an accusative of *manner*, and has the force of an adverb. Kuinœl (*in loco*): "Ad κλισίας subaudiendum κατὰ, sed κλισία est *discubitus, ordo discubentium*." Kühner, Gram., §278, 3, Rem. 1. Trollope, Gram., p. 94, §40, 5, Obs. 16, Bos. κατὰ.

[s] "of fifty;" ἀνὰ πεντήκοντα. Norton, Wakef., Kendrick, Angus. Bretschneider (Lex., ἀνὰ): "Vocabulis numeri junctum distributive dicitur et per nomina numeralia distributiva explicandum est." S. Fr., "de cinquante;" Ital., "di cinquanta;" Belg., "elke van vijftig."

[t] "recline." See v. 14, note.

[u] "when he had taken;" λαβών. So (E. V.) Mark 8:41. In narration, the aorist often has the force of the pluperfect. Buttmann, Gram., §137, 3. Kühner, Gram., §256, 2, Rem. 1. Crosby, Gram., §580.

[v] "he looked up;" ἀναβλέψας. So (E. V.) Mark 6:41. Kendrick. Belgic, "zag hij op;" Vulg., "respexit." Syr., ܚܪ ("intuitus est").

[w] "and blessed them;" εὐλόγησεν αὐτοὺς. As "he" occurs before "looked up," it is not necessary to express it here,—the

KING JAMES' VERSION.

brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am?

GREEK TEXT.

ἐδίδου τοῖς μαθηταῖς παρατιθέναι τῷ ὄχλῳ. 17 καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων, κόφινοι δώδεκα.

18 ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταί· καὶ ἐπηρώτησεν αὐτοὺς, λέγων, Τίνα

REVISED VERSION.

and gave [x]them to the disciples
to set before the crowd. And 17
[y]they ate and [z]were all satisfied; and there [a]were taken up
of fragments, [b]which were left
to them, twelve baskets. And 18
it came to pass, as he was praying [c]apart, his disciples were
with him; and he asked them,
saying, [d]Who do the crowds

verbs being connected by "and." This rendering is *literal* ("blessed them"), yet it is believed that the *thought* may be expressed by this rendering, "he blessed *God for* them," or, "thanked *God for* them." In this case, "them" (αὐτοὺς) refers to "bread" and "fishes" (ἄρτοι καὶ δύο ἰχθύες). Kuinœl (*in loco*): "Deo pro iis egit: αὐτοὺς pro ἐπ' αὐτοὺς, refertur ad ἄρτους et ἰχθύας. Nempe apud Hebræos moris erat, cum cibum capere vellent, ut recitarent antea precationem, cujus initum erat בָּרוּךְ אַתָּה יְהוָֹה quibus verbis Deum laudabant, et pro potu ciboque gratias agebant. Hinc factum est, ut בָּרַךְ et εὐλογεῖν, quod ei respondet, ad ipsum cibum potumque transferrentur, ita, ut addito casu nominum rei quarto, significarent *Deo gratias agere pro cibo et potu*, atque idem valerent quod εὐχαριστεῖν, ut 1 Sam. 9:13 (οὗτος εὐλογεῖ τὴν θυσίαν), Sept. Heb. (הוּא יְבָרֵךְ הַזֶּבַח). 1 Cor. 10:16 (τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν)." Bloomfield approves this view of Kuinœl. In the parallel, John 6 : 11, εὐχαριστήσας ("giving thanks") is used instead of εὐλόγησε ("he blessed"). It seems from this, that the words were used by the Evangelists as synonymous. So in Matt. 26 : 26, the same act is indicated by εὐχαριστήσας, thus, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλογήσας, ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς. Trollope (Analecta) on Matt. 14 : 19, has this note: "Εὐλόγησε scil. τὸν θεὸν, not τοὺς ἄρτους." In the other miracle of the same kind, related in the next chapter (v. 36), instead of εὐλογήσας, we have εὐχαριστήσας. See also Mark 8 : 6. Luke 1 : 64 (εὐλογῶν τὸν Θεόν); 2 : 28. John 6 : 11, 23 (εὐχαριστήσαντος τοῦ κυρίου). Acts 27 : 35 (λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ). James 3 : 9 (ἐν αὐτῇ εὐλογοῦμεν τὸν Θεὸν καὶ πατέρα). In the accounts of the Last Supper also, the act is indicated by one Evangelist by εὐλογεῖν, another uses εὐχαριστεῖν. The two words are, therefore, plainly synonymous. With regard to the objection, that εὐλογεῖν is applied in Luke 9 : 16, and 1 Cor. 10 : 16, to the things distributed, it is replied, that the expression in those places is elliptical, *more* Hebræorum. Thus in 1 Sam. 9 : 13. LXX. εὐλογεῖ τὴν θυσίαν, for εὐλογεῖ τὸν θεὸν ὑπὲρ τὴν θυσίαν. Comp. Heb. 2 : 17. In Luke 9 : 16, indeed, some MSS. read εὐλόγησε ἐπ' αὐτούς. The "cup of blessing," 1 Cor. 10 : 16, is the cup *for which* we give thanks, according to the custom of the Jews, etc. In view of these facts, the alternative reading is submitted, "he blessed *God for* them." Rob. (Lex., εὐλογέω): "With acc. of thing; in N. Test. only of food, a meal, a cup *to bless*, i. e., to ask God's blessing upon, gener. e. g. ἄρτους, Luke 9 : 16; acc. implied Matt. 14 : 19. Mark 6 : 41; 8 : 7." Bretsch. (Lex., *in verbo*, eodem): "De laudibus Dei cum gratiarum actione conjuncta, ad usum Hebr. בָּרַךְ, in epulis, potissimum sacris, Matt. 14 : 19; 26 : 26. Marc. 6 : 41; 8 : 7, 14, 22. Luc. 24 : 30. 1 Cor. 10 : 16, τὸ ποτήριον ὅ εὐλογοῦμεν, super quod Deum laudamus, formulam benedictionis effamur."

[x] "*them.*" Wakefield, Penn, Scarlett, Camp., Norton. This supplement is necessary to render the sentence complete. So in the parallel (E. V.) Mark 6 : 41. In Matt. 14 : 19, the ellipsis (of this passage) is supplied by τοὺς ἄρτους.

[y] "they ate;" ἔφαγον. Sharpe, Kend. The verb is rendered in the imperfect, without "did," by Norton, Wakefield, Scarlett. There is no *emphasis* here, which demands the form "did eat."

[z] "were—satisfied;" ἐχορτάσθησαν. Thom., Wesley, Norton, Scarlett, Camp., Penn, Dick., Kend. So (E. V.) Mark 8 : 4. De Wette, "wurden—gesättigt;" Belg., "wierden—verzaddigt;" S. Fr., "furent rassasiés;" Diodati, "furon saziati." See ch. 6 : 21, note. In the parallel, John 6 : 12, the E. V. properly has "were filled," but there the verb is ἐνεπλήσθησαν.

[a] "were taken up;" ἤρθη. Wesley, Wakef. ("taken away"), Dick., Gray (note on Angus). The idiom of our language obliges us to render the verb in the plural, as "baskets" is its nominative.

[b] "which were left;" τὸ περισσεῦσαν. So in the parallel, Mark 8 : 8, E. V. (περισσεύματα), and Matt. 15 : 37 (τὸ περισσεῦον). Uniformity of rendering demands this phrase. I suggest, as a more harmonious and familiar expression, this form of the entire sentence, "And twelve baskets of the fragments which they left, were taken up." This is hardly *more* free than that in the text, and a change in the order affords a sentence more agreeable to our *usus loquendi*. Nearly like this, Norton, "and twelve baskets full of the fragments that were left, were collected." Wakefield, "twelve baskets of remaining fragments were taken away."

[c] "apart;" καταμόνας. Thomson, Wesley, Penn, Camp., M. Liddell (Lex.). The verbal contradiction produced by "alone," followed by the declaration "his disciples were with him," strikes every reader. "Apart" suggests the thought, that he was *separated* from the crowds which usually attended him.

[d] "Who." "Whom" is ungrammatical. The error has been corrected by Scarlett, Norton, Dick., A. and G. Camp., Kend., Angus, M.

KING JAMES' VERSION.

19 They answering, said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing,

22 Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

GREEK TEXT.

με λέγουσιν οἱ ὄχλοι εἶναι; 19 Οἱ δὲ ἀποκριθέντες εἶπον, Ἰωάννην τὸν Βαπτιστήν· ἄλλοι δὲ Ἠλίαν· ἄλλοι δέ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. 20 Εἶπε δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε, Τὸν Χριστὸν τοῦ Θεοῦ. 21 Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλε μηδενὶ εἰπεῖν τοῦτο, 22 εἰπών, Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκταν-

REVISED VERSION.

say that I am? [e]And they, 19
answering, said, John the [f]Im-
merser; but [g]others,[h] Elijah;
and others *say* that one of the
old prophets [i]hath risen. And 20
he said to them, But who say
ye that I am? [k]And Peter,
answering, said, [l]The Anointed
of God. And [m]he charged and 21
commanded [n]them to tell [o]this
[p]to no one, saying, The Son of 22
man must suffer many things,
and be rejected [q]by the elders,
and chief priests, and scribes,
and [r]be put to death, and

[e] "And;" δὲ. Sharpe, Norton, Dick., Wakefield. Belgic, "ende;" De Wette, "und;" S. Fr., "et;" Iber. and Spanish, "i;" Diodati and Ital., "ed." So (E. V.) in the parallels, Matt. 16 : 14, and Mark 8 : 29.

[f] "Immerser;" Βαπτιστήν. See ch. 7 : 20, note. Kuinœl (on Matt. 3 : 1): "Ἰωάννης ὁ ἐπικαλούμενος βαπτιστής· accepit hoc nomen inde, quod Judæos ita in aqua demergere instituit, ut eos hoc ritu Messiæ venturo obstringeret, v. Act. 19 : 4.

[g] "others;" ἄλλοι. Scarlett, Norton, A. Camp., Dickinson, Kend., Thelwall, M., Wiclif. Vulg., Mont., Eras., Beza, Castal., Schott, "alii;" Belg., "andere;" De Wette, "andere;" Dan., "andre;" G. Fr., "les autres;" S. Fr., "d'autres;" Iberian, "otros;" Diodati and Ital., "altri." So the E. V. has rendered ἄλλοι in the next member of the sentence, ἄλλοι δὲ, "and others." "Some" requires τινὲς, indefinite.

[h] The supplement "say" is superfluous. It is not inserted by the E. V. in the parallel, Matt. 16 : 14, where the text is the same (ἄλλοι δὲ Ἠλίαν). Not employed by Sharpe, Scarlett, Norton, Dick., Kend., Thelwall, M. No supplement in Belgic, De Wette, Dan., G. or S. Fr., Iber., Diodati, Ital. It was first introduced by Wiclif, and copied from his version by Tyndale and other early translators.

[i] "hath risen;" ἀνέστη. Norton ("has risen up"), Dick, Rob. (Lex., *in verbo*): "Intransitive, in the active perf., pluperf., and second aorist; also in mid., *to stand up, to rise up, to arise.*" On the erroneous use of the auxiliary "to be," instead of "have," with intransitives, see ch. 4 : 34, and 7 : 16, notes. On the use of the aorist for the perfect, Buttm., Gram., §137 : 3. Kühner, Gram., §256, 2, Rem. 1. Crosby, Gram., §580.

[j] "who." See v. 18, note.

[k] "And;" δὲ. So (E. V.) in the parallels, Matt. 16 : 16. Mark 8 : 29. So also Sharpe, Norton, Penn, Dickinson. Belg., "ende;" Castalio, "et;" G. and S. Fr., "et;" Iberian, "i;" Diodati and Ital., "e."

[l] "The Anointed." See ch. 2 : 26, note.

[m] "he charged;" ὁ ἐπιτιμήσας. Sharpe, Wakefield, Penn, Angus, Murdock. So E. V. in the parallel (ἐπετίμησεν), Mark 8 : 30, and in Matt. 16 : 20. Mark 10 : 48. The adverb "straitly" occurs as a qualifying term with this verb only in this passage, and Mark 3 : 12. In this latter case, πολλὰ is joined to the verb (πολλὰ ἐπετίμα). Hence the adverb "strictly" (E. V., "straitly") should be used. Where the verb is *emphatic*, its force is properly expressed, as in the E. V., by "rebuke."

[n] "them;" αὐτοῖς. Penn, M. By this arrangement, the supplement "*them*" is rendered unnecessary.

[o] "this;" τοῦτο. Thom., Wesley, Scarlett, Norton, Camp., Wakef., Dick., Kend., Thelwall, M.

[p] "to no one;" μηδενὶ. Thom., Sharpe, Scarlett, Norton, Wakef., Penn, Kend., Thelwall, M. Beza, "nulli;" Schott, "ne cuiquam;" Belg., "niemant;" De Wette, "niemandem;" Dan., "Ingen;" Iber. and Span., "á nadie."

[q] "by;" ἀπὸ. Sharpe, Scarlett, Norton, Camp., Wakefield, Penn, Dick., Kend., Angus, Thelwall, M., Murdock. Kuinœl, on the parallel, Mark 8 : 31, says: "Ἀπὸ positum est pro ὑπὸ, ut Matt. 11 : 19." So (E. V.) Matt. 7 : 16. Acts 9 : 13. 2 Cor. 3 : 18; 7 : 13. Jude 23. The influence of the Hebrew preposition מִן, as used for the author of efficient cause whence any thing proceeds, is obvious, in modifying the usual force of ἀπὸ. Gesen. (Lex., מִן). Hos. 7 : 4, תַּנּוּר בֹּעֵרָה מֵאֹפֶה, E. V., "an oven heated by the baker." Vulg., "clibanus succensus a coquente."

[r] "be put to death;" ἀποκτανθῆναι. Thom., Norton. Rob. (Lex., ἀποκτείνω): "Spoken of death as a punishment,—*to put to death.* Matt. 14 : 5. Mark 8 : 31. Luke 9 : 22. John 5 : 18. Acts 3 : 15, etc." So (E. V.) Luke 18 : 33. John 11 : 53; 12 : 10; 18 : 31. Matt. 14 : 5. Liddell (*in verbo*): "Of judges to condemn to death, frequently in Xenophon; also of the accuser, Id. Hell., 2, 3, 21 (πολλοὺς μὲν ἔχθρας ἕνεκα ἀπέκτεινον, πολλοὺς δὲ χρημάτων, 'they (i. e. the Thirty Tyrants) put many to

KING JAMES' VERSION.

23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in

GREEK TEXT.

θῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

23 Ἔλεγε δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι. 24 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. 25 τί γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; 26 ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ

REVISED VERSION.

[s]rise [t]on the third day. And 23
he said [u]to all, If [v]any one will
come after me, let him deny
himself, and take up his cross
daily, and follow me. For who- 24
ever [w]would save his life, [x]shall
lose it, but whoever shall lose
his life, [y]he will save it. For 25
what [z]is a man profited, if he gain
the whole world, and lose him-
self, or [a]be condemned? For 26
whoever shall be ashamed of
me, and of my words, of him
the Son of man [b]will be asham-

death from enmity, and many because they were rich'); of the executioner, *to put to death*, Herod. 6 : 4 (*τουτέων δὲ γενομένων φανερῶν, ἀπέκτεινε ἐνθαῦτα πολλοὺς Περσέων ὁ Ἀρταφέρνης,* 'so they being discovered, Artaphernes thereupon put many of the Persians to death')."

[s] "rise;" *ἐγερθῆναι.* A. and G. Camp. ("rise again"). The pass. perf. and first aorist have usually an active signification. Rob. (Lex.), "*to arise,*" "*to have risen.*" See ch. 7 : 16, note. So (E. V.) Acts 9 : 8. 2 Cor. 5 : 15.

[t] "on the third day;" *τῇ τρίτῃ ἡμέρᾳ.* Sharpe, Norton, Wakef., Dick., Kend. De Wette, "am dritten Tage;" Belgic, "ten derden dage;" Iber., "al tercer dia."

[u] "to all;" *πρὸς πάντας.* Wesley, Dick., Thelwall. Belgic, "tot allen;" De Wette, "zu allen;" G. and S. Fr., "à tous;" Iber. and Span., "á todos;" Diodati and Ital., "a tutti." In the parallel, Matt. 16 : 24, we find *ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Εἴ τις κ. τ. λ.*, "Jesus said to his disciples, If any one," etc. The narration of Mark is more full, *προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αυτοῦ, εἶπεν αὐτοῖς, Ὅστις θέλει κ.τ.λ.*, "when he had called the crowd to him, with his disciples, he said to them, Whoever will," etc. In the passage before us, *πρὸς πάντας* is used to indicate the fact that the crowd was addressed with the disciples. At all events, a literal rendering (omitting Tyndale's supplement "*them*") is deemed most accurate. Vulg., Mont., Eras., Castal., "ad omnes;" Beza, "dicebat —omnibus." Syr., ܩܕܡ ܟܠܗܘܢ ("before all men"). Kuinœl (*in loco*): "Allocutus est omnes sectatores suos, tunc temporis præsentes advenerant enim et alii."

[v] "any one;" *τις.* Sharpe, Wakef., Penn, Kend., Thelwall, M. Vulg., Mont., Eras., Schott, Beza, Castal., "quis" (for *aliquis*, after *si*).

[w] "would save;" *θέλῃ—σῶσαι.* Pechy and Dickinson (in parallel, Mark 8 : 35), Sharpe.

[x] "shall lose;" *ἀπολέσῃ.* Kend., Wesley, Wakef., M. So (E. V.) in parallel, Mark 8 : 35.

[y] "he;" *οὗτος.* Sharpe, Kend., Wesley, Wakef., Dick., M. This pronoun is often rendered "he," when *emphatic*, in E. V. See Matt. 13 : 22, 23; 27 : 58. Luke 1 : 32. Acts 3 : 10; 4 : 9; 9 : 15; 10 : 6.

[z] "is—profited;" *ὠφελεῖται.* So (*ὠφελεῖται*) in parallel (E. V.) Matt. 16 : 26. Mark 8 : 36 (*ὠφελήσει*), "shall—profit." Scarlett, Wesley, Wakef., Penn, Dick., Thelwall, M.

[a] "be condemned?" *ζημιωθείς;* Sharpe. Liddell (*in verbo*), "*to cause loss, do damage to any one,* hence usually *to punish.*" As a forensic term, it is used for *amercing* or *mulcting* one in a sum of money, as a penalty for some misdemeanor. Herod. 6 : 21, *ἐξημίωσάν μιν—χιλίῃσι δραχμῇσι,* "they (the Athenians) fined him—a thousand drachms." It is also used where *life* is the forfeiture for a real or pretended wrong. Herod. 3 : 27, *ἔφη ψεύδεσθαι σφέας καὶ ὡς ψευδομένους θανάτῳ ἐζημίου,* "he (Cambyses) said they lied, and as liars punished them with death." The verb is used absolutely, Thucyd. III : 42, *οὐχ ὅπως ζημιοῦν, ἀλλὰ μηδ' ἀτιμάζειν* (where *θανάτῳ* is understood). So the noun *ζημία* signifies loss, but usually a penalty, a fine. Thucyd. II : 24, *θάνατον ζημίαν ἐπέθεντο,* "they imposed the penalty of death." In view of these facts, the rendering "be condemned" is deemed appropriate, as the thought obviously is that of being sentenced to the severest penalty which justice demands. Comp. Matt. 16 : 27.

[b] "will be ashamed;" *ἐπαισχυνθήσεται.* Scarlett, Sharpe, Norton, Camp., Wakef., Penn, Dick., Kend., M.

KING JAMES' VERSION.

his own glory, and *in his* Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God.

28 And it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

GREEK TEXT.

ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς
καὶ τῶν ἁγίων ἀγγέλων. 27 Λέγω
δὲ ὑμῖν ἀληθῶς, εἰσί τινες τῶν
ὧδε ἑστηκότων, οἳ οὐ μὴ γεύσον-
ται θανάτου, ἕως ἂν ἴδωσι την
βασιλείαν τοῦ Θεοῦ.
28 Ἐγένετο δὲ μετὰ τοὺς λό-
γους τούτους ὡσεὶ ἡμέραι ὀκτὼ,
καὶ παραλαβὼν τὸν Πέτρον καὶ
Ἰωάννην καὶ Ἰάκωβον, ἀνέβη
εἰς τὸ ὄρος προσεύξασθαι. 29 καὶ

REVISED VERSION.

ed, when [c]he cometh in [d]his
glory and [e]*in that* [f]of the Fa-
ther, and of the holy angels.
But I tell you [g]truly, there [h]are 27
some [i]of those standing here
who will not taste of death till
they see the kingdom of God.
And it came to pass, about 28
[j]eight days after these words,
[k]that he [l]took with *him* Peter,
and John, and James, and went
up into [m]the mountain to pray.

c "he cometh;" ἔλθῃ. Kend., Scarlett ("comes"), Norton ("comes"), Wakef., Penn. So parallel (E. V.) Mark 8 : 38.

d "his;" αὐτοῦ. As the text of Bagster, Lachmann, and Tischendorf have αὐτοῦ, not αὑτοῦ, this rendering is demanded instead of "his own." Sharpe. But as Griesb., Knapp, Theile, and Scholz have αὑτοῦ, the alternative rendering "of his own" is submitted.

e "*in that.*" Scarlett, Camp., Dick., Kendrick, Thelwall, M. G. Fr., "dans celle;" S. Fr., "en la." As the ellipsis demands a supplement, *that* has been adopted to avoid the *hissing* sound, which occurs in enunciating the passage, as it stands in the E. V., and also the repetition of the word "*glory*," which must take place, if it is used as a supplement.

f "of the Father;" τοῦ πατρὸς. Sharpe, Camp., Wakefield, Thelwall, M. There is no reason for departing from the usual rendering of the article, and giving it the force of the possessive pronoun, in this instance. Belgic, "des Vaders;" De Wette, "des Vaters;" S. Fr., "du Père;" Span., "del Padre;" Ital., "del Padre."

g "truly;" ἀληθῶς. Kend., Thelwall, M., Rob. (Lex., *in verbo*). The phrase "of a truth" is the proper equivalent of ἐπ' ἀληθείας, as in E. V., Luke 4 : 25; 22 : 59. Acts 4 : 27; 10 : 34, etc.

h "are;" εἰσί. Scarlett, Wesley, Norton, Campbell, Penn, Dick., Kend., Angus. "Be," in the indicative, is obsolete.

i "of those standing;" τῶν—ἑστηκότων. Thomson, Sharpe, Angus. Mont., "sunt aliqui hic stantium;" Beza, "sunt quidem exiis qui hîc adstant;" Castalio, "esse quosdam eorum qui hîc adsunt;" Schott, "esse aliquos eorum qui hic adstant." In the parallel, Mark 9 : 1, the E. V. has "of them that stand." The E. V. has followed the Vulgate, which inconsistently renders the *same words* in Matt. 16 : 28, and Mark 9 : 1 (8 : 39) by "sunt quidam de hic stantibus," and in the passage before us, "sunt aliqui hic stantes." Belg., "der gene die hier staan;" S. Fr., "quelques-uns de ceux qui—;" Iber., "hai algunos de los que estan;" Dan., "nogle af dem, som her staae."

j "An," which is placed before "eight days," in the E. V., is ungrammatical. It was introduced by Tyndale, and copied by Cranmer, Geneva, and E. V. It is omitted in all the later English versions.

k "that;" καί. M. So (E. V.) Luke 8 : 1, καὶ αὐτὸς διώδευε, "that he went." Mark 9 : 39. Luke 5 : 17; 10 : 38. S. Fr., "qu'ayant pris;" Iber., "que llevó;" Ital., "ch' egli presi;" Belgic, "dat;" Beza and Schott, "ut." Rob. (Lex., καὶ): "The simple καὶ is put very frequently in N. Test., particularly in the narrative style, where classic writers either put nothing, or use some other particle, as δὲ, ἀλλὰ, τότε, and the like; so especially in Matthew, Mark, Luke, and Revelation." This usage is derived from the Hebrew. See Stockii Clavis Linguæ Sanctæ (ו); and Heb. of Numb. 23 : 19. Gen. 4 : 8. As an alternative rendering, "then." So De Wette, "da."

l "took with *him*;" παραλαβών. Wakef., Norton, Camp. So E. V. of the parallel, Mark 9 : 2, παραλαμβάνει is rendered "taketh *with him*." As παρὰ, in composition, conveys the idea of "with," or "to," the equivalent of παρὰ should not be *italicized*. See ch. 7 : 18, note. Rob. (Lex., παραλαμβάνω): "*To take to*, or *with oneself*, as an associate, companion. In composition, παρὰ implies nearness, proximity, *alongside of*, beside, *near by*." Bretsch. (παραλ.): "Transitive, *sumo mihi aliquid, assumo, mecum duco, socium mihi, adjungo*." Matt. 26 : 37, παραλαβὼν τὸν Πέτρον, E. V., "he took with him Peter," etc.

m "the mountain;" τὸ ὄρος. Wesley, Sharpe, Norton, Wakefield, Penn, Angus, Thelwall, M. Belg., "den berg;" De Wette, "den Berg;" Dan., "Bierget;" S. Fr., "la montagne;" Iber., "al monte;" Diodati and Italian, "sul monte." Heb. N. Test., הָהָר.

Greene (Gr. N. Test. Dial., p. 158) says: "By a very natural process of thought, and one which is continually exemplified, writers are apt unconsciously to presume the same familiarity with certain localities on the part of their readers, as is possessed by themselves; and this is the cause of the occurrence of the article, in some cases, where it appears at first sight strange. This is the reason of the article being always prefixed to ὄρος by the Evangelists, when intending the mountains embosoming the lake of Galilee; a form of expression most natural to persons familiar with the country, but strictly correct on their part only when addressing others who were so too. This is evidently the intend-

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29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.	ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων.	And as he prayed, [n]the appearance of his countenance was altered, and his [o]apparel *was* white and [p]glittering. 29
30 And behold, there talked with him two men, which were Moses and Elias:	30 Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ Ἐλίας·	And behold, two men [q]were talking with him, who were Moses and Elijah; 30
31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.	31 οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλήμ.	who appeared in glory, and spoke of [r]his departure which [s]he was about to accomplish at Jerusalem. 31
32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.	32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 καὶ ἐγένε-	But Peter and those with him [t]had been heavy with sleep; [u]but awaking, they saw his glory and the the two men [v]standing with 32

ed meaning of *ὄρος,* Matt. 14 : 23; 15 : 29. Mark 3 : 13. Luke 6 : 12. Mark 6 : 46. Luke 9 : 28." I would add that the soundness of these remarks will be appreciated by all, who are conversant with the forms of speech current among those who have received little mental cultivation. They frequently speak as though the houses, mountains, woods, and streams, where their days are spent, must be well known to all. See ch. 6 : 12, note.

[n] "the appearance;" *τὸ εἶδος.* Robinson (Lex.), G. and A. Camp., Wakef., Penn, Kend., Angus. Vulgate, Erasmus, Beza, Castalio, Schott, "Species;" De Wette, "Ansehen;" S. Fr., l'aspect;" Diodati and Ital., "il sembiante." So (E. V.) 1 Thess. 5 : 22. Xenophon, Cyrop. I, 2, 1, *Φῦναι δὲ ὁ Κῦρος λέγεται,—εἶδος μὲν κάλλιστος.* Liddell (*εἶδος*), "*that which is seen,*—also of the *appearance, look.*" Bretsch.: "Proprie id quod oculis cerni potest in aliquo vel aliqua re, *species externa.*" Sept., Exod. 24 : 17, *τὸ εἶδος τῆς δόξης τοῦ κυρίου ὡσεὶ πῦρ.* Levit. 13 : 34, *εἶδος λέπρας.* Ezek. 1 : 26, *ὡς εἶδος ἀνθρώπου ἄνωθεν.*

[o] "apparel;" *ἱματισμὸς.* M. See ch. 7 : 25, note. So E. V., Acts 20 : 33.

[p] "glittering;" *ἐξαστράπτων.* Penn. "Glistening" is obsolete. As an alternative, "glittering white." So De Wette ("weissstrahlend"), Sharpe. The word occurs only in this instance in N. Test. *Ἐξ* is intensive. The thought is well expressed by Schott, "album ita ut fulguraret," or, as we may say, "it flashed with whiteness." Bretsch. (*in loco*), "pallium candore micans." So Sept., Ezek. 1 : 4, *πῦρ ἐξαστράπτων,* "fire flashing out" (i. e., from the cloud); 1 : 7, *σπινθῆρες ὡς ἐξαστράπτων χαλκός,* "sparks like glittering brass." S. Fr., "sa robe d'une blancheur étincelante;" Diodati, "la sua veste divenne candida folgorente;" Ital., "suo vestimento divenne d' un candore sfolgorante."

[q] "were talking with;" *συνελάλουν.* So (E. V.) Mark 9 : 4. Kend., Norton, Wakef., Murdock, M. Vulg. and Eras., "loquebantur cum—;" Beza, "colloquebantur cum—;" Mont., "colloquebantur;" Castalio and Schott, "cum eo colloquebantur;" G. Fr., "parlaient avec—;" S. Fr., "s'entretenaient avec—;" Iber., "hablaban con—." Continued action is indicated by the Greek imperfect. With this, our progressive form of the imperfect corresponds. The verb is placed after its nominative "two men," according to the Greek order.

[r] "his departure;" *τὴν ἔξοδον αὐτοῦ.* Norton, Penn, Sharpe, Kend., Angus, Thelwall, M. Vulg., Eras., "excessum ejus." Syriac, ܡܦܩܢܗ. (Murdock, "departure.") Heb. N. Test., מְצָאוֹ. Rob. (Lex., *in verbo*): "Tropically, *departure* from life." Heb. 11 : 22 (E. V.), "departing." Sept., Wisdom of Solomon, 3 : 2, *ἔδοξαν ἐν ὀφθαλμοῖς ἀφρόνων τεθνάναι, καὶ ἐλογίσθη κάκωσις ἡ ἔξοδος αὐτῶν,* E. V., "in the sight of the unwise they seemed to die; and their departure is taken from misery." Josephus, Antiq. IV, 8 : 2, *ἐπ' ἐξόδου τοῦ ζῆν—.* In the use of this word, our idiom corresponds with that of the Greek. We use "departure" for "death." Kuinœl: "*Τὴν ἔξοδον πληροῦν* est, *vitæ exitum habere, mortem subire.*"

[s] "he was about to accomplish;" *ἔμελλε πληροῦν.* Scarlett, Wesley, Kend., Norton ("about to take place"), Wakef., Penn, Sharpe ("about to fulfill"), Angus, M. The radical signification of *μέλλω,* "to be on the point of doing," or, "to be about to do," is appropriate here. See Liddell. Anthon, Gram., p. 481. There is a periphrastic future, made up of *μέλλω* and the infinitive of the present, the aorist, or the future, and corresponding to the Latin periphrastic future of the participle, in *usus* and the verb *sum.* It answers to the English "being about to do any thing," "intending to do any thing," etc. See ch. 7 : 2, note.

[t] "had been heavy;" *ἦσαν βεβαρημένοι.* M., Penn ("had been weighed down"), Norton ("had been overcome"), Kend. ("had been oppressed"). Schott, "gravati fuerant;" Vulgate, Eras., Beza, "gravati erant." The pluperfect here should have its usual force.

[u] "but awaking;" *διαγρηγορήσαντες δὲ.* M., Wakef., Penn. Scholefield, "and when they awake."

[v] "standing;" *συνεστῶτας.* Tyndale, Cranmer, Geneva, Sharpe.

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33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out

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το ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ, καὶ Μωσεῖ μίαν, καὶ μίαν Ἡλίᾳ· μὴ εἰδὼς ὃ λέγει. 34 ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην. 35 καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης,

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him. And it came to pass, [w]as 33
they were departing from him,
Peter said to Jesus, Master, it
is good for us [x]to remain here;
and let us make three [y]booths;
one for thee, and [z]one for Moses,
and one for Elijah: not know-
ing what he said. [a]And while 34
[b]he was saying this, there came
a cloud and overshadowed
them: and they feared as [c]those
men entered into the cloud.
And [d]a voice came out of the 35

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[w] "as they were departing;" ἐν τῷ διαχωρίζεσθαι αὐτούς. Scarlett, Penn, Dick., Sawyer. The participial construction is employed by Norton, Thomson, Wesley. This verb occurs only in this instance, in the N. Test. Bretschneider: "Medium: separo me, separo me ab alio, *discedo*." Sept., Gen. 13 : 9, διαχωρίσθητι ἀπ' αὐτοῦ. Ibidem vv. 11, 14. Ecclus. 6 : 13.

[x] "to remain;" εἶναι. Bretsch. (*in verbo*): "*Maneo*, Act. 17 : 28, ἐσμέν, manemus in vita, *versor, commoror*." Matt. 2 : 15, καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου. Matt. 17 : 4. Bloomf. (N. Test.) on Matt. 17 : 4. The verb is used here in the sense of *abiding, remaining*, or *residing*, as the adjuncts plainly show. Scarlett, Wakef., "to continue;" Camp., "to stay;" Dick., "that we remain." Kuinœl (in parallel, Matt. 17 : 4): "*Καλόν ἐστιν ὧδε εἶναι, placet, juvat nos hic remanere, εἶναι* id. quod. *μένειν, manere, commorari*, nam alexandrini verbum יָשַׁב non modo verbum *μένειν*, Gen. 24 : 55, sed etiam *εἶναι*, Jos. 24 : 7. Ezech. 3 : 15."

[y] "booths;" σκηνάς. Thom., G. and A. Camp., Murdock. Luther and De Wette, "Hütten." Iber., "pabellones." Kuinœl (on Matt. 17 : 4): "*Σκηνὴ* est tentorium e frondibus arborum, qualia Judæi festo tabernaculatorum figere solebant." Bloomf. on Matt. 17 : 4: "Booths composed of branches of trees, such as were hastily raised for temporary purposes by travelers, and such as were raised at the feast of tabernacles." "Booths" occurs in (E. V.) Gen. 33 : 17. Levit. 23 : 42, 43. Neh. 8 : 14, 16. In all these cases, the Sept. has σκηνή. Rob.: "Booths, as built of green boughs and the like, *a booth*." The anglicized Latin word "tabernacle" is inaccurate, as that was restricted to a movable shelter composed of skins. Hence the phrase "*sub pellibus*" in tents. The English "tent," as indicating a similar shelter composed of cloth, fails to give the proper sense of σκηνή, which is entirely equivalent to the Heb. סֻכָּה. Heb. N. Test., סֻכּוֹת. Syr., ܡܛܠܠܬܐ (ab ܛܠܠ "to shade, overshadow").

[z] "one for Moses." Instead of the reading of Text. Recept., *Μωσεῖ μίαν*, Griesbach, Lachmann, Tischendorf, Knapp, Theile, Scholz have *μίαν Μωσεῖ*. Schott says: "Ordinem inversum auctoritate edd. plurimorum (12 unc.) verss., Pesch. Philox., Pers. Memph., Arm., Goth., Slav., Vulg., Ital. exhibuimus cum Griesb. aliisque." This rendering justifies the order of the words in the E. V., and shows that a change ("one for Moses") should not be made, as the Text. Recept. of Bagster is erroneous. Contrary to what is usual in Bagster, there are no marks ("—") employed to indicate this incorrect reading.

[a] "And;" δέ. Sharpe, Penn, Sawyer. G. and S. Fr., "Et." Iber. and Span., "I." Ital., "E."

[b] "he was saying this;" ταῦτα—αὐτοῦ λέγοντος. Kendrick. *Ταῦτα* is often used to indicate the singular, though its *form* is plural. See ch. 5 : 27, note. Sawyer has "this." Scarlett, Norton, Wakef., Angus, Thelwall have employed the progressive form, "he was speaking." The above rendering is deemed equally exact with that of the E. V., while it is more in accordance with present usage. Heb. N. Test., עוֹדֶנּוּ מְדַבֵּר אֶת־אֵלֶּה. Vulg., Mont., Eras., "hæc—illo loquente;" Beza, "hæc ipso—dicente;" Castalio, "hæc eo loquente;" Schott, "hæc dum dicebat;" Iber., "estando él diciendo esto."

[c] "those *men*;" ἐκείνους. Norton, Dick., Scarlett ("these men"). This pronoun is antithetic to αὐτούς, and refers to Moses and Elijah, ἄνδρες δύο, v. 30. To bring out the thought, and harmonize the phraseology to our *usus loquendi*, the supplement "*men*" is inserted. The language of the E. V. is ambiguous. Trollope (Analecta, *in loco*) remarks: "In v. 34, some understand the pronouns αὐτούς and ἐκείνους of the same persons; but the former is more properly referred to the apostles, and the latter to Moses and Elias. Campbell [Le Clerc], M., "those;" S. Fr., "ceux-là;" Iber., "aquellos;" De Wette, "jene." The passage is thus rendered by Schott: "Hæc dum dicebat nubes exstitit et illos (tres) obumbravit; metuebant autem (discipuli) quum illi nubem ingrederentur." "While he was saying this, there was a cloud which overshadowed the *three* (i. e., Christ, Moses, and Elijah), and they (the disciples) were afraid, when those (Christ, Moses, and Elijah) entered the cloud. Bengel (*in loco*): "Ἐκείνους ref. ad Mosen et Eliam." I deem the reference of this pronoun to Moses and Elijah *alone*, correct.

[d] "a voice came out of;" φωνὴ ἐγένετο ἐκ. Wakef., Scarlett, Penn. This is more *concise* than the rendering of the E. V. The

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of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Mas-

GREEK TEXT.

λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε·
36 Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν, εὑρέθη ὁ Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑωράκασιν.

37 Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολύς.
38 Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε, λέγων, Διδάσκαλε, δέομαί σου, ἐπίβλεψον

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cloud, saying, This is my beloved Son: hear him. And 36
[e]when the voice had ceased, Jesus was found alone. And [f]they were silent, and told [g]no one in those days any of those things which they had seen.
And it came to pass [h]the next 37
day, [i]as they came down from [j]the mountain, a great crowd
met him. And behold, a man 38
of the crowd [k]cried loudly, saying, [l]Teacher, I beseech

euphonic adverb "there" is unnecessary in this instance. Some translators have preferred to render ἐγένετο by "was," on the ground, that its past tenses are often used as substitutes for the tenses which are wanting in εἰμὶ. Rob. (Lex., γίνομαι). In this case, however, if we say, "there was a voice," we are compelled by our idiom to render ἐκ τῆς νεφέλης, "from the cloud," instead of giving ἐκ its proper force, "out of." Γίνομαι is often rendered in the E. V. by "come," not in the sense of ἔρχομαι, "to move," or "pass" in some direction, but in that of *coming into some condition,* to *becoming,* = fieri. Rob. (Lex.), "*to begin to be, come into existence,* i. q., *to arise,* etc."

[e] "when the voice had ceased;" ἐν τῷ γενέσθαι τὴν φωνὴν. Bloomf. (N. Test.). The aorist here by a usage common in narration (Buttmann, § 137, 3) has the force of the pluperfect. Giving the verb the signification which it has in v. 34, we might say, "when the voice had come." This, however, would not present the thought which is, that the voice "had taken place," or, according to our idiom, "had ceased," or, more freely, "after the voice had been heard." There is much diversity in the views of translators as to the proper rendering of the text here, not because they differ as to the *thought,* which is obvious enough, but when that thought is to be clothed in words; *hoc opus, hic labor est.* Thom., "at the time the voice was uttered;" Scarlett, "while this voice was uttering;" Norton, Wakef., "after the voice;" Camp., "while the voice was uttered;" Sharpe, "when the voice came;" Sawyer, "when the voice had passed;" Kend., "as the voice came;" M., "when the voice had come:" S. Fr., "pendant que la voix se fasait entendre;" De Sacy, "pendant qu'on entendait cette voix;" Iber., "despues de haber venido la voz;" Ital., "mentre la voce si faceva udire;" De Wette, "indem die Stimme erscholl;" Belg., "als de stemme geschiedde."

[f] "they were silent;" αὐτοὶ ἐσίγησαν. Thomson, Scarlett, Dick. Liddell remarks on this word: "The distinction that σιγᾶν is properly intransitive, like the Latin *silere,* (and) σιωπᾶν properly transitive, *to keep secret,* Lat. *tacere,* may have been originally correct, but was little observed; for we find σιγᾶν cum accus. rei, Herodot 7 : 104; Pindari Frag.; Æschyl. Prometheus, 106, 441; Sophocles, etc., and the passive, *to be passed over in silence, taceri,* is very common, etc."

[g] "no one;" οὐδενὶ. Thom., Scarlett, Norton, Wakefield, Penn, Sharpe, Dick., Kend., Thelwall, M. De Wette, "niemandem;" Iber., "á nadie." See ch. 9 : 21, note.

[h] "the next day;" ἐν τῇ ἑξῆς ἡμέρᾳ. The preposition "on" is omitted in conformity with our *usus loquendi.* So Scarlett, Wesley, Norton, Wakef., Camp. If "on" is dropped, the supplement "that" (inserted in the E. V., but not *italicized*) should share its fate. Both are superfluous. They lengthen the sentence without adding any thing to its force, perspicuity, or harmony.

[i] "as." Thomson, Scarlett, Wesley, Norton, Sharpe, Dick., Kend.

[j] "the mountain;" τοῦ ὄρους. So parallels (E. V.) Mark 9 : 9. Matt. 17 : 9. See v. 28 of this chapter, note. Scarlett, Wesley, Norton, Wakef., Camp., Sharpe, Penn, Dick, Kendrick, Angus, Thelwall, M., Sawyer. Vulg., Mont., Erasmus, Castalio, Schott, "de monte;" Beza, "e monte." Syriac, ܛܘܪܐ. Heb. N. Test., הָהָר. Belg., "berg;" De Wette, "Berge;" S. Fr., "la montagne;" Iberian, "del monte;" Diodati, "dal monte;" Dan., "Bierget." "Hill" was copied from Wiclif, by Tyndale and Cranmer. The Genevan correctly rendered "mountain," but "the forty-five" went back to Wiclif. See ch. 4 : 29, note.

[k] "cried loudly;" ἀνεβόησε. This verb signifies "to utter a loud cry, to shout." Liddell, "*vociferor.*" Bretsch. It should be distinguished from κράζω, which is usually rendered in the N. Test. "to cry out," or sometimes simply "to cry." Mont., Beza, Eras., Schott, "exclamavit." Syr., ܩܥܐ. In the Sept., this verb is the equivalent of זָעַק Ezek. 11 : 13. Zech. 6 : 8. 2 Kings 4 : 40. Josephus, Antiq. IX, 1, 2, τις προφήτης παρελθὼν εἰς μέσην τὴν ἐκκλησίαν ἀναβόησε τῷ τε πλήθει καὶ τῷ βασιλεῖ.

[l] "Teacher;" Διδάσκαλε. See ch. 2 : 46, note. See Rob. Bretsch., "*Qui docet, monet alios—doctor,* munus docendi habens. Κατ' ἐξοχὴν autem ita appellabantur ii, qui discipulos colligebant, et scholam erudiendorum regebant, *magistri*—adjuncta notione auctoritatis, qua de causa et simul κύριοι dicebantur, vide

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ter, I beseech thee look upon my son: for he is mine only child.

39 And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with

GREEK TEXT.

ἐπὶ τὸν υἱόν μου, ὅτι μονογενής ἐστί μοι· 39 καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν. 40 καὶ ἐδεήθην τῶν μαθητῶν σου, ἵνα ἐκβάλλωσιν αὐτὸ, καὶ οὐκ ἠδυνήθησαν. 41 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι

REVISED VERSION.

thee [m]to look on my son, for he
is mine only child. And [n]be- 39
hold, a spirit [o]seizeth him, and
he suddenly crieth out, and it
[p]convulseth him [q]so that he
foameth, and bruising him,
hardly departeth from him.
And I besought thy disciples 40
to cast him out, and they could
not. And Jesus, answering, 41
said, O [r]unbelieving and [s]per-
verted generation, how long
shall I be with you, and [t]bear

Jo. 13 : 13, 14. Hoc sensu διδάσκαλος convenit Hebraico *Rabbi*, Jo. 1 : 39. Sæpius ita appellatur Jesus, non solum ubi discipuli, sed etiam ubi Judæi eum adloquentur, Matt. 8 : 19. Marc. 4 : 38, et passim." Thomson, Scarlett, Norton, Wakef., Sharpe, Camp., Kendrick, Thelwall, Sawyer, M. Beza, "Præceptor;" Schott, "Doctor;" De Wette, "Lehrer;" S. Fr., "Docteur." In this Revision, the rendering is uniformly "Teacher."

[m] "to look." The reading of the Text. Recept., *ἐπίβλεψον*, is rejected by nearly all the critical Editors, as Griesbach, Knapp, Tischendorf, Theile, Tittmann. These Editors have substituted *ἐπιβλέψαι* in its place. Still they differ in the accentuation of this word. Thus Griesb., Knapp, Tittm. (Leips. 1831), Tischend., Scholz have *ἐπίβλεψαι* (1st aorist imperat. midd.), while, on the other hand, Theile, Bloomf., and Schott adopt *ἐπιβλέψαι* (1st aor. infin. active). The verb occurs in the N. Test. only three times, Luke 1 : 48, *ἐπέβλεψεν* (1st aor. ind. act.); James 2 : 3, *ἐπιβλέψητε* (1st aor. subj. act.), and in the passage before us. The probability is, that the correct reading is *ἐπιπλέψαι* (infinitive). Meyer says that *ἐπίβλεψαι* (1st aor. imperative) does not occur. Schott has the following note: "Lectio *ἐπιβλέψαι* (sic enim, si hæc lectio in cdd. permultis, 9 unc. expressa cum Griesb. aliisque præferatur, accenta instruenda est, ut hic infinitivus act. aor. a vb. *δέομαι* pendeat, non *ἐπίβλεψαι*, quæ forma esset imper. med. hominis præcibus Jesum implorantis minus accommodata quam Vulgata *ἐπίβλεψον*." The verb is rendered as an infinitive ("to look") by Norton, Sharpe, Dick., Sawyer. De Wette, "anzunehmen."

[n] "behold;" *ἰδού*. See ch. 1 : 44, note.

[o] "seizeth;" *λαμβάνει*. See ch. 5 : 26, and 7 : 16, notes. So Thom., Scarlett, Norton, Wakef., Camp., Dick., Penn, Angus, Thelwall. Beza, "arripit;" Castalio and Schott, "corripuit;" De Wette, "es ergreift—ein Geist;" G. and S. Fr., "saissit." Heb. N. Test., אֲחָזַתּוּ.

[p] "convulseth;" *σπαράσσει*. Thom., Scarlett, Norton, Dick., Kend., Angus, M., Sawyer. Schott, "distorquet." Kuinœl (on Mark 1 : 26): "*Καὶ σπαράξαν αὐτὸν cum corpus hominis contorsisset.* Verbum *σπαράσσειν* non tantum adhibetur de belluis corpora immaniter lacerantibus, ita ut sit, *lacerare, discerpere*—sed interdum etiam notat, *vehementer concutere, commovere*, respondet Hebr. הָמָה, quod Græco verbo *σπαράσσειν* explicuerunt alexandrini. Jer. 4 : 19." The following extract from the note on the Revision of Mark 1 : 26, is quoted as apposite: "The verb literally signifies 'to *tear*, or *lacerate*,' but here, and Luke 9 : 39, '*to throw into violent convulsions*, or *spasms*,' such as accompany epilepsy, which are sometimes called *σπαραγμοὶ*, though usually *σπασμοὶ* by the Greek medical writers. See Bloomfield (N. T., *in loco*). Bretsch., '*distorqueo, concutio*. In N. T. non nisi de ægrotis, quorum membra a genio malo—vehementer distorquebantur.' Rob., 'in N. T., *to convulse, to throw into spasms*.' 'The root of the verb *σπάω* is used by medical writers to signify *caussing convulsion* or *spasm*, and in the passive, *to be convulsed*,' Liddell. The literal sense, *to rend*, is inconsistent with the parallel narrative, Luke 4 : 33–36, *καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον, ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν*—'he came out of him and hurt him not.'"

[q] "so that." Norton, Camp., Penn, M. Our *usus loquendi* demands "so that," instead of "that."

[r] "unbelieving;" *ἄπιστος*. Norton, Sharpe, Penn, Murdock. So (E. V.) 1 Cor. 7 : 14 (bis), 15. Titus 1 : 15. Rev. 21 : 8. Belg., "ongeloovig;" De Wette, "ungläubiges." "Faithless" is ambiguous, as it signifies *unworthy of confidence, treacherous*, as well as *destitute of faith*.

[s] "perverted;" *διεστραμμένη*. Rob. (Lex., *in verbo*): "Pass. perf. part., *perverted*." The participial construction is exact. The people were *led astray* by their blind guides, or, in other words, *turned aside, perverted* from "the good and right way." Compare Acts 13 : 10, *οὐ παύσῃ διαστρέφων τὰς ὁδοὺς κυρίου τὰς εὐθείας;*

[t] "bear with;" *ἀνέξομαι*. Kend., Pechy (on parallel *ἀνέξομαι*, Mark 9 : 19), Scarlett, Norton, Angus, M. Rob. (Lex., *in verbo*), "*to bear with, have patience* with the errors and weaknesses of others." Kuinœl (on parallel, Matt. 17 : 17): "*Ἕως πότε ἀνέξομαι ὑμῶν; quousque vos*, mores vestros pravos *perferam? Ἀνέχεσθαί τινα*, patienter ferre alicujus contumaciam,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
you, and suffer you? Bring thy son hither.	ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου.	with you? [u]Lead thy son hither.
42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.	42 [v]Ἔτι δὲ προσερχομένου αὐτοῦ, [w]ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.	And [v]while he was coming near, 42 the demon [w]dashed him down, and [x]violently convulsed him. And Jesus rebuked the unclean spirit, and healed the child, and [y]delivered him to his father.
43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,	43 ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητὰς	And they [z]were all astonished 43 at the mighty power of God. But [a]while all were wondering [b]at every thing which Jesus did, he said to his disciples;

Hebr., Isa. 46 : 4, אֶשָּׂא אֲסַבֵּל. Isa. 1 : 14, נְשׂא." Heb N. Test., אֶשָּׂא.

[u] "Lead;" *προσάγαγε.* Rob. (Lex., *προσάγω,* and *in loco*), "*to lead,* or *conduct to* any one." Bretsch.: "LXX. pro הֵבִיא, et sæpissime pro נָגַשׁ et קָרַב in Kal et Hiphil. 1. transitive *adduco,* Luke 9 : 41, הָבֵא." Vulg., Mont., Eras., Beza, Castalio, Schott, "adduc." In the parallels, Matt. 17 : 17, and Mark 9 : 19, the verb is *φέρετε,* properly rendered "bring," in the E. V. Here, however, the radical signification of *προσάγαγε* is presented by using "lead." As an alternative, "lead—to *me.*" This rendering retains the force of *πρὸς.* Diodati, "Mena."

[v] "And while he was coming;" *Ἔτι δὲ προσερχομένου.* Scarlett, Norton, Penn, Wakef. Should *πρὸς* be regarded as modifying the signification of the verb, its force may be expressed thus, "while he was coming to *him,*" or, more concisely, "coming near." Many cases occur in the Septuagint and N. Test., where the signification of the verb, compounded with a preposition, is obviously the same with that of the simple form.

[w] "dashed—down;" *ἔρρηξεν.* Thomson, Camp., Wakefield ("dashed—to the ground"), Kend. (parallel, Mark 9 : 18, *ῥήσσει,* "dashed—to the ground"). Heb. N. Test., וַיְּרַטְּשֵׁהוּ. Beza, "allisit." Kuinœl (Mark 9 : 18): "Significat, *ῥήσσειν, solo allidere, in terram dejicere.* Alexandri Judæi hoc verbo expresserunt Hebr. נָטַשׁ Jer. 23 : 33, 39. Isa. 33 : 23, sed Ez. 29 : 5; 31 : 22, hoc idem verbum iidem interpretes reddiderunt *καταβάλλειν,* et Amos 5 : 6, *σφάλλειν ἐπὶ γῆς.* Hesychius, *ῥῆξαι· καταβάλειν.* Idem *ῥῆξε· κατέβαλε.* Artemidor. I : 62 (60), *ῥῆξαι τὸν ἀντίπαλον,* de luctatore adversarium humi prosternente. Id., v. 78, de lagena; *ῥῆξαι τε καὶ κατεάξει τὸ κεράμιον,* in terram dejicere et confringere lagenam." Rob. (Lex., *in verbo*): "*To dash to the ground,* as a demon one possessed." Euthymius (quoted by Fritzsche), *τὸ μὲν οὖν ῥήσσει ἀντὶ τοῦ κατεβάλλει εἰς γῆν.* Bloomf. (N. Test., Mark 9 : 18): "The true sense is that of the ancient versions and commentators, and most modern ones, "dashes him on the ground." "To dash down" will express the sense of the verb most concisely and accurately. Wisd. 4 : 19, *ὅτι ῥήξει αὐτοὺς ἀφώνους πρηνεῖς,* "he shall dash them down headlong and speechless."

[x] "violently convulsed;" *συνεσπάραξεν.* See v. 39, note on *σπαράσσει.* The preposition *σὺν* is *intensive,* in composition with the verb. Bloomfield (N. Test.). Rob. (Lex., *in verbo*): "In N. Test. intens., *to convulse together, to throw into strong spasms.*" Bretsch.: "*Totum,* i. e. vehementer *distorqueo,* Luc. 9 : 42." This verb should be distinguished from the simple form *σπαράσσω,* v. 39 (Mark 9 : 26, *σπαράξαν,* part.) by the use of the adverb "violently." Schott, "vehementer distorsit;" De Wette, "schüttelte ihn hin und her;" De Sacy, "l'agita par de grandes convulsions."

[y] "delivered;" *ἀπέδωκεν.* Tyndale, Cranmer, Geneva, Thom., Norton, Camp., Wakef., Murdock, M. "Again" should not be used here with "deliver." The etymology of the Greek verb, *ἀπὸ—δίδωμι* (*to give from*), shows that "deliver," "give back," or "restore," are its equivalents. Heb. N. Test., וַיְּתְּנֵהוּ. Vulg., Mont., Eras., Beza, Castal., "reddidit;" Belg., "gaf—weder;" De Wette, "gab—wieder;" Dan., "gav—igien;" S. Fr., "rendit;" Iber. and Span., "volvió;" Diodati, "rendè."

[z] "were—astonished;" *ἐξεπλήσσοντο.* So (E. V.) Matt. 7 : 28; 13 : 54; 22 : 33. Mark 1 : 22; 6 : 2; 7 : 37; 10 : 26; 11 : 18. Luke 4 : 32, etc. Norton, Sawyer. Rob. (Lex., *in verbo*): "In N. Test. only passive, *to be struck with* astonishment, admiration, etc., i. q., *to be astonished,* etc."

[a] "while all were wondering;" *πάντων—θαυμαζόντων.* Scarlett, Norton, M., Penn, Wakef. ("while they were all wondering"). So Gray (note on Angus) and Kendrick. Iber., "maravillándose todos." The progressive form of the Eng. verb is most appropriate. As we can imitate the conciseness of the Greek, without any violation of our idiom, it is unnecessary to introduce "they," in this sentence.

[b] "at every thing which;" *ἐπὶ πᾶσιν οἷς.* Kend., Camp., M. The more *literal* rendering, "at all things which," does not exhibit the thought with any greater accuracy, while it presents an *assonance,* which our *usus loquendi* forbids, "all were wondering at all things which." This note may be placed in the margin: "Gr. at all things."

KING JAMES' VERSION.

44 Let these sayings sink down
into your ears: for the Son of
man shall be delivered into the
hands of men.

45 But they understood not this
saying, and it was hid from them,
that they perceived it not: and
they feared to ask him of that
saying.

46 Then there arose a reason-

GREEK TEXT.

αὐτοῦ, 44 Θέσθε ὑμεῖς εἰς τὰ ὦτα
ὑμῶν τοὺς λόγους τούτους· ὁ
γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει
παραδίδοσθαι εἰς χεῖρας ἀνθρώ-
πων. 45 Οἱ δὲ ἠγνόουν τὸ ῥῆμα
τοῦτο, καὶ ἦν παρακεκαλυμμένον
ἀπ' αὐτῶν, ἵνα μὴ αἴσθωνται
αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι
αὐτὸν περὶ τοῦ ῥήματος τούτου.
46 Εἰσῆλθε δὲ διαλογισμὸς ἐν

REVISED VERSION.

Let these [c]words sink down 44
into your ears; for the Son of
man [d]is about to be delivered
up into the hands of men. But 45
[e]they did not understand this
saying, and it [f]was hidden from
them, [g]so that they did not per-
ceive it, and they feared to ask
him [h]concerning [i]this saying.
[j]And there arose [k]a dispute 46

[c] "words;" λόγους. Kend., Norton, Camp., Penn, Dick., Wakef., Sawyer, Angus, M. In this passage, λόγους refers to the following sentence, ὁ υἱὸς τοῦ ἀνθρώπου μέλλει κ. τ. λ. Bloomf. (N. Test., *in loco*), after remarking that most recent commentators suppose λόγους refers to the commendations bestowed on Jesus by the multitude who had witnessed his miracles, says: "The expression, however, is not τὰ ῥήματα, but τοὺς λόγους. And no such words have occurred in the preceding context; and to suppose them implied in ἐξεπλήσσοντο and θαυμαζόντων, would be extremely harsh. Hence it is better to suppose τοὺς λόγους to mean the words just about to be said. Thus the γὰρ will here, as often, serve for explanation, and have the sense *nempe, namely that.*" The *thought* is well expressed by Wakef., "Let the words which I am speaking, sink down into your ears; for the Son of man," etc.

[d] "is about to be delivered up;" μέλλει παραδίδοσθαι. Wakef., Sharpe, Kend., Thom., Scarlett, Norton, Penn, M., Angus, Sawyer. See Luke 7 : 2, note on μέλλω. As to the rendering of παραδίδοσθαι, the following extract from a note in the Revision of Mark 1 : 14, is in point: "Was delivered up; τὸ παραδοθῆναι. Sharpe, Pechy, Q., Wakefield. This verb signifies *to deliver up, give over to any one*. The *object* for which the act is performed must be ascertained from *other words* expressed or understood. Should it be necessary to indicate more than the verb implies, the ellipsis must be filled by a supplement. See Rob. on παραδίδωμι. De Wette, 'überliefert war;' Belg., 'overgeleverd was;' S. Fr., 'eut été livré;' Iber., 'despues de ser entregado;' Vulg., 'traditus est;' Beza, 'traditus fuit.' The verb is rendered as above in (E. V.) Matt. 10 : 17, 19, 21; 24 : 9. Mark 13 : 9, 11. Luke 21 : 12. Rom. 8 : 32. 1 Cor. 15 : 24."

[e] "they did not understand;" οἱ—ἠγνόουν. Wakef., Dick. By the insertion of "did," the language is made to accord with *present usage*, and is rendered more harmonious. This construction is adopted by Norton, "they did not know," and Thomson, "they did not comprehend."

[f] "was hidden;" ἦν παρακεκαλυμμένον. This form of the participle (from "to hide") is adopted as more euphonous than "hid." So Norton, Penn, Wakef., Kend.

[g] "so that they did not perceive;" ἵνα μὴ αἴσθωνται. Norton. In this rendering, ἵνα is regarded as *ecbatic*—in which case it merely indicates the event or result of the action,—and has the force of ὥστε, *adeo ut*, "so that," "so as that." See Rob. (Lex.), Bloomf. (N. Test., *in loco*). Αἰσθάνομαι (mid. dep.) has the primary signification *to perceive, apprehend*, or *notice* by the external senses, tropically, *to perceive* mentally, *understand*. Liddell. The verb, in this instance, is rendered by the Eng. imperf. indicative. Wesley ("so that they perceived it not"), Wakef., Kendrick, Sharpe, Wiclif, Tyndale, Cranmer, Geneva, Rheims. Ἵνα is rendered "to that," by Thelwall, Sharpe. If ἵνα is regarded as *telic*, then the appropriate rendering would be, "in order that they might not perceive." De Wette, "auf dass sie nicht fasseten;" S. Fr., "afin qu'ils ne la sentissent pas." Bloomf. (N. Test.): "The best commentators are agreed that ἵνα is used for ὥστε, *adeo ut, inasmuch that;* the sense being, 'And it was hidden (i. e. obscure to them, so that they did not understand it).'" Kuinœl: "Verba Christi iis obscure erant, non videbant, quomodo prædictionem hanc componerent cum præconceptis opinionibus, quas de Messia ejusque dignitate foverent."

[h] "concerning;" περὶ (*cum genit.*). Kend., Camp., Penn, Sawyer, M., Thelwall.

[i] "this;" τούτου. Wesley, Wakef., Sharpe, Sawyer, Gray (on Angus), M. De Wette, "dieser;" G. and S. Fr., "cette."

[j] "And;" δὲ. Wesley, Campbell, Penn, Sawyer, Kendrick. Belg., "ende;" Luther, "auch;" S. Fr., "et;" Iber., "i;" Ital., "e." As δὲ is *continuative* here, "and" is more appropriate than "then," which, as it is often an adverb of *time*, would be ambiguous.

[k] "a dispute;" διαλογισμὸς. Rob. (Lex., *in loco*, εἰσέρχομαι), Wakef., Angus, M. Beza, "disceptatio." Penn and Dick., "a controversy;" G. Fr., "ils entrèrent in dispute." Compare Mark 9 : 33, 34, Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε; E. V., "What was it that ye disputed among yourselves by the way?" Πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων, "For by the way they had disputed among themselves who *should be* the greatest." Διαλογισμὸς is rendered by "dispute" (E. V.), Phil. 2 : 14; "disputation," Rom. 14 : 1. So it should be in 1 Tim. 2 : 8, where the E. V. has "doubting." From the parallel, Mark 9 : 33, and the narration of Matt. 18 : 1, it seems quite probable that a *discussion* as to superiority occurred among the apostles. The last cited passage presents an affecting rebuke of their ambitious spirit, and is worthy of "everlasting remembrance."

KING JAMES' VERSION.

ing among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us, is for us.

51 And it came to pass, when the time was come that he should

GREEK TEXT.

αὐτοῖς, τὸ, τίς ἂν εἴη μείζων αὐτῶν.
47 ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτῷ,
48 καὶ εἶπεν αὐτοῖς, Ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτος ἔσται μέγας.

49 Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, Ἐπιστάτα, εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ δαιμόνια· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.
50 Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν.

51 ΕΓΕΝΕΤΟ δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ

REVISED VERSION.

among them, [l]which of them
would be greatest. And Jesus, 47
perceiving the thought of their
heart, took [m]a little child, and
set [n]it by him, and said to them, 48
Whoever shall receive this [o]little child in my name, receiveth
me, and whoever receiveth me,
receiveth him that sent me; for
he who is least among you all,
[p]he shall be great. And John, 49
answering, said, Master, we saw
one casting out [pp]the demons in
thy name; and we forbade him,
because he followeth not with us.
And Jesus said to him, Forbid 50
him not; for he that is not
against us, is for us. And it 51
came to pass [q]when the time for
his being taken up had come,

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[l] "which of them would be greatest;" *τίς ἂν εἴη μείζων αὐτῶν.* Present usage demands "would," as the auxiliary, rather than "should."

[m] "a little child;" *παιδίον.* Genevan, Thom., Wesley, Dick., Wakef., Sawyer. Beza, "puerulum;" Göschen, "pusionem;" Belg., "kindeken;" G. and S. Fr., "un petit enfant;" Ital., "un picciol fanciullo." So (parallels) Matt. 18 : 2, 3, 4, 5; 19 : 13. Mark 10 : 14, 15. 1 John 2 : 13. Rob. (Lex.): "*A little child,* either male, or female." Compare ch. 18 : 16, with 18 : 15.

[n] "it;" *αὐτὸ.* Wakef., Penn, Sharpe, Sawyer, Angus, M. So Kend. and Pechy in the parallel, Mark 9 : 36 (*αὐτὸ*). Our idiom agrees with that of the Greek. We use the neuter pronoun "it," where we do not indicate the sex of a child.

[o] "little child;" *παιδίον.* So in the parallel (E. V.) Matt. 18 : 3. Genevan, Wakef., Scarlett, Sawyer. Beza, "puerulum;" Göschen, "pusionem;" Belg., "kindeken;" G. and S. Fr., "petit enfant;" Ital., "picciol fanciullo;" Dan., "lidet Barn." See v. 47, note.

[p] "he;" *οὗτος.* Thom., Sharpe, Sawyer. So often in E. V., as Luke 1 : 32; 20 : 28.

[pp] "the;" *τὰ.* See ch. 9 : 1, note.

[q] "when the time for his being taken up had come;" *ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ.* This rendering is adopted as holding the proper medium between one so literal as to violate the propriety of our language, and another so free as to involve a departure from that simplicity of style, which forms a marked feature in the E. V. In favor of the correctness of the phrase "his being taken up," it may be remarked that we have no single word which corresponds *accurately* with *ἀνάληψις.* "Reception," "withdrawing," and "ascension," instead of being its *equivalents,* are mere *approximates.* Rob. (Lex.) defines it "*a taking up* into heaven." On referring to Mark 16 : 19, we find the cognate verb applied to the act denoted by this noun; *ἀνελήφθη εἰς τὸν οὐρανὸν,* "he was taken up into heaven." Kuinœl: "*Ἀνάληψις* proprie significat *elationem ad locum superiorem,* et *ἀναλαμβάνεσθαι* proprie est *sursum ferri;* hoc vero idem verbum in N. T. libris sæpius adhibitum legitur de Christi *ex his terris abitu et reditu ad Patrem,* de ascensione ipsius in cœlum; vide Act. 1 : 11, 22. Marc. 16 : 19. 1 Tim. 3 : 16, de Elia in cœlum translato extat Sir. 48 : 9 (*ὁ ἀναληφθεὶς ἐν λαίλαπι πυρὸς ἐν ἅρματι ἵππων πυρίνων*). 2 Regg. 2 : 11 (*καὶ ἀνελήφθη Ἠλίου ἐν συσσεισμῷ ὡς εἰς τὸν οὐρανόν*), ubi Hebraico verbo עָלָה respondet. Etiam h. l. *ἀνάληψις* significat: Christi ex his terris abitum et reditum ejus ad patrem in cœlum." So *ἀναλαμβάνω* is simply in its radical sense "to take up." "Had come" is used instead of "was come" on the ground that "have" is the proper auxiliary with intransitive verbs, instead of "be." See ch. 2 : 15, and 4 : 34, notes. As an alternative rendering, "when the days for his being taken up were completed."

KING JAMES' VERSION.

be received up, he steadfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not

GREEK TEXT.

πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ.
52 καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἑτοιμάσαι αὐτῷ.
53 καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.
54 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, Κύριε, (θέλεις εἴπωμεν) πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτοὺς, ὡς καὶ Ἡλίας ἐποίησε;
55 Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν, Οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς;
56 ὁ γὰρ

REVISED VERSION.

[r]he firmly set his face to go to
[s]Jerusalem. And [t]he sent mes- 52
sengers [u]before him; and they
went and entered into a village
of the Samaritans, to make
ready for him. And they did 53
not receive him, because [v]his
face was turned [w]towards Jeru-
salem. [x]And his disciples 54
James and John seeing *this*,
said, Lord, wilt thou that we
command fire to come down
from heaven, and consume them,
even as Elijah did? But he 55
turned and rebuked them, and
said, [y]Ye know not of what spirit
ye are. For the Son of man 56

[r] "he firmly set;" *ἐστήριξε*. Sawyer. This verb occurs thirteen times in the N. Test., and is rendered in the E. V. by "to fix," "establish," "strengthen," and in the present instance, only, by "steadfastly set." As "steadfastly" is now obsolescent, "firmly" is adopted as its substitute. It is *accurate*, and more *euphonous.*

[s] In conformity with the punctuation of the text, a period is placed after "Jerusalem." So Kend., Norton. The punctuation of Griesb., Knapp, Theile, Tittm., Schott, Göschen, and Scholz agrees with Baxter's Text. Recept.

[t] "he sent;" *ἀπέστειλεν*. Kend., M., Sawyer, Penn. The punctuation (see preceding note) requires that the nominative of the verb should be expressed.

[u] "before him;" *πρὸ προσώπου αὐτοῦ.* Tyndale, Cranmer, Geneva, Kend., Thom., Norton, Scarlett, Dick., Wakef., M., Sawyer. The text presents a Hellenism, which, though intelligible, is not in harmony with our idiom. Rob. (Lex., *πρόσωπον*): "With prepositions, and followed by a genitive of the person, it (*πρόσωπον*) forms, like the the Heb. פָּנִים, a periphrasis for a simple preposition." In other words, in the case before us, the literal phrase "before his face" has the *same signification* as "before him." As the expression "he firmly set his face" occurs very near this sentence, our *usus loquendi* demands that "face" should not be repeated. Such a repetition strikes the ear as harsh and unnatural. When there is *no* repetition, a change from the literal rendering of the E. V. may not be *necessary*, though much might be said in its favor, as a matter of taste. It may be laid down as a general truth, that in ancient languages, especially those of the East, closely connected repetition of kindred or identical sounds was deemed as beauty, but it is far different with the English. Luther and De Wette, "vor sich;" Dan., "for sig;" G. and S. Fr., "devant lui;" Iber., "delante de sí;" Diodati, "davanti a è;" Ital., "innanzi a se;" Castalio and Schott, "ante se."

[v] "his face was turned;" *τὸ πρόσωπον ἦν πορευόμενον* (literally, "his face was going;" so Sharpe). Kend., M. De Wette, "sein Angesicht—gewandt war;" S. Fr., "sa face était dirigée." But Scarlett and Dickinson, "his face was directed;" Wakef., "he was going with his face turned." The E. V. has copied Tyndale, who probably derived his rendering from Eras., "facies ejus erat euntis." The participle *πορευόμενον* not being in the genitive, but in the nominative, this rendering is inaccurate. But if we drop the Hebrew idiomatic expression, we can say, "he was going," as Norton and Sawyer. I submit this as an alternative rendering. Rob. (Lex.) remarks that *πρόσωπον, the face*, is put for *the presence, person* of any one. So 2 Cor. 1:11, *ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα*, E. V., "the gift *bestowed* upon us by means of many persons." See פָּנִים, Gesenius's Lex. Bretsch. (*πρόσωπον*): "Ex hebraismo inservit periphrasi tum personarum quum rerum."

[w] "towards;" *εἰς*. Kend., M. Rob. (Lex., *in verbo*): "After verbs implying direction *upon*, or *towards* any place, or object. See Acts 24:15, 16, *εἰς τὸν Θεὸν—πρὸς τὸν Θεὸν*.

[x] "And his disciples—seeing;" *ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ.* Kend., Wesley, Scarlett, Sawyer, Thelwall, M. S. Fr., "Et ses disciples—l'ayant vu." The adverb "when" is not necessary.

[y] "ye know not of what spirit ye are;" *Οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς.* Kend., Wakef., Campbell, M. The Textus Receptus points this passage as interrogative, "Do ye not know what spirit ye are?" So Griesbach, Knapp, Theile, Scholz, Schott. Translators, who have followed this punctuation, sup-

KING JAMES' VERSION.

come to destroy men's lives, but to save *them.* And they went to another village.

57 And it came to pass, that as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

GREEK TEXT.

υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

57 Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπέ τις πρὸς αὐτὸν, Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε. 58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. 59 Εἶπε

REVISED VERSION.

[z]came not to destroy men's
lives, but to save *them.* And
they went to another village.
And it came to pass,[a] [b]as they 57
were going [c]on the way, a cer-
tain *man* said to him, Lord, I
will follow thee [d]wherever thou
goest. And Jesus said to him, 58
[dd]The foxes have holes, and the
birds of the air *have* [e]shelters:
but the Son of man hath not
where to lay his head. And 59

pose that the sense is, Do ye not know of what spirit ye should be as my disciples? However, as there does not seem to be sufficient authority for taking ἐστε in the sense of "ye ought to be," the view taken by all the early commentators, that the sentence is declarative, is deemed correct. Bloomfield (N. Test.) remarks: "It is no small objection to the interrogative mode, that not one of the ancient commentators so understood the words." In his "Supplemental Volume" he says: "I still, as formerly, prefer to assign to them (i. e., the words) a *declarative* sense, as having (with less of δεινότης, than the interrogative form) more of simplicity and earnest inculcation of a weighty truth, in setting before his hearers their want of self-knowledge, 'ye know not by what spirit and disposition ye are actuated in saying this, and how much at variance with the spirit of the gospel of love promulgated by Him, who came not to destroy mens bodies, but to save their souls.'"

[z] "came;" ἦλθε. Kend., Scarlett, Wakef., Thelwall, M. The aorist should have its usual equivalent, the English imperfect.

[a] "that" (in E. V.) is dropped as superfluous. So Norton, Wesley, Penn, Sharpe, Dick., Scarlett, Wakef., Camp., Sawyer, Kend., Thelwall, M.

[b] "as they were going;" πορευομένων αὐτῶν. Wakef., Penn, Kend., Angus, M. In Bagster's text, the comma is incorrectly placed after αὐτῶν, instead of ὁδῷ. The same error occurs in the Polymicrian.

[c] "on the way;" ἐν τῇ ὁδῷ. Sharpe, Camp., Sawyer, Kend., M., Norton ("on their way"), Scarlett ("on the road"). This corresponds with our *usus loquendi* more nearly than "in the way."

[d] "wherever;" ὅπου (with ἂν). Liddell (*in verbo*): "Wherever with the subjunctive." Rob. (Lex.). Norton, Sharpe, Dick., Kend., Sawyer, M. "Whithersoever" is obsolete.

[dd] The article should be retained here, and in the next member of the sentence.

[e] "shelters;" κατασκηνώσεις. Sawyer and Camp., "places of shelter." The appropriate equivalent of "nest" is νοσσία. See Sept., Numb. 24:21. Deut. 22:6; 32:11. Κατασκήνωσις is defined by Bretsch.: "*Locus commorationis, domicilium, habitatio.*" In Sept., Ezek. 37:27, καὶ ἔσται ἡ κατασκήνωσις μοῦ ἐν αὐτοῖς is the rendering of וְהָיָה מִשְׁכָּנִי עֲלֵיהֶם, where it refers to the *sacred tent*, or *tabernacle.* Tobit 1:4, ὁ ναὸς τῆς κατασκηνώσεως, "the temple of the habitation." Liddell: "A place in which one takes up quarters." In classic writers, it is used for the act of pitching tents, encamping, taking up one's quarters. Bloomf. (in parallel, Matt. 8:20) remarks that the word does not signify *nests*, "but simply places of shelter, *roosts*, such as those where birds settle and perch." The verb κατασκηνόω (Rob., Lex.) signifies "*to fix down a tent, to pitch tent, to encamp.* In N. Test. generally, *to sojourn, to dwell*, and, spoken of birds, *to haunt.* So ἐν τοῖς κλάδοις (Matt. 13:32); τὰ πετεινὰ—κατεσκήνωσεν ἐν τοῖς κλάδοις (Luke 13:19); ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν (Mark 4:32)." Ps. 104:12, Ἐπ᾽ αὐτὰ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσει, "Upon them (i. e., the trees) shall the birds of the air dwell." Kuinœl (on Matt. 8:20): "Per κατασκηνώσεις non *nidi*, sed *latibula* significantur, loca ubi volucres consident et quiescunt, tecti ab injuria cœli. Sic verbum κατασκηνοῦν de avibus in ramis arborum considentibus et quiescentibus legitur Matt. 13:32. Luc. 13:19, neque κατασκηνοῦν respondet Heb. קִנֵּן sed verbo שְׁכוֹן, quod de avibus ita usurpatur, ut sit *commorari, quiescere, versari*, considere ut Dan. 4:18 ubi Theodot. ita adhibuit κατασκηνοῦν." As "dwelling," "habitation," and "lodging" are necessary for rendering other Greek words, "shelters" is deemed most appropriate. It is defined by Webster: "That which covers or defends from injury or annoyance. A house is a *shelter* from rain and other inclemencies of the weather; the foliage of a tree is a *shelter* from the rays of the sun."

—"The healing plant shall aid,
"From storms a *shelter*, and from heat a shade."—POPE.

Compare Ps. 104:17, חֲסִידָה בְּרוֹשִׁים בֵּיתָהּ, E. V., "*As for* the stork, the fir-trees are her house." Κατασκηνώσεις is rendered "Wohnungen" by De Wette. S. Fr., "habitations;" Iberian, "sitios donde habitar" ("places where they dwell, i. e., dwelling-places"); Dick., "places of rest;" Wakef., "roosts."

KING JAMES' VERSION.

59 And he said unto another: Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

GREEK TEXT.

δὲ πρὸς ἕτερον, Ἀκολούθει μοι. Ὁ δὲ εἶπε, Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. 60 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ. 61 Εἶπε δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. 62 Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὔθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

REVISED VERSION.

he said to another, Follow me.
But he said, Lord, [f]permit me
first to go and bury my father.
[g]And Jesus said to him, [h]Leave 60
the dead to bury [i]their own
dead: but go thou and publish
the kingdom of God. And an- 61
other also said, Lord, I will
follow thee; but [j]permit me
first to bid farewell to those in
my house. And Jesus said to 62
him, No one, having put his
hand to the plough, and looking back, is fit for the kingdom
of God

CHAP. X.

AFTER these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.

2 Therefore said he unto them,

CHAP. X.

ΜΕΤΑ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι. 2 Ἔλεγεν οὖν

CHAP. X.

AFTER these things, the Lord 1
appointed seventy others [a]also,
and [b]sent them forth, [c]two by
two, into every city and place,
where [d]he himself was about
[e]to go. [f]Then he said to them, 2

[f] "permit;" ἐπίτρεψόν. Scarlett, Dick., Campbell, Sawyer, Kend., M. See ch. 8 : 32, note.

[g] "And;" δὲ. Sharpe, Penn, Dick., Rheims. So at the commencement of v. 59 (Εἶπε δὲ). Vulg., "dixitque;" G. and S. Fr., "et;" Iber., "I;" Ital., "E;" Heb. N. Test., ו. The particle is translated by Eras., Beza, Castalio, Göschen, Belgic, Luther, De Wette, Danish. The E. V. followed Tyndale, in omitting it.

[h] "Leave;" Ἄφες. Scarlett, Sharpe, Dick., Angus. Rob. (Lex., *in verbo*): "With an acc. and predicate *to leave*, or *let remain* in any state." So (E. V.) Matt. 5 : 24; 8 : 15; 18 : 12; 22 : 22. Mark 12 : 12. Luke 4 : 39; 11 : 42; 18 : 29, etc.

[i] "their own;" ἑαυτῶν. Thom., Sharpe, Dick., Wakefield, Kend. So Eph. 5 : 28, τὰ ἑαυτῶν σώματα, E. V., "their own bodies;" and v. 29, τὴν ἑαυτοῦ σάρκα, E. V., "his own flesh." Philipp. 2 : 4, τὰ ἑαυτῶν, E. V., "his own things;" and v. 12, τὴν ἑαυτῶν σωτηρίαν, E. V., "your own salvation;" v. 21, τὰ ἑαυτῶν, E. V., "their own." 1 Thess. 2 : 8, τὰς ἑαυτῶν ψυχάς, E. V., "our own souls."

[j] "permit." See ch. 9 : 59, note.

[a] "also;" καὶ. This position is given to "also" on the ground, that there is an obscurity in the E. V. by the location of this word after "seventy," as it implies that he had sent forth "seventy" on a former occasion. Ἑτέρους ("others") refers to the twelve apostles whose mission is recorded in ch. 9 : 1. The sentence is elliptical, as Kuinœl remarks (*in loco*): "Ἑβδομήκοντα est formula elliptica, post ἑτέρους comma ponendum, et subaudiendum: μαθητὰς οἵτινες ἑβδομήκοντα, alios discipulos numeros septuaginta;" i. e., "other disciples also, who were seventy in number." See ch. 23 : 32, καὶ ἕτεροι δύο κακοῦργοι, i. e., "two others who were malefactors," or, more concisely, "two others, malefactors." Camp., Norton, Bloomf. (N. T.), Penn, Angus, M., Sawyer, Dick., and Sharpe have "seventy others also."

[b] "sent—forth;" ἀπέστειλεν. So (E. V.) in v. 3, and Matt 10 : 5; 13 : 41. Mark 3 : 14; 6 : 7, etc. Angus.

[c] "two by two;" ἀνὰ δύο. Scarlett, Sharpe, Sawyer, Kend S. Fr., "deux à deux;" Iber., "de dos en dos." The Hebraistic form δύο δύο is properly rendered thus, as in Mark 6 : 7. "Two and two" accords with our *usus loquendi.*

[d] "he was about;" ἔμελλεν. Norton, Penn, Wakef., Sawyer Kend., Thelwall, Angus, M. See ch. 7 : 2, and 9 : 31, notes.

[e] "to go;" ἔρχεσθαι. Penn, Camp., M., Murdock. G. and S. Fr., "aller;" Iber., "á ir."

[f] "Then;" οὖν. Kendrick, M. Angus. This particle often

KING JAMES' VERSION.

The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

GREEK TEXT.

πρὸς αὐτούς, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. 3 Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. 4 μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. 5 Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ. 6 καὶ ἐὰν μὲν ᾖ ἐκεῖ ὁ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε,

REVISED VERSION.

The harvest [g]indeed is great,
but the laborers are few; [h]pray
therefore the Lord of the harvest, [i]to send forth laborers
into his harvest. [j]Go; behold, 3
I send you forth as lambs among
wolves. Carry neither purse, 4
nor [k]bag, nor shoes: and salute
[l]no one by the way. And into 5
[m]whatever house ye enter, first
say, Peace *be* to this house. And 6
if [n]a son of peace [o]is there, your
peace shall rest on [p]him: [q]but

denotes not the *consequence*, but the *sequence* of one clause on another, having the force of "then," "now." Rob. (Lex.). So (E. V.) Matt. 7:11; 12:12; 13:27. Luke 3:7, 10; 6:9; 10:37, etc.

[g] "indeed;" μὲν. Scarlett, Dick., Wakef., Sawyer, Kend., Angus, Thelwall, M. "Truly" is required for other words, and often receives an improper *emphasis*, as used in this passage in the E. V.

[h] "pray;" δεήθητε. There is no necessity for introducing "ye" in this instance, as the pronoun it not *emphatic*. It is not inserted by Scarlett, Norton, Dick., Wakef., Camp., Angus, Sawyer, Kendrick, M., Tyndale, Geneva. The E. V. copied Cranmer.

[i] "to send forth;" ὅπως ἐκβάλλῃ. Instead of ἐκβάλλῃ (prest. subj.), Griesbach, Knapp, Tittm., Göschen, Schott, Bloomf., and Kuinœl have ἐκβάλῃ. On the contrary, Lachmann, Tischendorf, Theile agree with the Text. Recept. Schott has the following note: "Scripturam vulg. ἐκβάλλῃ cum Lachm. tenuimus. Altera in codd. quidem permultis (9 unc.) expressa ἐκβάλῃ ex Matt. 9:38 profecta." The rendering by the infinitive instead of the Eng. subjunctive, is more concise, and equally correct. So Scarlett, Norton, Wakef., Kendrick, Sawyer. See Kühner, § 329, Rem. 5.

[j] "Go;" Ὑπάγετε. Scarlett, Wesley, Sawyer, Kend., Murdock. So (E. V.) Matt. 5:41; 9:6; 13:44; 18:15; 19:21; 20:4, 7; 21:28; 26:18. Mark 5:19. Rob. (Lex., *in verbo*): "Gener. i. q. *to go, go away* to a place." Bretschneider, "*abeo, discedo*." When used intransitively, this verb signifies "to depart," and often simply "to go." "To go ones way" is obsolete. Vulg., Eras., Mont., "Ite;" Castal., "Vadite;" G. and S. Fr., "Allez;" Iberian, "Idos." Heb. N. Test., לְכוּ. Syriac, ܙܶܠܘ. Alternative rendering, "depart."

[k] "bag;" πήραν. See ch. 9:3, note. So Norton, Camp., Angus. The E. V. took "scrip" (now obsolete) from the Genevan Version.

[l] "no one;" μηδένα. Sharpe, Thom., Norton, Penn, Dick., Scarlett, Wakef., Sawyer, Kend., Angus, Thelwall, M. S. Fr., "ne—personne;" Iber., "nadie;" Belg., "niemant;" De Wette, "niemanden;" Dan., "ingen;" Vulg., Mont., Erasmus, Beza, Schott, Göschen, "neminem."

[m] "whatever." Thom., Sharpe, Norton, Penn, Dick., Scarlett, Kend., Camp., Angus, Sawyer, M.

[n] "a son;" υἱὸς. The article is canceled by Griesb., Knapp, Theile, Tittm., Lachm., Tischend., Schott, Scholz, Bloomf. The latter remarks: "The article ὁ is omitted in almost all the best MSS., some Fathers, and nearly all the early Editions."—"The sense is, *one deserving your blessing*." The article is properly omitted in the translations of Sharpe, Norton, Wesley, Dick., Camp., Kend., Sawyer.

[o] "is;" ᾖ. Penn, Angus. This accords with present usage.

[p] "him;" αὐτὸν. Norton, Scarlett, Camp., Kend., M., Tyndale, Cranmer, Geneva, Rheims, Wiclif. Vulgate, "illum" (referring, as *muscul.*, to filius; domi being *feminine*). Erasmus, Mont., Schott, Beza, Göschen, "super eum;" Castal., "in eo;" Belg., "hem;" De Wette, "ihm;" Iber., "él." As a masculine, αὐτὸν refers to υἱὸς; although οἴκῳ is masculine, it is the mere remote antecedent. In the parallel, Matt. 10:13, the pronoun is feminine, αὐτήν, and must be rendered "it," as its antecedent is οἰκία (*feminine*). In this instance, the *idea* conveyed by οἰκία, is rather "family," than "house." *Worthiness* is predicated not of the *house*, but its *inhabitants*. Compare Matt. 10:11, 12, τίς—ἄξιός ἐστι—εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν.

[q] "but if not;" εἰ δὲ μήγε. Thom., Penn, Norton, Thelwall, Sawyer. Mont., "si vero non;" Eras., Beza, Castal., Schott, Göschen, "sin minus" (see Leverett, Dict., "sin minus"). Rob (Lex., γέ): "Εἰ δὲ μήγε, i. q. εἰ δὲ μή, but stronger, *but if not so indeed*, if *otherwise*, Luke 10:6, *but if not, otherwise*." This

KING JAMES' VERSION.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city which cleaveth on us, we do wipe off against you: nothwith-

GREEK TEXT.

ἐφ' ὑμᾶς ἀνακάμψει. [7] ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστι· μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. [8] καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, [9] καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. [10] εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἴπατε, [11] Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσό-

REVISED VERSION.

if not, it shall return to [r]you.
And in [s]that house remain, eat- 7
ing and drinking [t]what they
have: for the laborer is worthy
of his [u]wages. Go not from
house to house. And into [v]what- 8
ever city ye enter, and they
receive you, eat [w]what is set
before you. And heal the sick 9
[x]in it, and say to them, The
kingdom of God [y]draweth near
to you. But into [z]whatever 10
city ye enter, and they receive
you not, [a]go out into [b]its streets,
and say, Even the [c]dust of your 11
city which cleaveth [d]to us, [e]we

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phrase is often rendered by "otherwise" in the E. V., or, with more exactness (as in 2 Cor. 11 : 16), "if otherwise," equivalent in sense to "but if not."

[r] "again," in the E. V., is superfluous after "return," as it implies more than one act of *returning*. Compare Matt. 2 : 12. Hebrews 11 : 15. "Again" is omitted by Thomson, Sharpe, Penn, Norton, Scarlett, Camp., Sawyer, Kendrick, Thelwall, M.

[s] "that house;" αὐτῇ—τῇ οἰκίᾳ. Wakefield, M., Murdock. Schott, Göschen, "in illa—domo;" S. Fr., "cette maison—la;" Ital., "quella casa." The rendering of the E. V. would require ἐν δὲ τῇ αὐτῇ οἰκίᾳ.

[t] "what they have;" τὰ παρ' αὐτῶν. Sharpe, Penn, Thelwall ("whatever"), Norton, Angus. "They have" is used also by Wesley, Wakef., and Thom. Bretsch. (παρά cum Genit.): "In N. T. vero etiam παρά cum genitivo ita dicitur, ut idem sit quod apud profanos παρά cum dativo. Sic τὰ παρά τινος (quod apud profanos est vel dona, vel mandata alicujus) Marc. 5 : 26 indicat: bona, facultates (Luc. 8 : 43, ὅλον τὸν βίον); et οἱ παρά τινος (apud profanos, missi ab aliquo), Marc. 3 : 21, sunt: qui aliquem comitantur," etc. Rob. (Lex., παρά with genit.): "Generally *to come, be derived* or *possessed from* any one." Tyndale, "such as they have;" Luther and De Wette, "was sie haben;" Iber., lo que tengan;" Diodati, "ciò che vi sarà;" Göschen, "quæ illis sunt;" Vulg., "quæ apud illos sunt." Heb. N. Test., אֶת־אֲשֶׁר עִמָּהֶם. Syr., ܡܢ ܕܐܝܬ ܠܗܘܢ ("ex eo quod est illorum"). The E. V. copied Cranmer.

[u] "wages;" μισθοῦ. Thomson, Norton, Camp. So (E. V.) John 4 : 36. 2 Pet. 2 : 15. The word is used here in the sense of *a recompense for services performed*, and, in conformity with present usage, has an exact equivalent in "wages." "Hire" is no longer used, in this sense.

[v] "whatever." See v. 5, note.

[w] "what is set before;" τὰ παρατιθέμενα. Kend., Angus, Norton, Sawyer. See ch. 5 : 27, note. Crosby, Gram., § 336.

[x] "in it;" ἐν αὐτῇ. Penn, Scarlett, Sawyer, Kendrick, M., Murdock. Beza, Castal., Schott, Göschen, "in eâ;" Iber., "en ella;" Diodati, "in essa." "Therein" is obsolete.

[y] "draweth near;" ἤγγικεν. Scarlett, "is near;" Wakef., "is nigh;" Kendrick, "is come near;" Camp., "comes (upon you)." So (E. V.) Luke 21 : 8. Jas. 5 : 8 ("draweth nigh"). The verb in this tense is often rendered in the E. V. "at hand." Ἤγγικα has the sense of *adsum*. Bretsch., Lex. Liddell: "Intransitive, *to be near, come near*." Compare Deut. 31 : 14. Sept. Ἰδοὺ ἠγγίκασιν αἱ ἡμέραι τοῦ θανάτου σου, E. V., "Behold, thy days approach that thou must die."

[z] "whatever." See v. 5, note.

[a] "go out;" ἐξελθόντες. Thom., Sharpe, Penn, Norton Dick., Scarlett, Camp., Kend., Angus, M.

[b] "its;" αὐτῆς. Sharpe, Penn, Norton, Sawyer.

[c] There is nothing in the text to authorize "very" before "dust." It was copied from Tyndale. Omitted by Sharpe, Penn, Wesley, Norton, Dick., Sawyer, Kend., Angus. Nothing equivalent to it in Vulg., Mont., Beza, Castal., Schott, Göschen, Belg., Luther, De Wette, Dan., Diodati, Ital.

[d] "to us;" ὑμῖν. Thom., Sharpe, Dick., Scarlett, Wakef., Camp., Angus, Kend., M. Lat. verss,. "nobis;" G. and S. Fr., "à nous;" Iber., "nos;" Diodati, "a noi."

[e] "we wipe off;" ἀπομασσόμεθα. There is no reason for inserting "do" before "wipe," as there is no emphasis which

KING JAMES' VERSION.

standing, be ye sure of this, that
the kingdom of God is come nigh
unto you.
12 But I say unto you, That it
shall be more tolerable in that
day for Sodom than for that city.
13 Wo unto thee, Chorazin!
wo unto thee, Bethsaida! for if
the mighty works had been done
in Tyre and Sidon, which have
been done in you, they had a great
while ago repented, sitting in
sackcloth and ashes.
14 But it shall be more tolera-
ble for Tyre and Sidon at the
judgment, than for you.
15 And thou, Capernaum, which
art exalted to heaven, shalt be
thrust down to hell.

GREEK TEXT.

μεθα ὑμῖν· πλὴν τοῦτο γινώ-
σκετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ
βασιλεία τοῦ Θεοῦ. 12 λέγω δὲ
ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ
ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ
πόλει ἐκείνῃ. 13 Οὐαί σοι, Χο-
ραζὶν, οὐαί σοι, Βηθσαϊδά· ὅτι
εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο
αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν,
πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ
καθήμεναι μετενόησαν. 14 πλὴν
Τύρῳ καὶ Σιδῶνι ἀνεκτότερον
ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. 15 καὶ
σὺ, Καπερναοὺμ, ἡ ἕως τοῦ οὐ-
ρανοῦ ὑψωθεῖσα, ἕως ᾅδου κατα-

REVISED VERSION.

wipe off against you: notwith-
standing, [f]know this, that the
kingdom of God [g]draweth near
to you. But I say to you, That 12
[h]it will be more tolerable in
that day for Sodom, than for
that city. Woe to thee, Chora- 13
zin! woe to thee, Bethsaida!
for if the mighty works had
been done in Tyre and Zi-
don, which have been done in
you, [i]they would have repent-
ed [j]long ago, sitting in sack-
cloth and ashes. But [k]it will 14
be more tolerable for Tyre and
Zidon [l]in the judgment, than
for you. And thou, Capernaum, 15
[m]that art exalted to heaven,
[n]shalt be brought down [o]to the

demands it. "Do" is not employed by Thom., Sharpe, Kend., Penn, Dick., Norton, Scarlett, Wakef., Camp., Angus, Sawyer, Tyndale, Geneva. It first appeared in Coverdale's Version.

[f] "know;" *γινώσκετε.* Thomson, Sharpe, Penn, Wesley, Norton, Scarlett, Camp., Sawyer, Kend., Angus, M., Thelwall, Murdock, Rheims. Syr., ܕܥܘ. Heb. N. Test., דְּעוּ. Vulg., Mont., Beza, Eras., Castal., "scitote;" De Wette, "wisset;" G. and S. French, "sachez;" Dan., "dog skulle I vide dette;" Iber., "sabed;" Diodati and Ital., "sappiate." "Be ye sure of this" was taken from Coverdale's rendering, "of this ye shall be sure." Tyndale has, "mark this."

[g] "draweth near." See v. 9, note.

[h] "it will be;" *ἔσται.* Thom., Sharpe, Penn, Dick., Norton, Scarlett, Wakef., Kend., M.

[i] "they would have repented;" *ἂν—μετενόησαν.* Norton, Gray (note on Angus), Thom., Penn, Wesley, Scarlett, Wakef., Kend., Dick. ("would have reformed"), Sawyer ("would have changed their minds").

[j] "long ago;" *πάλαι.* Thomson, Sharpe, Wesley, Scarlett, Camp., Sawyer, Kend., Angus, M., Thelwall, Rheims, Murdock. The natural position for "long ago" is after "repented." So Thom., Wesley, Camp., Angus.

[k] "it will be;" *ἔσται.* Thom., Sharpe, Penn, Dick., Norton, Scarlett, Wakef., Kend., M.

[l] "in the judgment;" *ἐν τῇ κρίσει.* Wesley, Scarlett, Wakefield, Camp., Sawyer, Rheims. De Wette, "im Gerichte;" Iber., "en el juicio;" Belg., "in het oordeel;" Dan., "i Dommen;" Diodati, "nel giudicio." The E. V. copied "at" from Tyndale.

[m] "that;" *ἡ.* Thelwall, Kend.

[n] "shalt be brought down;" *καταβιβασθήσῃ.* Murdock, Norton ("will be brought down"), Wakef. and Kend. ("will be brought down"). De Wette, "wirst du erniedriget werden." So in parallel (E. V.) Matt. 11 : 23, "shall be brought down." Rob. (Lex., *καταβιβάζω*), "*to cause to go down, to bring down;*" Liddell, "to make to go down, *put* or *bring down.*" The verb occurs only here, and in Matt. 11 : 23. S. Fr., "tu seras abaissée;" Iber., "seras abajada."

[o] "to the under-world;" *ἕως ᾅδου.* This word *ᾅδης* (in classic Greek *αἴδης* and *ἀΐδης*) occurs eleven times in the N. T. Matt. 11 : 23 (E. V., "hell"); 16 : 18 (E. V., "hell"). Luke 10 : 15 (E. V., "hell"); 16 : 23 (E. V., "hell"). Acts 2 : 27 (E. V., "hell"). 1 Cor. 15 : 55 (E. V., "grave"). Rev. 1 : 18 (E. V., "hell"); 20 : 13 (E. V., "hell"). In classic Greek writers it is used to signify the world, or region inhabited by the *shades* or *spirits* of the dead. The deepest part of this world or region was supposed to be the abode of the wicked, who were there punished forever. This was named *Tartarus.* See Hesiod., Theog. 721–733. Odyssea, B. XI. Æneis, B. VI. In the Sept., it is the term most frequently employed for translating שְׁאוֹל (sheôl). Yet it seems obvious that the Hebrews did not regard שְׁאוֹל as a locality, where any distinction of character was recognized. It was the common receptacle of all the dead. It has been a question whether שְׁאוֹל, as used in the O. Test., was not used to indicate the tomb regarded as one common receptacle for the *bodies* of all the dead, the image being taken from the deep sepulchral caverns used in ancient times, as places of interment. Thus in Ecclesiastes 9 : 10, "for *there is* no work, nor device, nor knowledge, nor wisdom in the grave (Heb. בִּשְׁאוֹל, 'in sheôl;' Septuagint, *ἐν ᾅδῃ,* 'in Hades'), whither thou goest." Isa. 14 : 11, in allusion to the death of the king of Babylon, the prophet says, "Thy pomp is brought down to the grave (Heb. שְׁאוֹל, 'sheôl;' Septuag., *εἰς ᾅδου,* 'to Hades'), *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee." Similar imagery is employed in describing the overthrow and death of Pharaoh and other kings, Ezek. 32 : 17–32. On the other hand, it may be urged, that the appearance of Samuel at Endor, 1 Sam. 28 : 7–20, proved that the *spirits* of the departed had their abode in a region beneath the

KING JAMES' VERSION.

16 He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you

GREEK TEXT.

βιβασθήσῃ. 16 Ὁ ἀκούων ὑμῶν
ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς
ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν
ἀθετεῖ τὸν ἀποστείλαντά με.
17 Ὑπέστρεψαν δὲ οἱ ἑβδομή-
κοντα μετὰ χαρᾶς, λέγοντες,
Κύριε, καὶ τὰ δαιμόνια ὑποτάσ-
σεται ἡμῖν ἐν τῷ ὀνόματί σου.
18 Εἶπε δὲ αὐτοῖς, Ἐθεώρουν
τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ
τοῦ οὐρανοῦ πεσόντα. 19 ἰδού,
δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ

REVISED VERSION.

under-world. He that heareth 16
you, heareth me; and he [p]that
rejecteth you, rejecteth me; and
he that rejecteth me, rejecteth
him, who sent me. And the 17
seventy [q]returned with joy, say-
ing, Lord, even [r]the demons
are subject to us [s]by thy name.
And he said to them, I beheld 18
Satan [t]falling from heaven like
lightning. Behold, I give [u]you 19
[v]authority to tread on serpents

earth. Not to dwell longer on this question, it may be remarked that "hell" has no longer the sense in which it was once used to indicate an unseen, or hidden place, but that it now conveys the idea of the region of punishment "prepared for the devil and his angels." In other words, "hell" is the proper equivalent of *γέεννα*, *Gehenna*, Heb. גֵּיא הִנֹּם, "valley of the son of Hinnom." See 2 Kings 23 : 10. Jer. 7 : 31; 32 : 35. Compare Jer. 2 : 23; 19 : 6, 13. The later Jews employed this name to denote the place of future punishment. So in Arabic *Jehánnam* is used in the same sense, to this day. Although there are cases where "grave" will afford a good sense, as a translation of שְׁאוֹל and *ᾅδης*, yet, in strictness, we have no *equivalent* for these terms in our language. Of the terms, which approximate most nearly to them, that of De Wette, "under-world" ('Unterwelt') is deemed most appropriate. In all cases, however, "Hades" should be placed in the margin. I should have preferred "pit," as most familiar to English readers, but for the fact that in Isa. 14 (cited above) it is needed for the rendering of בּוֹר (bôr), which is rendered "pit" in the O. Test. In the Revision of Job, published by the A. B. U., "under-world" (from De Wette) is used for rendering "sheôl." See Rob. (Lex., *ᾅδης*, and *γέεννα*). G. Camp. (Prelim. Dissertat. to Gospels, VI, on *Ἅδης* and *Γέεννα*). Kend., Norton, Dick., Campbell, and Scarlett have transferred *Hades* into their versions. Wakef., "grave;" S. Fr., "le lieu invisible;" Iber., "el mundo invisible;" Diodati, "inferno;" Ital., "luogo invisible;" M., "the regions of the dead."

[p] "that rejecteth;" *ὁ ἀθετῶν*. So (E. V.) ch. 7 : 30. Mark 6 : 26. John 12 : 48. Rob. (Lex., *in verbo*). Bretsch., "*rejicio.*" So Thomson, Wesley, Wakef., Camp., Scarlett, Norton, Kend., Sawyer, Thelwall, M. Beza, "rejicit;" Castalio and Schott, "repudiat;" Göschen, "repudians;" Belg., "wie—verwerpt;" De Wette, "wer—verwirft;" G. and S. Fr., "qui—rejette;" Iber., "quien—desecha;" Ital., "chi—respinge." So the word is rendered in the three other instances, in which it occurs in this verse.

[q] "returned;" *ὑπέστρεψαν*. "Again" is omitted as superfluous and inaccurate, as it implies that there had been a previous return. It is not employed by Thom., Sharpe, Wesley, Dick., Penn, Wakef., Camp., Scarlett, Kend., Norton, Sawyer, Angus, Thelwall, M., Rheims. "Again" was first placed after "returned" by Tyndale. It is a curious fact that Wiclif, who used "turned again," avoided a mistake into which all the other early English translators fell.

[r] "the demons;" *τὰ δαιμόνια*. Thom., Sharpe, Dickinson, Wakef., Camp., Scarlett, Norton, Sawyer, Kend., Thelwall., M. See ch. 4 : 33, note.

[s] "by thy name;" *ἐν τῷ ὀνόματί σου*. Penn, Sawyer. "Through" is the appropriate rendering of *διὰ* with the *genitive*. The thought here is, that *by the authority of Jesus* the demons were subjected to the command of the apostles, and were compelled to go out of those whom they possessed. Thus in v. 19. He says, *δίδωμι—ἐξουσίαν—ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ*. Schott renders *ἐν τῷ ὀνόματί σου* "tuo nomine," with the explanation, "tuâ auctoritate." Göschen has "tuo nomine." The primany sense of *ἐν*, *in*, might be used, but in this connection, it seems to be deficient in perspicuity. Compare Acts 4 : 9, 10, *ἐν τίνι οὗτος σέσωται· γνωστὸν ἔστω—ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ—ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής*, E. V., "by what means he is made whole; be it known—that by the name of Jesus Christ—by him doth this man stand here before you whole." See Rob. (Lex., *ἐν*). Acts 4 : 7, *Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;* E. V., "By what power, or by what name have ye done this?" See Rob. (Lex., *ὄνομα*).

[t] "falling from heaven, like lightning;" *ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα*. The participle *πεσόντα* belongs to *Σατανᾶν*. To obviate the ambiguity in the E. V., this arrangement is adopted. Bloomfield (N. Test., Supplementary Vol.) notices the *construction:* "It seems that we have here a condensed brevity of expression for *ἐθεώρουν τὸν Σατανᾶν ἐκ τοῦ οὐρανοῦ πεσόντα, ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσοῦσαν*." The above arrangement is the most familiar and natural for English readers. S. Fr., "Je contemplais le Satan tombé du ciel, comme un éclair."

[u] "you;" *ὑμῖν*. The preposition "unto," after "give," is superfluous. It is properly omitted by Thom., Wesley, Sharpe, Wakef., Scarlett, Norton, Angus, Kend., Thelwall, Sawyer, M.

[v] "authority;" *ἐξουσίαν*. Pechy (note on Angus), Alford

KING JAMES' VERSION.

power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

GREEK TEXT.

πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. 20 πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ μᾶλλον ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς. 21 Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν, Ἐξομολογοῦμαί σοι, πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ, ὁ πατὴρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. 22 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς

REVISED VERSION.

and scorpions, and over all the
power of the enemy; and nothing shall by any means hurt
you. Notwithstanding, [w]rejoice 20
not in this, that the spirits are
subject to you; but [x]rejoice
[y]that your names are written
[z]in the heavens. In that hour 21
Jesus rejoiced in spirit, and
said, I thank thee, O Father,
Lord of heaven and earth, that
thou hast [a]hidden these things
from the wise and [b]discerning,
and hast revealed them to
babes: even so, Father; for
so it seemed good in thy sight.

(quoted by M.), M., Wakef., Penn, Murdock. A distinction should be made between ἐξουσίαν and δύναμιν, in the next clause of this verse. See ch. 4 : 6, note. See Rob. (Lex.). Should it be deemed advisable to retain "power," then I would render δύναμιν (here) by "might." All the early Eng. translators, except Wiclif (who has *power—virtue*), have confounded the words in this passage; in other words, they copied Tyndale. Translators in other languages have pursued a more judicious course, e. g. Vulg., Mont., Eras., "potestatem—virtutem;" Beza, Schott, "potestatem—vim;" Castalio, "potestatem—vires;" Göschen, "auctoritatem—vires;" Belgic, "macht—kracht;" Luther and De Wette, "Macht—Gewalt;" Danish, "Magt—kraft;" G. Fr., "puissance—force;" S. Fr. and De Sacy, "pouvoir—puissance;" Iber., "potestad—poder;" Diodati, "podestà—potenza;" Ital., "podestdà—possa."

[w] "rejoice not in this, that;" ἐν τούτῳ μὴ χαίρετε, ὅτι. Norton, Penn, Wakef., Thom., Scarlett ("at this"), Dickinson, Rheims, Murdock. This slight change in the order of the sentence renders it more accordant with our *usus loquendi*, and more easy to be understood. So the S. Fr., "rejouissez-vos plutôt de ce que," etc.; Iber., "no os gozeis [solamente] de esto, de que," etc.

[x] *Μᾶλλον*, in the Textus Receptus, after δὲ, is canceled by Griesb., Lachm., Knapp, Theile, Göschen, Scholz, Bloomf., and bracketed by Tittmann. Not noticed in the Pesch. Syriac, or Vulgate. Schott says: "Vocula μᾶλλον (a librariis addita post δὲ, hæc partic. adversat. magis illustraretur) recte omissa apud Griesb. aliosque auctoritate multorum cdd. (10 unc.) verss., Pesch. Philox., Arr., Pers. Memph., Æth., Arm., Goth., Slav., Vulg., It., quibus patres plures Gr. et Lat. consentiunt." Beyond a doubt, the word is spurious.

[y] "that;" ὅτι. So (E. V.) in the first clause of the verse. Sharpe, Wesley, Dick., Scarlett, Wakef., Camp., Penn, Norton, Sawyer, Kendrick, Cranmer, Coverdale, Wiclif, Rheims, Murdock.

[z] "in the heavens;" ἐν τοῖς οὐρανοῖς. Thelwall, Wiclif ("in heavens"); Vulg., Mont., Eras., Beza, Castalio, Göschen, Schott, "cœles;" Belg., "in de Hemelen;" G. and S. Fr., "dans les cieux;" Iber. and Span., "en los cielos;" Diodati and Ital., "ne' cieli." The following note from the Revision of Mark (1 : 11), published by the A. B. U., is in point: "from the heavens; ἐκ τῶν οὐρανῶν. So in v. 10 (E. V.). In all cases, I would make the *number* correspond with that of the text, where οὐρανὸς occurs. It is true, that the singular and plural may often be coincident, according to Hebrew usage, still, as either form is used in our language, exactness will sustain a literal rendering. So Wakef., Dick., Wiclif. Vulg., Eras., Mont., Beza, 'cœlis;' G. Fr. and S. Fr., 'cieux;' Span. and Iber., 'cielos;' Syriac, ܫܡܝܐ."

[a] "hidden;" ἀπέκρυψας. Penn, Norton, Kend. This form of the participle often occurs in the E. V. See Levit. 5 : 2. Deut. 30 : 11. Job 15 : 20; 24 : 1. Prov. 28 : 12. Acts 26 : 26. For the sake of *euphony*, it should be uniformly employed.

[b] "discerning;" συνετῶν. This word occurs four times in the N. T., and is uniformly rendered "prudent." As "prudence," however, implies "caution in deliberating on the most suitable means to accomplish valuable purposes, and the exercise of sagacity in discerning and selecting them" (Webster, Dict.), and is especially applicable to the idea of perceiving and avoiding evil, it is not the proper equivalent of συνετός. This word is defined by Rob., "*discerning, intelligent, sagacious.*" De Wette, "Einsichtsvollen."

KING JAMES' VERSION.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see.

24 For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.

25 And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

GREEK TEXT.

εἶπε, Πάντα παρεδόθη μοὶ ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς, εἰ μὴ ὁ πατὴρ, καὶ τίς ἐστιν ὁ πατὴρ, εἰ μὴ ὁ υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. 23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπε, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. 24 λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

25 Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ λέγων, Διδάσκαλε, τί ποιήσας

REVISED VERSION.

[c]All things are delivered to me 22
[d]by my Father, and [e]no one
knoweth who the Son is, [f]except the Father; and who the
Father is, [g]except the Son, and
he to whom the Son [h]wisheth to
reveal *him*. And [i]turning to 23
his disciples, he said [j]privately,
[k]Happy *are* the eyes which see
the things that ye see. For I 24
tell you that many prophets
and kings [l]desired to see the
things which ye see, and [m]saw
them not; and to hear the
things which ye hear, and
[n]heard *them* not. And, behold, 25
a certain lawyer [o]rose, and [p]trying him, said, [q]Teacher, what

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[c] At the beginning of v. 22nd, the Textus Receptus of Bagster has the sentence, Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε. The E. V. omits this, as do Erasmus, Griesbach, Knapp, Bloomfield, Göschen, Scholz, Vulg. On the other hand, it is found in the Syriac, and is retained by Lachmann, Tisch., Theile, Tittmann. I deem the remark of Schott correct: "Ante πάντα μοὶ vulgo: καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε. Recte hæc vbb. Griesb. et al. eliminarunt præeunit. cdd. D. L. minusc. haud paucis verss. ed. Whel., Memph., Æth., Arm., Vulg., It. Glossemati debebantur (ex v. 23 desumto) quo indicantur sequentia non amplius ad preces Christi pertinere."

[d] "by my Father;" ὑπὸ τοῦ πατρός. "Of," indicating the *author, agent,* or *instrument,* is obsolete. Present usage requires "by." So Thom., Sharpe, Dick., Scarlett, Wakef., Penn, Norton, Sawyer, Kend., Angus, Thelwall, M.

[e] "no one;" οὐδεὶς. Sharpe, Wesley, Dick., Scarlett, Wakefield, Camp., Norton, Sawyer, Angus, M., Thelwall. Belgic, "niemand;" De Wette, "niemand;" Iber., "nadie;" Diodati and Ital., "niuno."

[f] "except;" εἰ μή. M. Rob. (Lex., εἰ μή) on Matt. 11 : 27. Hoogeveen, p. 55.

[g] "except." See last note.

[h] "wisheth;" βούληται. Sharpe, Thelwall. Buttm. (Lexilog. 1, p. 26, quoted by Rob., Lex., βούλομαι) says, that the distinction between βούλομαι and θέλω is, that the latter expresses an active *choice* and *purpose,* the former a mere passive *inclination,* or *willingness.* As "will" is so often used as an auxiliary verb, expressive sometimes of future time, and at others of determination, it produces an ambiguity, if used in this passage. As an alternative rendering, "may wish." So Thelwall (in note). Rob. gives *to be willing, to be disposed* or *minded to desire,* as definitions of βούλομαι. Wesley, "is pleased;" Thomson, "will please."

[i] "turning;" στραφεὶς. Sharpe, Wesley, Dick., Scarlett, Camp., Penn, Kend., M., Thelwall. See Luke 7 : 9, note.

[j] "privately;" ἰδίαν. As an alternative rendering, "he said *to them* apart."

[k] "Happy;" Μακάριοι. See ch. 1 : 45, note. So Thomson, Dick., Wakef., Kend., M., Tyndale, Cranmer, Geneva. S. Fr., "bienheureux;" Iber., "felices."

[l] "desired;" ἠθέλησαν. Wakef. The aorist should have its usual force here. So Sharpe ("wished"), Dick. ("were desirous"). Kuinœl: "Optabant, cupiebant idem quod ἐπεθύμησαν, Matt. 13 : 16, quem quidem verbi significatum confirmat interpretum Alexandrinum actoritas."

[m] "saw *them* not;" οὐκ εἶδον. Thelwall. See last note.

[n] "heard *them* not;" ἤκουσαν. Thelwall. See note *supra* on ἠθέλησαν.

[o] "rose;" ἀνέστη. Kend. ("arose"), Dick., Wakef. ("rose up"). Rob. (Lex., ἀνίστημι): "Often rendered by *rise* and *arise* in E. V., Matt. 9 : 9; 26 : 62. Mark 2 : 14; 5 : 42; 9 : 27; 10 : 1, 50. Luke 5 : 25; 22 : 45.

[p] "trying;" ἐκπειράζων. See ch. 4 : 2, and 4 : 12, notes. So Wesley, Campbell, Kend. As the infinitive would better accord with our *usus loquendi,* the rendering of Sharpe, Wakef., Penn, and Norton, "to try," is proposed as an alternative. Numerous cases occur, in which the participle after a verb expresses the design, or object, and in such cases it may be properly rendered by the infinitive.

[q] "Teacher;" Διδάσκαλε. Kend., Thomson, Sharpe, Dick., Scarlett, Wakef., Norton, Sawyer, M., Thelwall, Murdock. So

KING JAMES' VERSION.

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain *man* went down from

GREEK TEXT.

ζωὴν αἰώνιον κληρονομήσω;
26 *Ὁ δὲ εἶπε πρὸς αὐτὸν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;*
27 *Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν.*
28 *Εἶπε δὲ αὐτῷ, Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ.*
29 *Ὁ δὲ θέλων δικαιοῦν ἑαυτὸν εἶπε πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστί μοῦ πλησίον;*
30 *Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερου-*

REVISED VERSION.

shall I do [r]to inherit eternal
life? And he said to him, 26
What is written in the law?
how readest thou? And he, 27
answering, said, Thou shalt
love the Lord, thy God, with
all thy heart, and with all thy
soul, and with all thy mind;
and thy neighbor as thyself.
And he said to him, Thou hast 28
answered [s]rightly: [t]do this,
and thou shalt live. But he 29
[u]choosing to justify himself,
said to Jesus, Who, [v]then, is my
neighbor? Jesus [w]replied, A 30
certain [ww]man [x]was going down

(E. V) John 3 : 2. Acts 13 : 1. 1 Cor. 12 : 28. Eph. 4 : 11. Heb. 5 : 12. See ch. 2 : 46, note. De Wette, "Lehrer;" S. Fr., "Docteur." Heb. N. Test., רַבִּי. Syr., ܡܠܦܢܐ (ab ܐܠܦ "he taught").

[r] "to inherit;" *κληρονομήσω.* As an alternative, "to obtain." Kuinœl: "Id quod *ἔχειν, obtinere, consequi,* v. Matt. 5 : 5."

[s] "rightly;" *ὀρθῶς.* Wakef., Norton, Kend. So (E. V.) ch. 7 : 43; 20 : 21. By this orthography, we distinguish the adverb from the noun, and the adjective "right."

[t] "do this;" *τοῦτο ποίει.* Thom., Dick., Scarlett, Wakef., Penn, Camp., Norton, Sawyer. The inverted order of these words was copied from Tyndale.

[u] "choosing;" *θέλων.* Rob. (Lex., *θέλω*): "Generally to will, i. q. *to wish, to desire, to choose.*" As "to wish" is used as the equivalent of *βούλομαι,* in v. 22, it is desirable to employ a term which will be appropriate for *θέλω,* and, at the same time, distinguish it from the former word. It is obvious, that *determination* is not the idea conveyed by the verb in this instance, but *preference.* Rather than obey the divine rule, the law of love, he chose to narrow its requirements to a point, where *he* might stand justified as a righteous man. Kuinœl: "Legisperitus, qui Jesum quæstione sua in invidiam adducere voluerat, cum spe excidisset: *θέλων δικαιοῦν ἑαυτὸν εἶπε κ. τ. λ.* se purgaturus, interrogabat Jesum: ecquis vero est mihi proximus? *δικαιοῦν ἑαυτὸν* notat insontem, re aut argumentis *se declarare,* hinc *excusare,* purgare se, ut h. l. et Gen. 44 : 16, ubi legitur מַה־נְּדַבֵּר וּמַה־נִּצְטַדָּק quæ verba Alexandrini reddiderunt: *τί λαλήσομεν, ἢ τι δικαιωθῶμεν;* cur excusemus nos?" (E. V., "what shall we speak? or how shall we clear ourselves?")

[v] "then;" *καὶ.* Rob. (Lex., *καὶ,* e): "Before interrogatives, where in strictness *καὶ* is simply copulative, but serves to add strength and vivacity to the question, *and, and then, then.*" So E. V., Mark 10 : 26 (*Καὶ τίς δύναται σωθῆναι;*) "Who then can be saved?" Rob. cites the passage before us, as an illustration of this use of *καὶ.* 2 Cor. 2 : 2, *καὶ τίς ἐστιν ὁ εὐφραίνων με*—E. V., "who is he then that maketh me glad—?" Kuinœl: "Particula *καὶ* h. l. reddi debet, *igitur, tandem.*"

[w] "replied;" *ὑπολαβὼν—εἶπεν.* Norton, Sawyer, Scarlett ("replying"). By this rendering a *verbal* distinction between "answer" and "reply" is made, similar to that in the Greek between *ἀποκριθεὶς—εἶπεν* ("answering—said"), and *ὑπολαβὼν—εἶπεν.* The classic and Hellenistic usages in this phrase are not the same. According to the former, *ὑπολαβὼν* is not pleonastic. Kuinœl (*in loco*): "In libris scriptorum proborum exterorum *ὑπολαβὼν* jungitur *ἔφη* cum aliquis dicentem interpellat, cum aliquis ita respondet, ut aliquid excipiat et reprehendat, circumscribat et corrigat in iis, quæ dicta sunt ab altero, ut adeo tunc *ὑπολαβὼν* non redundet." On the other hand, he thus notices the Hellenistic usage: "Verbo *ὑπολαμβάνειν* in versione septuaginta virali exprimitur Hebr. עָנָה ita, ut significat *respondere,* et idem valeat quod *ἀποκρίνεσθαι,* vid. Job. 2 : 4; 4 : 1, etc."

[ww] "Man" is not a supplement.

[x] "was going down;" *κατέβαινεν.* Thom. ("going down"), Kend., Murdock. Syr., ܢܚܬ ܗܘܐ. Vulg., Mont., Eras., Beza, Göschen, Schott, "descendebat;" Castal., "descendens." As in German the imperfect tense represents *continued,* or *repeated* past action (Nœhden's Germ. Gram., p. 310), we find this tense employed here by Luther ("ging"), and De Wette ("zog"). As an ordinary use of the Greek imperfect is to represent action *begun* but not *completed,* it is properly rendered by the English progressive form of imperfect. Trollope (Gram., p. 129): "It

KING JAMES' VERSION.

Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*.

34 And went to *him*, and bound up his wounds, pouring in oil and

GREEK TEXT.

σαλὴμ εἰς Ἱεριχὼ, καὶ λῃσταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν, καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ τυγχάνοντα. 31 κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν. 32 ὁμοίως δὲ καὶ Λευΐτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. 33 Σαμαρείτης δέ τις ὁδεύων ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη· 34 καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον·

REVISED VERSION.

from Jerusalem to Jericho, and
fell among [y]robbers, who [z]both
stripped and beat him, and departed,
leaving *him* half dead.
And by chance [a]a certain priest 31
[b]was going down that way, and
[c]seeing him, he passed by on
the other side. And so [c1]also a 32
Levite, [d]being at the place,
came, and [e]seeing *him*, passed
by on the other side. But a 33
a certain Samaritan, [f]as he was
journeying, came [g]to him, and
[h]seeing him, he had compassion
on him; and [i]going to *him*, 34
bound up his wounds, [j]pouring
on oil and wine; and [k]he set

denotes *action* continued and not completed while something else took place." Stuart (Gram., §51, p. 71). "Went down" implies, contrary to the narration, the traveler actually *reached* Jericho. G. and S. Fr., "descendait;" Iber., "bajaba."

[y] "robbers;" λῃσταῖς. Thom., Scarlett, Wesley, Dickinson, Campbell, Norton, Sawyer, Kend., Angus, M. Vulg., Mont., Eras., Beza, Castal., Göschen, Schott, "latrones;" De Wette, "Räuber;" S. Fr., "brigands;" Iber. and Span., "ladrones;" Diodati and Ital., "ladroni;" Dan., "Rövere." Rob and Liddell (Lexx., λῃστής), "a robber." Bretsch.: "(Dicitur) de *latronibus*, qui vi adgrediuntur itinera facientes, Luc. 10 : 30, 36. 2 Cor. 11 : 26. Matt. 27 : 38, 44, etc." This word occurs fifteen times in E. V. of N. Test., and is rendered by "robber" four times, and by "thief" eleven times. In all cases, "robber" is the proper rendering. The E. V. and other early Eng. translations have copied Wiclif.

[z] "both—and;" καὶ—καὶ. Scarlett, Sawyer, Angus. Vulg., Mont., "etiam—et;" Eras., "etiam—ac." Rob. (Lex., καὶ): "It has an *intensive*, or *cumulative* force—καὶ—καὶ, Eng. *both—and*." Rost's Greek Gram., §134, p. 503. Hoogeveen, p. 85: "Wherever καὶ is repeated in the same clause, or member, it is in one place superadditory."

[a] "a certain priest;" ἱερεύς τις. The natural order of the English is the same with that of the Greek. There is not the slightest necessity for transferring the sentence. So Thomson, Scarlett, Sharpe, Wesley, Dick., Penn, Wakef., Norton, Sawyer, Kend., M.

[b] "was going down;" κατέβαινεν. Kend. See note on this word, v. 30. Penn, Thomson, Norton, Wakefield combine κατὰ συγκυρίαν with this verb, and render, "happened to be going down."

[c] "seeing;" ἰδὼν. Scarlett, Sharpe, Wesley, Camp., Sawyer, Kend., Thelwall, M. Belg., "ziende."

[c1] Δὲ. Thus (E. V.) Matt. 23 : 35; 27 : 41, etc.

[d] "being at, etc.;" γενόμενος κ. τ. λ. The language of the E. V. is retained here. As γίνομαι—with prepositions and adverbs implying *motion*, marks a change, or transition to another place, or state—and is often used in the sense of *come, arrive*, etc., as in Acts 21 : 17, a different rendering is suggested as an alternative. It is, "approaching the place." Robinson (Lex., γίνομαι, b, ε) says: "Cum acc. of place, *to come upon, near to, towards*, Luke 10 : 32. Acts 27 : 7." Iberian, "que llegóse cerca del lugar" ("who approached the place"); S. Fr., "qui arrivait en ce lieu;" Ital., "che giungeva in quel luogo" ("who arrived at that place"); Diodati, "essendo venuto presso di quel luogo;" De Wette, "der gegen den Ort hin kam."

[e] "seeing;" ἰδὼν. See v. 31, note. The *same word* should receive the *same rendering*.

[f] "as he was journeying;" ὁδεύων. The progressive form of the imperfect is substituted for the ordinary one (used in the E. V.), as *exact* and *familiar*. See (E. V.) Luke 13 : 22. S. Fr., "qui voyageait;" Iber., "que caminaba."

[g] "to him;" κατ' αὐτὸν. Tyndale ("unto him"), Cranmer, Geneva. De Wette, "zu ihm;" Ital., "a lui;" Vulg., "secus eum;" Eras., Castal., Göschen, "ad eum;" S. Fr., "vers lui;" Belg., "omtrent hem" ("near him"); Diodati, "presso di lui." Heb. N. Test., אֵלָיו.

[h] "seeing;" ἰδὼν. See v. 31, note. Thelwall, M. S. Fr., "ayant vu."

[i] "going to;" προσελθὼν. Wesley, M. S. Fr, "s'étant approché."

[j] "pouring on;" ἐπιχέων. Thomson, Wakefield, Norton, Angus ("upon *them*"), Sawyer. Rob. (Lex., *in verbo*), "to pour upon." Sept., Levit. 5 : 11, οὐκ ἐπιχεεῖ ἐπ' αὐτὸ ἔλαιον ("he shall not pour oil on it"). Gen. 28 : 18, ἐπεχεεν ἐπὶ τὸ ἄκρον αὐτῆς ("poured oil on the top of it"). 2 Kings 9 : 6, ἐπέχεε τὸ ἔλαιον ἐπὶ τὴν κεφαλὴν αὐτοῦ. Liddell, "*to pour over*, or *upon*."

[k] "he." The pronoun is expressed for the sake of dividing the

KING JAMES' VERSION.

wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman, named Martha, received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

GREEK TEXT.

ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.
35 καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὅ τι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.
36 Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;
37 Ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποίει ὁμοίως.

38 ἘΓΕΝΕΤΟ δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς.
39 καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουε τὸν

REVISED VERSION.

him on his own beast, [l]brought
him to an inn, and took care
of him. And on the next day, 35
when he departed, he took out
two pence, and gave *them* [m]to
the innkeeper, and said to him,
Take care of him, and [n]whatever thou spendest more, I will
repay thee, when I come again.
Which now of these three, 36
thinkest thou, was neighbor to
him who fell among [o]the robbers? And he said, He who 37
showed him mercy. Then said
Jesus to him, Go, and do thou
likewise. Now it came to pass 38
[p]as they went on, that he entered into a certain village: and
a certain woman, named Martha, received him into her
house. And she had a sister 39
called Mary, who [q]also, [r]sitting
at [s]the feet of Jesus, heard his

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sentence into its appropriate members, according to the division indicated by the semicolon.

[l] "And," in the E. V., before "brought," is not authorized by the text, and unnecessarily encumbers the sentence.

[m] "to the innkeeper;" τῷ πανδοχεῖ. Rob. (Lex.): "The keeper of an inn." Thom., Scarlett, Pechy (note on Angus). "Host" is obsolescent. It is no longer heard in conversation, is ambiguous, as it signifies "one who entertains another at his own house without reward," "one who entertains another at his house for reward," and again "one who is entertained at the house of another" (a guest). Webster, Dict. To these significations may be added that of the Latin "hostia" ("*victim, sacrifice*"), Anglice "host," the wafer used in the service of the Roman Catholics.

[n] "whatever;" ὅ τι ἄν. Sharpe, Scarlett, Dickinson, Camp., Penn, Kend., M., Sawyer. "Whatsoever" is obsolete.

[o] "the robbers?" τοὺς λῃστάς; See v. 30, note.

[p] "as they went on;" ἐν τῷ πορεύεσθαι αὐτοὺς. Rob. (Lex., *in verbo*): "*To pass, to go*, implying motion *from* the place where one is; hence often i. q. *to pass on, to go away, to depart.*" Penn, "as they went forward;" Norton, "as they were journeying;" Sawyer, "as they were pursuing their journey;" Angus, as they journeyed; Scarlett, "when they were on their journey;" Dick., "as they were proceeding." It is obvious that these renderings are all based on the fundamental idea of *going on*, or *going forward*. So Syriac, *paraphrastically*, ܟܕ ܡܗܠܟܝܢ ܗܘܘ ܒܐܘܪܚܐ ("as they were going on the way"). Göschen, "proficiscerentur;" Schott, "profiscentibus iis;" Belgic, "als zij reisden;" De Wette, "als sie reiseten;" S. Fr., "comme ils marchaient;" Iber., "mientras procedian ellos."

[q] "also;" καὶ. Many late translators have dropped καὶ, supposing it redundant, or, to speak more accurately, a word not to be represented by an equivalent, in our language. Kuinœl, however, gives the following good reason for retaining καὶ, in translation: "Particula καὶ ex nonnullorum interpretum sententiâ, h. l. redundat. Sed ea referenda est ad verbum ἤκουε, et includit Christi discipulos aliosque convivas;" i. e. Mary heard the word of Jesus, *as well as* his disciples and others who were present. This thought is presented by καὶ, "also."

[r] "sitting;" παρακαθίσασα. Wesley, Scarlett, Thelwall, and M. The participial construction is adopted also by Dick., Wakefield, Camp. Heb. N. Test., יֹשֶׁבֶת. Erasmus, Beza, Castalio, "assidens;" Göschen, "considens;" S. Fr., "s'étant assise;" Iber., "habiéndose sentado;" Ital., "essendosi seduta."

[s] "the feet of Jesus;" τοὺς πόδας τοῦ Ἰησοῦ. M. This construction is adopted on the ground that the possessive case of

KING JAMES' VERSION.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

GREEK TEXT.

λόγον αὐτοῦ.
40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπε, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.
41 Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά·
42 ἑνὸς δέ ἐστι χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

REVISED VERSION.

[t]word. But Martha was [u]per- 40
plexed [v]with much serving, and
came to him and said, Lord,
dost thou not care that my sis-
ter hath left me to serve alone?
Bid her, [w]then, [x]help me. And 41
Jesus, answering, said to her,
Martha, Martha, [y]thou art anx-
ious and [z]troubled about many
things: but one thing is need- 42
ful; and Mary hath chosen [a]the
good part, which shall not be
taken away from her.

Jesus is distinguished from the nominative only by an apostrophe, thus, Jesus'. Many readers and speakers make an effort to enunciate the possessive, so as to create a distinction, hence we have the *vulgarism, Jesus'-es.*

[t] "word;" *λόγον.* This term occurs so frequently (in the E. V.) in the sense of "discourse," that I retain it here, though "discourse," or the plural form, "words," is suggested as an alternative.

[u] "perplexed;" *περιεσπᾶτο.* Scarlett, Dick., M. Iberian "andaba solicita." Kuinœl (*in loco*): "Verbum *περισπᾶσθαι* Attici ponere consueverunt de iis, qui cingunt aliquid, et circumplectuntur, sed inde detrahuntur et avelluntur. Macedones vero hoc ipso verbo uti cœperunt de iis, qui nimis sunt in aliqua re occupati, nimis animo in ea defixi, qui occupationibus atque negotiis distringuntur ac distinentur, atque hoc sensu illud h. l. legitur de Martha, ministrante et operam dante." Bretsch. (*in verbo*): "Ex adjuncto apud seriores scriptores, animum defigo in aliquid; *περισπᾶσθαι, animo defixum esse in aliqua re, ea districtum, ea prorsus occupari;* semel Luc. 10 : 40, *περιεσπᾶτο περὶ πολλὴν διακονίαν,* prorsus occupabatur ministerio." As an alternative rendering, "was distracted;" though I deem this word too *strong*, to present the exact *thought.* The verb seems nearly synonymous with *τυρβάζῃ,* in v. 41 ("*troubled*, or *disturbed*").

[v] "with much serving;" *περὶ πολλὴν διακονίαν.* Angus, Thelwall, M. Wesley, Scarlett ("with great attendance"), Penn ("with much service"), Sawyer ("with much serving"), Wakef. ("with much preparation"). The rendering of *περὶ* by "with," in this case, presents the thought in a form more accordant with our *usus loquendi,* than "about." Belg., "met veel dienens;" S. Fr., "par beaucoup de soins domestiques;" G. Fr., "par divers soins."

[w] "then;" *οὖν.* The particle denotes mere *sequence* of one clause upon another. Rob. (Lex., *in verbo*). In such cases, it is properly rendered by "*therefore, then, now.*" See Luke 20 : 29. John 4 : 5; 19 : 40. De Wette, "nun;" S. Fr., "donc."

[x] "help me;" *ἵνα μοι συναντιλάβηται.* Here, as in many other instances, the subjunctive can be most concisely rendered by the Eng. infinitive. The *thought* is presented in a form which, from its frequent occurrence, is most natural to the readers of our language. When "bid" is followed by the infinitive, "to" is omitted. Bullion's Eng. Gram., § 67, Rule 18. See ch. 7 : 36, note. S. Fr., "de m'aider."

[y] "thou art anxious;" *μεριμνᾷς.* Thomson, Scarlett, Penn, Camp., Sawyer, Angus, Kend., A. Rob. (Lex., *in verbo*): "To be anxious." "To be careful," in this sense, is obsolete.

[z] "troubled;" *τυρβάζῃ.* As this verb may be either in the pass. or middle voice, I suggest "thou troublest thyself" as an alternative rendering.

[a] "the good part;" *τὴν ἀγαθὴν μερίδα.* Kend., Camp., Sharpe, Wesley, Sawyer, Angus, M. The article should have its usual force here. In the original edition of Tyndale (1526), the rendering is "a good part" (so Coverdale), but in that of 1534, "that good part." This was copied by the E. V., though Cranmer (1539), and Geneva correctly rendered "the good part." Though there may be a few cases where we *may* render the article in the N. Test. by a pronoun for the sake of perspicuity, still the remark of Greene (Gram., p. 203) is correct: "The article is never used in the New Testament as a demonstrative, or relative pronoun." The article in the passage before us, is properly rendered "the," also, by Dick., Penn, Norton.

KING JAMES' VERSION.

CHAP. XI.

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

GREEK TEXT.

CHAP. XI.

ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν, Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. 2 Εἶπε δὲ αὐτοῖς, Ὅταν προσεύχησθε, λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. 3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· 4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς

REVISED VERSION.

CHAP. XI.

AND it came to pass, that as
he was praying in a certain
place, when he ceased, one of
his disciples said to him, Lord,
teach us to pray, even as John
taught his disciples. And he 2
said to them, When ye pray,
say, [ᵃOur] Father, [who art ᵇin
the heavens,] hallowed be thy
name. Thy kingdom come. [Thy
will be done ᶜon earth, as *it is*
in heaven.] Give us day by 3
day our ᵈneedful bread. And 4
forgive us our sins; for we ourselves forgive every one ᵉindebted to us. And lead us
not into ᶠtrial; [but deliver

ᵃ The sentences *ἡμῶν ὁ ἐν τοῖς οὐρανοῖς—γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς,* are rejected by Griesbach, Tischendorf, Knapp, Kuinœl, Grotius, Mill, Bengel, Wetstein (as quoted by Kuinœl). Kuinœl remarks: "Rectissime igitur *Grotius, Millius, Bengelius, Wetstenius, Segaarius et Griesbachius,* verba illa pro spuriis habent, et Lucam e Matthæo iis locopletatum esse contendunt, maxime tum, cum hæc formula præcandi in culto publico frequentari cœpisset." (This remark of Kuinœl applies also to *ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ,* v. 4.) Schott: "Vulgo post *πάτερ* add. *ἡμῶν ὁ ἐν τοῖς οὐρανοῖς.* At *ἡμῶν* deest in cd. B. minuscc. plurr. verss., Pers. ed. Whel., Vulg., 3 libris lat. apud Origen., et Marcionem et vbb. *ὁ ἐν τοῖς οὐρανοῖς* non leg. in iisdem documentis quibus accedunt cd. L. versio Arm. duo libri lat. scholia in nonnullis cdd. obvia Additamenta ex Matt. 6 : 9 inserta recte censuerunt Griesb. aliisque. Post *βασιλεία σου* vulgo add. *γενηθήτο τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς* recta omissa apud Griesb. aliosque auctoritate cdd. B.L. nonnullorum minuscc. verss. Arm., Vulg., 4 librorum lat., Origen., Marc., Hieron., August., Bedæ. Inserta ex Matt. 6 : 10, sub finem post *πειρασμὸν* vulgo add. (ex Matt. 6 : 13) *ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ,* omissimus cum Griesb. aliisque præeuntibus cdd. B.L. minuscc. plurr. verss., Arm., Vulg., 6 libris lat. scholiis in aliquot cdd. adscriptis Marc., Hieron., August., Orig."

On the other hand, Tittm., Lachm., and Theile retain the three passages. Scholz rejects only the last, *ἀλλὰ ῥῦσ.—πονηροῦ.* Bloomfield strenuously defends the two first readings as genuine, but speaks doubtfully of the last, which he incloses in brackets. On the whole, I regard the two first as *doubtful,* and, therefore, bracket them, while the third hardly merits a place in the text.

ᵇ "in the heavens." See ch. 10 : 20, note.

ᶜ "on earth, as *it is* in," etc. So (E. V.) Matt. 6 : 10, where the text is precisely the same. There is no necessity for the awkward inversion of the sentence, as in the E. V. Tyndale, with better taste, gave the rendering, "Thy will be fulfilled, even in earth, as it is in heaven." So the Geneva. *Ἐπὶ τῆς γῆς* should be rendered not "in," but "on the earth." The E. V. confounds *ἐν* (*ἐν οὐρανῷ*) with *ἐπὶ.*

ᵈ "needful bread;" *τὸν ἄρτον—τὸν ἐπιούσιον.* Norton. Göschen, "panem—necessarium;" Schott, "panem qui ad vitam sufficiat." Syr., ܠܚܡܐ ܕܣܘܢܩܢܢ ("necessary bread"). Wakef., Bloomf., Angus, "bread sufficient for us." The most probable derivation of *ἐπιούσιος* is from *ἐπὶ* and *οὐσία, being, existence,* and hence the idea will be, bread *sufficient, needful* for sustaining life. Origen., *τὸν εἰς τὴν οὐσίαν συμβαλλόμενον ἄρτον.* Suidas, *ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἁρμόζων, ἢ ὁ καθημερινός.* Rob. (Lex., *ἐπιούς.*). Others, with less probability, have derived the word (as a participle) from *ἔπειμι.* The conciseness of "our needful bread" renders it preferable to the phrase, "bread sufficient (or necessary) for us." As an alternative rendering, "our necessary bread."

ᵉ "indebted;" *ὀφείλοντι.* The English idiom coincides with the Greek, so that it is unnecessary to insert "that is." So Gray (note on Angus).

ᶠ "trial;" *πειρασμὸν.* Thomson, Scarlett, Dick., Norton, Wakef., Sawyer. See ch. 4 : 2, note.

KING JAMES' VERSION.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves:

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

GREEK TEXT.

ἀπὸ τοῦ πονηροῦ. 5 Καὶ εἶπε
πρὸς αὐτούς, Τίς ἐξ ὑμῶν ἕξει
φίλον, καὶ πορεύσεται πρὸς αὐ-
τὸν μεσονυκτίου, καὶ εἴπῃ αὐτῷ,
Φίλε, χρῆσόν μοι τρεῖς ἄρτους,
6 ἐπειδὴ φίλος μου παρεγένετο
ἐξ ὁδοῦ πρός με, καὶ οὐκ ἔχω
ὃ παραθήσω αὐτῷ· 7 κἀκεῖνος
ἔσωθεν ἀποκριθεὶς εἴπῃ, Μή μοι
κόπους πάρεχε· ἤδη ἡ θύρα κέ-
κλεισται, καὶ τὰ παιδία μου μετ'
ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ
δύναμαι ἀναστὰς δοῦναί σοι.
8 Λέγω ὑμῖν, εἰ καὶ οὐ δώσει
αὐτῷ ἀναστάς, διὰ τὸ εἶναι αὐ-
τοῦ φίλον, διά γε τὴν ἀναίδειαν
αὐτοῦ, ἐγερθεὶς δώσει αὐτῷ ὅσων
χρῄζει. 9 Κἀγὼ ὑμῖν λέγω,
Αἰτεῖτε, καὶ δοθήσεται ὑμῖν·
ζητεῖτε, καὶ εὑρήσετε· κρούετε,
καὶ ἀνοιγήσεται ὑμῖν. 10 πᾶς

REVISED VERSION.

us from evil]. And he said to 5
them, [g]Which of you shall have
a friend, and shall go to him
at midnight, and say to him,
Friend, lend me three loaves;
for a friend of mine hath come 6
to me [h]from a journey, and I
have nothing to set before him?
And he from within shall an- 7
swer and say, [i]Do not trouble
me; the door is now shut, and
my children are with me in [ii]the
bed; I can not rise [j]to give
thee. I say to you, though he 8
will not rise and give him, be-
cause he is his friend, yet be-
cause of his importunity [k]in-
deed, he will rise, and give
him as many as he needeth.
And I say to you, Ask, and [l]it 9
will be given you; seek, and
[m]ye will find; knock, and [n]it
will be opened to you. For 10

[g] "Which of you shall have," etc.; *Τίς ἐξ ὑμῶν ἕξει, κ. τ. λ.* Bloomf. remarks on this passage: "The best commentators here take *τίς* for *εἴ τις*, as in 1 Cor. 7 : 18, and Jas. 5 : 13, q. d., "should any one of you," etc. Kuinœl approves this. Bloomf., however, inclines to regard the true import of *τίς* as *quisnam*, and he cites Fritzsche to that effect. There is a harshness in the language of the E. V., which strikes the ear very unpleasantly, and, yet, it seems by no means easy to avoid this difficulty, if we give *τίς* its usual interrogative force. I suggest, for *consideration*, the rendering of Campbell, "Should one of you have a friend, and go—and he from within should answer," etc. So Iber., "*Si* alguno de entre vosotros tuviere un amigo, i fuere á él á media noche, i le dijere: 'Amigo, préstame tres panes, porque un amigo mio ha venido de viage á mi *casa*, i no tengo qué ponerle delante.'" S. Fr., "Que l'un d'entre vous ait un ami, et qu'il aille vers lui à minuit, et lui dise: Ami," etc.

[h] "from a journey;" *ἐξ ὁδοῦ*. Sharpe, Kendrick, Murdock, Sawyer. This arrangement is adopted, that the proper connection of *ἐξ ὁδοῦ* with *παρεγένετο* may be preserved, and because the natural place of the English equivalent, "from a journey," is after the verb. By substituting an idiomatic phrase as the rendering of these words, we can say, "a friend of mine hath come to me, on his journey," etc. This is submitted as an alternative. Syr., ܘܪܚܡܐ ܐܬܐ ܠܘܬܝ ܡܢ ܐܘܪܚܐ ("a friend hath come to me from a journey"). Heb. N. Test., כִּי סָר אֵלַי רֵעִי מִדֶּרֶךְ. Castalio, "venit ad me amicus meus ex via;" S. Fr., "un de mes amis est arrivé chez moi, d'un voyage;" Penn, "a friend of mine is come to me in his journey," etc.; Dan., "min Ben er kommen til mig af Reisen."

[i] "Do not trouble me;" *Μή μοι κόπους πάρεχε.* Thom., Scarlett, Norton, Wakef. This phrase is most accordant with present usage. Camp., "Do not disturb me."

[ii] "the;" *τὴν.*

[j] "to give;" *δοῦναι.* Scarlett, Dick., Norton, Wakef., Camp. The infinitive should be rendered as such in English. Belgic, "om u te geven;" S. Fr., "pour t'en donner;" Iber., "á darte." In the next verse, where the construction in the E. V. is the *same* ("and give"), the verb is in the fut. ind., *δώσει.*

[k] "indeed;" *γε.* Rob. (Lex., *γε*): "As giving emphasis to the less in antithesis with the greater, Luke 11 : 8, *διά γε τὴν ἀναίδειαν αὐτοῦ, κ. τ. λ., yet because of his importunity indeed, he will rise,*" etc. Beza, "at certè propter importunitatem ejus," etc.; Iber., "sin embargo por causa de su importunidad, se levantara," etc. Bloomf. (N. Test.): "The *γέ* here ought not to have been passed over in the versions." Göschen, "Eum importunitate certè ejus excitatum daturum ei esse," etc.; Schott, "importunitate certè excitatus dabit ei," etc.

[l] "it will be given;" *δοθήσεται.* Sharpe, Scarlett, Penn, Norton, Wakef., M.

[m] "ye will find;" *εὑρήσετε.* Penn, Scarlett, Norton, Wakef., Sharpe, M.

[n] "it will be opened;" *ἀνοιγήσεται.* Sharpe, Scarlett, Penn, Wakef., Norton, M.

KING JAMES' VERSION.

10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 And he was casting out a devil, and it was dumb. And it came to pass when the devil was

GREEK TEXT.

γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὑρίσκει· καὶ τῷ κρούοντι ἀνοιγήσεται. 11 τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; εἰ καὶ ἰχθὺν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; 12 ἢ καὶ ἐὰν αἰτήσῃ ᾠὸν, μὴ ἐπιδώσει αὐτῷ σκορπίον; 13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε ἀγαθὰ δόματα διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει Πνεῦμα Ἅγιον τοῖς αἰτοῦσιν αὐτόν;

14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ, τοῦ δαιμονίου ἐξελθόντος,

REVISED VERSION.

every one who asketh, receiveth; and he who seeketh, findeth; and to him who knocketh,
it will be opened. [o]And what 11
father among you, if [p]his son
shall ask bread, will give him
a stone? or if he [q]*shall ask* a
fish, will [r]instead of a fish, give
him a serpent? or [s]if he should 12
ask an egg, will give him a
scorpion? If ye, then, being 13
evil, [t]know how to give good
gifts to your children, how
much more will [u]your heavenly
Father give the Holy Spirit to
those who ask him! And he 14
was casting out a [v]demon, and
it was dumb. And it came to
pass, when [w]the demon [x]had

[o] "And what father among you;" *τίνα δὲ ὑμῶν τὸν πατέρα.* The texts of Lachm., Tischend., Knapp, Theile, Tittm., Schott, Scholz have *τίνα δὲ ἐξ ὑμῶν.* Griesbach has noted *ἐξ ὑμῶν* as equal, if not superior to the reading of the Textus Receptus. Schott says: "Præpositionem *ἐξ* ante *ὑμῶν* vulgo omissam, quæ h. l. deesse non poterat (ad ambiguitatem structuræ evitandam), cum Griesb. aliisque addidimus ex cdd. A.B.C.D.K.M. minuscc. multis vss., Pesch. Philox., Pers., Arm., Vulg., It." There is no reasonable doubt that *ἐξ* should be placed in the text. As to the rendering of this passage (which is that of Kend., Thom., Penn, Norton, Wakef., Camp., Dick., M.), the arrangement has the advantage of perspicuity and force, while it gives the sense of the text with as much accuracy as the E. V. It is true that *τίνα δὲ ἐξ ὑμῶν τὸν πατέρα* may be rendered more nearly *ad verbum* by "Who of you being a father" (if his son, etc.), yet this is less clear. The E. V. follows Tyndale. De Wette, "Welcher Vater unter euch würde;" S. Fr., "Or quel est le père d'entre vous;" Span., "Y ¿ cual padre de entre vosotros;" Ital., "Or qual padre è fra voi;" Belg., "Ende wat vader onder u."

[p] "his son;" *ὁ υἱὸς.* Kend., Thom., Norton, Wakef., Camp., Dick., Sawyer, M. De Wette, "sein Sohn;" S. Fr., "son fils;" Span., "su hijo;" Ital., "il figliuol suo." The article here is used with the force of the possessive. See ch. 5 : 2, note.

[q] "*shall ask.*" The verb *αἰτήσει,* which occurs in the first clause of the verse, is *understood* here. In that clause the E. V. properly renders it "shall ask." The supplement should, therefore, be "shall ask."

[r] "instead of;" *ἀντὶ.* Kend., Thom., Scarlett, Penn, Norton, Wakef. ("in its stead"), Camp., M. Rob. (Lex., *in loco*): "For" is often used to signify in "exchange for," "in requital," and this is one of the significations of *ἀντὶ.* But *ἀντὶ* has also the signification of *substitution,* "in place of," "instead of." This last is its meaning here. All ambiguity is removed if we use "instead of."

[s] "if he should ask;" *αἰτήσῃ.* This aor. subj. receives this rendering in accordance with our familiar *usus loquendi.* The E. V. in the parallel, Matt. 7 : 9, where the verb is in the same mode and tense, renders it "if he ask," but in the passage before us, "if he shall ask," as though it were an indicative future.

[t] "know how;" *οἴδατε.* I have retained the rendering of the E. V., though I deem a different one more perspicuous. A special sense of the verb is "to be able, can." See Rob. (Lex., *εἴδω*). In the E. V. we have Luke 12 : 56, *οἴδατε δοκιμάζειν,* "ye can discern;" and Matt. 27 : 65, *ὡς οἴδατε,* "as ye can." The verb has this force Philip. 4 : 12, *οἶδα δὲ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν,* "I am able both to be abased, and I am able to abound." 1 Thess. 4 : 4, *εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι κ. τ. λ.,* "that each one of you be able to possess his vessel," etc. To these may be added 1 Timo. 3 : 5. James 4 : 17. 2 Pet. 2 : 9. Bretsch. (*in verbo*): "Scio facio aliquid, *didici,* possum, *valeo,* Matt. 7 : 11; 27 : 65, *ὡς οἴδατε,* quo modo potestis, valetis, Luc. 11 : 13; 12 : 56. Phil. 4 : 12, etc." On these authorities, "you can" is submitted as an alternative rendering. In Hebrew יָדַע has this sense. 1 Sam. 16 : 16, יֹדֵעַ מְנַגֵּן בַּכִּנּוֹר, Sept., *εἰδότα ψάλλειν ἐν κινύρᾳ,* "(a man) able to play on the harp." See Job 32 : 22, לֹא יָדַעְתִּי אֲכַנֶּה, "I cannot flatter."

[u] "your heavenly Father;" *ὁ πατὴρ ὁ ἐξ οὐρανοῦ.* As the article here has the force of a possessive pronoun, "your" should not be *italicized.* See ch. 5 : 2, note.

[v] "demon;" *δαιμόνιον.* See ch. 4 : 33, note.

[w] "the demon;" *τοῦ δαιμονίου.* See ch. 4 : 33, note.

[x] "had gone out;" *ἐξελθόντος.* Norton, Sawyer. See ch. 4 : 34, note.

KING JAMES' VERSION.

gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub, the chief of the devils.

16 And others tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation; and a house *divided* against a house, falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the

GREEK TEXT.

ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι. 15 τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. 16 Ἕτεροι δὲ πειράζοντες σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ. 17 Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται· καὶ οἶκος ἐπὶ οἶκον, πίπτει. 18 εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε, ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια. 19 εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται. 20 εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα

REVISED VERSION.

gone out, [y]the dumb *man* spoke;
and the crowds wondered. But 15
some of them said, He casteth
out [z]the demons [a]by Beelzebub,
[b]prince of the demons. And 16
others [c]trying *him*, sought of
him a sign from heaven. But 17
he, knowing their thoughts, said
to them, Every kingdom divided against itself, is brought to
desolation; and a house *divided* against a house, falleth.
And if Satan also [d]is divided 18
against himself, how shall his
kingdom stand? because ye
say that I cast out [e]the demons
[f]by Beelzebub. And if I by 19
Beelzebub cast out [g]the demons,
by whom do your sons cast *them*
out? therefore they shall be
your judges. But if I by the 20
finger of God cast out the demons, [h]then the kingdom of

[y] "the dumb *man*;" ὁ κωφός. Penn, Thom., Sharpe, Norton, Wakef., Kendrick, Pechy (note on Angus), M., Murdock. Scholefield: "The dumb *man* spake. This is necessary to distinguish it as the action of *the man* released from the power of the *dumb devil* mentioned before: αὐτὸ ἦν κωφόν." There is another reason for inserting "*man*." It is this; we use the word "dumb" without a substantive expressed (when we speak of men, especially) only when it refers to *the plural*. But if the reference is to a singular substantive, that substantive is always expressed. In other words, if we say "the dumb," we are understood to refer to a class of persons destitute of speech, not to an *individual*.

[z] "the demons;" τὰ δαιμόνια. Thomson, Scarlett, Norton, Thelwall, Wakef., and Dick. ("these demons"). The article is retained by the Belg., Luther, De Wette, G. and S. Fr., De Sacy, Iber., Span., Diodati, Ital. Heb. N. Test., הַשֵּׁדִים. So in Revis. of Mark 3 : 22. See Luke 9 : 1, note.

[a] "by;" ἐν. M., Kend., Thom., Sharpe, Penn, Norton, Camp., Sawyer, Angus. So parallel (E. V.) Matt. 12 : 24. It is desirable, for the sake of uniformity in rendering, to reserve "through" for διὰ with the genitive. In this narration, there is a great want of uniformity in the rendering of ἐν, in the E. V. For example, in Matt. 12 : 24, ἐν τῷ Βεελζεβοὺλ, "by Beelzebub." Luke 11 : 15, ἐν Βεελζεβοὺλ, "through Beelzebub." Matt. 12 : 27, ἐν Βεελζεβοὺλ, "by Beelzebub." Luke 11 : 19, ἐν Βεελζεβοὺλ, "by Beelzebub." Matt. 12 : 28, ἐν Πνεύματι Θεοῦ, "by the Spirit of God." Luke 11 : 20, ἐν δακτύλῳ Θεοῦ, "with the finger of God." In all these cases, "by" is the proper term.

[b] "prince;" ἄρχοντι. So (E. V.) in the parallels, Matt. 12 : 24, and Mark 3 : 22. This is a common rendering of the word in the E. V., as in John 12 : 31; 14 : 30; 16 : 11. Eph. 2 : 2. So Thom., Wesley, Scarlett, Norton, Camp., Wakefield, Kend., Dick., Angus. In conformity with the text, the article ("the") of the E. V. is omitted. The article is used in the parallel, Mark 3 : 22 (τῷ ἄρχοντι), while the parallel, Matt. 12 : 24, is anarthrous. No article in Wiclif, Kend., or Thelwall. It was introduced by Tyndale.

[c] "trying;" πειράζοντες. Dick., Sawyer, Kend., Wakef. ("were trying").—Scarlett, Penn, and Camp., "to try;" S. Fr., "pour l'éprouver;" Iber., "para tentarlo;" Ital., "per tentarlo;" De Wette, "versuchend." See ch. 4 : 2, note.

[d] "is divided;" διεμερίσθη. Kend., Sawyer.—Note in Revis. of Mark 3 : 24: "It is now a settled grammatical principle, in our language, that a *conditional* action, or *state* belonging to the present time, must be put in the indicative." See Luke 4 : 3, note.

[e] "the demons." See v. 15, note. Thom., Scarlett, Wakef., Dick. ("these demons"); Belg. ("de Duivelen"); Luther and De Wette ("die Teufel"); S. Fr., "les démons."

[f] "by;" ἐν. See v. 15, note.

[g] "the demons." See v. 15, note.

[h] "then;" ἄρα. Wesley, Sharpe, Norton, Wakef., Sawyer,

KING JAMES' VERSION.

kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest:

GREEK TEXT.

ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 21 ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ· 22 ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτὸν, τὴν πανοπλίαν αὐτοῦ αἴρει, ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. 23 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. 24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων

REVISED VERSION.

God [i]hath already come [j]to
you. When [k]the strong one 21
armed guardeth his palace, his
[l]possessions are in peace; but 22
[m]whenever [n]one stronger than
he cometh upon [o]*him*, and over-
cometh him, he taketh [p]*from*
him all his armor in which he
trusted, and [q]distributeth his
spoils. He who is not with 23
me, is against me; and he who
gathereth not with me, scatter-
eth. When the unclean spirit 24
[r]hath gone out of the man, [s]it
[t]walketh through dry places,

Kend., Thelwall, Rob. (Lex., *in verbo*). De Wette, "demnach;" Diodati, "adunque." So parallel (E. V.) Matt. 12 : 28.

[i] "hath already come;" ἔφθασεν. Iber., "ya ha llegado." Rob. (Lex., *in verbo*): "With ἐπί τινα, *to have already come to*, or *upon* any one, Matt. 12 : 28, et Luke 11 : 20. 1 Thess. 2 : 16." Bloomf. (N. Test., on Matt. 12 : 28): "Schmid and Fritzsche take this to be a strong expression, signifying 'is come upon you, before you are aware.' It rather means, 'is *already* come upon you.'" See ch. 4 : 34, note.

[j] "to you;" ἐφ' ὑμᾶς. Kend. De Wette, "zu euch;" S. Fr., "jusqu'à vous;" Iber., "á vosotros;" Diodati and Ital., "a voi." In the parallel (E. V.) Matt. 12 : 28, "unto you."

[k] "the strong one;" ὁ ἰσχυρὸς. Wesley, Thom., Scarlett, Dick., Wakef., Camp. The article is retained by Kend., Angus, Thelwall, Rheims. De Wette, "der Gewaltige;" Iber. and Span., "el fuerte." The force of the article is fully brought out in S. Fr., "celui qui est fort;" and Ital., "colui ch' è forte" ("he who is strong"). Such a rendering is, perhaps, too paraphrastic.

[l] "possessions;" τὰ ὑπάρχοντα. See ch. 8 : 3, note. Rob. (Lex.): "*Things present, things in hand, possessions*, etc." Norton, Wakef., Kend., M. Vulg. and Eras., "ea quæ possidet;" Tyndale and Rheims, "that he possesseth;" Cran. and Geneva, "the things that he possesseth;" Belg., "wat hij heeft;" De Wette, "seine Habe;" S. Fr., "ce qu'il possède;" Iber., "lo que tiene." This word should not be confounded by rendering it like σκεύη ("goods"), in the parallels, Matt. 12 : 29, and Mark 3 : 27. It has a wider signification. Kuinœl (*in loco*): "Τὰ ὑπάρχοντα, supellex, utensilia, bona, opes." Heb. N. Test., קִנְיָנוֹ.

[m] "whenever;" ἐπὰν. See v. 34, note.

[n] "one stronger;" ὁ ἰσχυρότερος. Norton, M., Pechy (note on Angus). The article here has the same force as in v. 21. See note k. The literal rendering "the stronger than he" is not in accordance with our idiom. The thought is, as expressed by De Wette, S. Fr., "he who is stronger than he." Iber., "*otro* mas fuerte que él."

[o] "*him*." This pronoun is a supplement, and should have been *italicized* in the E. V.

[p] "*from him*." See last note. This supplement is, perhaps, necessary to render the sentence more complete, according to our idiom, hence it is retained. Nothing like "him" is found in Mont. ("omnem armaturam ejus tollit"), Göschen ("completam ejus aufert armaturam"), Schott (*idem*), Vulg. ("universa arma ejus auferet"), Eras. ("universa arma ejus aufert"), Beza, ("totam armaturam ejus aufert"), Belg. A supplement seems to have been first used in Luther's version, "so nimmt er ihm seinen Harnisch;" hence Tyndale's rendering, "he taketh from him his harness," and Coverdale's, "he taketh from him all his weapons." I suggest the propriety of dropping the supplement, as has been done by Angus.

[q] "distributeth;" διαδίδωσιν. Penn, Dick., Sawyer, Kend. Vulg., "distribuet;" Mont., Eras., Beza, Castal., "distribuit." So (E. V.) Luke 18 : 22. John 6 : 11. Acts 4 : 35. In the only other instance in which the word occurs, Rev. 17 : 13, the E. V. has "shall give," though there the true reading is not διαδιδώσουσιν (Text. Recept.), but simply διδόασιν, pres. tense (Griesb., Lachm., Tischend., Knapp, Theile, Tittm., Scholz). Rob. (Lex., *in verbo*): "To deal *out, to distribute*, with acc. of thing, and dat. of person, Luke 18 : 22. John 6 : 11, dat. implied Luke 11 : 12." Bretsch.: "*Distribuo.*—Neque aliter intelligendum est Luc. 11 : 22, τὰ σκῦλα διαδίδωσιν prædam distribuit." The rendering of the verb should, therefore, be uniformly "distribute." Pasor's Lex. (N. Test., *in loco*): "Spolia distribuit." Belg., "deelt—uit;" De Wette, "vertheilet;" Luther, "theilt—aus."

[r] "hath gone out;" ἐξέλθῃ. See ch. 4 : 34, note. Thom., Norton, Dick. ("has departed"), Sawyer. Vulg., Mont., Eras., Beza, Schott, "exierit;" Iber. and Span., "ha salido."

[s] "it." So (E. V.) v. 14. "It" is used for the "demon"

KING JAMES' VERSION.

and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there; and the last *state* of that man is worse than the first.

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and

GREEK TEXT.

τόπων, ζητοῦν ἀνάπαυσιν· καὶ μὴ εὑρίσκον λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον· 25 καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον. 26 τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. 27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά

REVISED VERSION.

seeking rest: and finding none,
it saith, I will return [u]into my
house whence I came out. And 25
when it cometh, it findeth
it swept and [v]adorned. Then 26
it goeth and [w]taketh with *it*
seven spirits worse than itself,
and they, [x]entering in, dwell
there; and the last *state* of that
man [y]becometh worse than the
first. And it came to pass, as 27
he spoke [z]this, a certain woman
[a]of the crowd, [b]lifting up *her*
voice, said to him, [c]Happy is
the womb that bore thee, and

[u] "into;" εἰς. The radical signification of εἰς is appropriate here. So Sharpe. G. and S. Fr., "dans."

[v] "adorned;" κεκοσμημένον. Scarlett, Dick., Thelwall, Sawyer, G. Camp. ("embellished"), M. Vulg., Mont., Eras., Beza, Castal., Schott, Göschen, "ornatam." Rob. (Lex., κοσμέω). Liddell: "To deck, adorn, dress." Bretsch.: "*Orno, exorno*, pulchrum facio ornamentis, Matt. 12 : 44. Luc. 11 : 25, οἶκον quasi niminum ad excipiendum hospitem." Kuinœl (Matt. 12 : 44), "exornatam." "Garnished" (first introduced by Tyndale) is obsolete. *Κοσμέω* is rendered "adorn," Luke 21 : 5. 1 Tim. 2 : 9. Titus 2 : 10. 1 Pet. 3 : 5. Rev. 21 : 2.

[w] "taketh with *it*;" παραλαμβάνει. Wakefield. As παρὰ, in composition, implies nearness *along side of*, *near*, *by*, and when indicating motion, *to the side of*, *near to*, *by* (Robinson, Lex.), its force here may be presented by the words "taketh to *it*," or "taketh with *it*." The latter accords best with our present mode of speaking. So (E. V.) Matt. 1 : 20, παραλαβεῖν, "to take to thee." So Matt. 1 : 24, παρέλαβε, "took to him." Matt. 26 : 37, παραλαβὼν τὸν Πέτρον, "he took with him Peter." See Luke 9 : 28, note. The verb is so rendered by Tyndale (Edition of 1526), Scarlett, Pechy (note on Angus). Vulg., Mont., Eras., Beza, "assumit;" Schott, "adsumit;" Göschen, "adducit;" Belg., "neemt met hem;" De Wette, "nimmt —mit;" G. Fr., "prend avec soi;" S. Fr., "prend avec lui;" Iber., "lleva con[sigo];" Diodati and Ital., "prende seco;" Dan., "tager—til sig." Compare the parallel, Matt. 12 : 45, παραλαμβάνει μεθ' ἑαυτοῦ. In *this instance* it seems, from the addition of μεθ' ἑαυτοῦ, that the force of παρὰ, in composition, is nearly equivalent to our word "along," so frequently employed where accompaniment is indicated, "he taketh along with him."

[x] "entering in;" εἰσελθόντα. Wesley, M.

[y] "becometh;" γίνεται. Wesley, Wakef., Dick., Camp., Angus, M. Göschen, "fit;" Schott, "fiat;" Vulg., Mont., Eras., "fiunt (novissima);" Belg., "wordt;" De Wette, "wird;" Iber., "se hace."

[z] "this;" ταῦτα. Kend., Wakef., Sharpe. Göschen, "hoc." See ch. 5 : 27, note.

[a] "of the crowd;" ἐκ τοῦ ὄχλου. The reason for retaining "of," instead of rendering ἐκ "out of," may be seen ch. 8 : 27, note.

[b] "lifting up *her* voice;" ἐπάρασά—φωνὴν. M., Wesley, Camp., Thelwall. As there is no possessive, or article before φωνὴν, "*her*" is *italicized*, as a supplement.

[c] "Happy;" Μακαρία. Tyndale, Cranmer, Geneva, Thom.,

By employing this pronoun, we distinguish the demon, and obviate a common mistake into which readers often fall, by supposing that "walketh" refers to the man. "It" is used by Sharpe, Thom., Penn, Norton, Wakef., Sawyer, Kend. This rendering is the more exact, as πνεῦμα is neuter. Still, if it is deemed best to retain "he," then this should be the order of the sentence, "the unclean spirit, when he hath gone out," etc. So Camp. and Dick.

[t] "goeth through;" διέρχεται. Kend., Penn, Wakef., Angus, —Norton and Sawyer, "passes through;" Wiclif and Rheims, "wandereth;" Beza, "transit;" Castalio, "peragat;" Schott, "migrat." This verb is rendered "walketh through" (E. V.) only here and in the parallel, Matt. 12 : 42, although it occurs in forty-three instances in the N. Test. The E. V. uses "to go through," Matt. 19 : 24. Mark 10 : 25. Luke 4 : 30; 9 : 6. John 4 : 4; 8 : 59. Acts 8 : 40; 13 : 6; 15 : 41, etc. It is often rendered by "to pass through." On the other hand, "to walk" is the representative of περιπατέω in one hundred and three instances in the E. V. This word περιπατέω being uniformly so translated in all cases, except Mark 12 : 38 ("to go"), where "to walk about" is more accurate. The rendering in the passage before us originated in that of the Vulgate, "ambulat," which was followed by Tyndale, Coverdale, Cranmer, Geneva, and, lastly, by the E. V. Belg., "gaat—door;" De Wette, "durchziehet;" Dan., "vandrer han igjenem—;" G. Fr., "il va par—;" S. Fr., "il parcourt;" Iber., "transita por;" Diodati, "il va attorno per—;" Ital., "esso va percorrendo."

KING JAMES' VERSION.

the paps which thou hast sucked.

28 But he said, Yea, rather blessed *are* they that hear the word of God, and keep it.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth, to hear the wisdom of Solomon; and

GREEK TEXT.

σε, καὶ μαστοὶ οὓς ἐθήλασας. 28 Αὐτὸς δὲ εἶπε, Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτόν. 29 Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη πονηρά ἐστι· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. 30 καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. 31 Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν

REVISED VERSION.

[d]*the* breasts which thou hast
sucked! But he said, Yea, 28
rather [e]happy are those who
hear the word of God, and keep
it. And the crowds [f]being 29
gathered to *him*, he began to
say, This is an evil generation:
[g]it seeketh a sign; and no sign
[h]will be given it [i]except the
sign of Jonah.[j] For as Jonah 30
was a sign to the Ninevites, [k]so
will the Son of man be to this
generation. [l]*The* queen of the 31
South [m]will rise in the judgment with the men of this generation, and condemn them; for she came from [n]the ends of the earth to hear the wisdom

Scarlett, Wakef., Dick., Camp., Kend., M. Iber., "feliz." See ch. 1 : 45, note.

[d] "*the* breasts;" μαστοὶ. Rob. (Lex.), Thomson, Scarlett, Wakef., Norton, Camp. ("the breast"), Sawyer, M. The Heb. שָׁדַיִם (sing. שַׁד, which is generic, so as to include *breast*, and *teat)* is rendered by this word in the Sept., Gen. 49 : 25. Songs 8 : 1. Isa. 28 : 9. "Paps" is obsolete. "*The*" is *italicized*, as a supplement.

[e] "happy." See v. 27, note.

[f] "being gathered to *him;*" ἐπαθροιζομένων. Rob. (Lex.): "In composition, ἐπὶ implies motion, or direction *upon, to, towards*, against." Rob. (Lex., *in verbo*): "Mid. intrans. ἐπαθροίζομαι, *to gather together to*, or *upon*." Wakef., "were crowding together upon *him;*" Norton, "thronging about him;" Beza, "aggregaretur apud eum;" Iber., "estaban acudiendo á [él]." It it obvious, that the gathering was to Christ; hence "*him*" is introduced, as a supplement.

[g] "it seeketh;" ἐπιζητεῖ. Wesley, Thom., Scarlett, Sharpe, Penn, Wakef., Norton ("it would have"), Sawyer, M. As the verb is singular, and we often speak of a crowd, by employing "it," the propriety of this rendering is obvious.

[h] "will be given;" δοθήσεται. Penn, Norton, M.

[i] "except;" εἰ μὴ. Scarlett, Norton, Dick., M.

[j] Τοῦ προφήτου of the Text. Recept., after Ἰωνᾶ, is canceled by Griesb., Lachm., Tischend., Knapp, Theile, the Amiatan MS. of the Vulgate. Schott says: "Vbb. τοῦ προφήτου post Ἰωνᾶ vulgo addita (ex Matt. 12 : 39) plerique recentt. editt. cum Griesb. recte delent præeuntibus cdd. B.D.L. verss. Memph., Arm., Syr. Hierosol., Sax., Vulg. ms., It. (excepto cd. Brix.)." The weight of evidence is against these words.

[k] "so will—be;" οὕτως ἔσται. Οὕτως is rendered simply by "so" (E. V.) Matt. 5 : 12, 16; 7 : 12; 12 : 40; 13 : 49; 18 : 35, and in many other instances. Thus Wakef., Camp. In the above arrangement of the words, the text is followed as affording a form which is exact and perspicuous. "Will—be" is the rendering of Penn, Wakef., Norton, Dick., Kend., M.

[l] "*The*." The article is not expressed in the text, though "queen" is definite. Hence "*The*" is *italicized* for exactness.

[m] "will rise;" ἐγερθήσεται. Scarlett, Sharpe. The adverb "up" is superfluous. It is not used in connection with this verb in a great number of instances in the E. V. See Matt. 27 : 52; 28 : 6, 7. Mark 6 : 16; 12 : 26. Luke 7 : 14, 22; 20 : 37. John 12 : 1. There are a few cases where "rise up" has become an idiomatic phrase, and may be properly employed. See Luke 5 : 23. "Up," in this instance, is omitted by M., Dick., Camp., Sawyer, Wiclif, Tyndale, Coverdale, Cranmer, Geneva, Rheims. M. remarks (as I think, correctly) that "the rendering 'rise up' in the E. V. probably arose from taking ἐγείρω in a *forensic sense*, in allusion to the standing of witnesses in a court of police. And so Robinson (Lex.) and Kuinœl understand it here. But nowhere else is the verb employed in the N. Test. in such a sense, when followed by μετά; but always has ἐπί with the accusative after it (Matt. 24 : 7. Mark 13 : 8). Μετά has the sense of *with, together with*. The verb refers to the resurrection at the day of judgment. The same remark applies to the verb ἀνιστήμι, in the next verse, which is employed in the same sense."

[n] "the ends of the earth;" ἐκ τῶν περάτων τῆς γῆς. Sharpe, Wakef., Norton, Sawyer, Penn ("end of the earth"), Thelwall. Rob. (Lex., πέρας): "An end, extremity." Bretsch., "*Finis*, i. e. de loco: *extremitas, terminus*." Ps. 19 : 4, Sept. (18 : 5), καὶ εἰς

KING JAMES' VERSION.

behold, a greater than Solomon *is* here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.

33 No man when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is

GREEK TEXT.

σοφίαν Σολομῶντος, καὶ ἰδοὺ,
πλεῖον Σολομῶντος ὧδε. 32 ἄν-
δρες Νινευῒ ἀναστήσονται ἐν τῇ
κρίσει μετὰ τῆς γενεᾶς ταύτης,
καὶ κατακρινοῦσιν αὐτήν· ὅτι
μετενόησαν εἰς τὸ κήρυγμα Ἰω-
νᾶ, καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε.
33 Οὐδεὶς δὲ λύχνον ἅψας εἰς
κρυπτὸν τίθησιν, οὐδὲ ὑπὸ τὸν
μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν,
ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος
βλέπωσιν. 34 ὁ λύχνος τοῦ σώ-
ματός ἐστιν ὁ ὀφθαλμός· ὅταν

REVISED VERSION.

of Solomon; and behold, a greater than Solomon *is* here.
°*The* men of Nineveh ᵖwill rise 32
in the judgment with this generation, and condemn it, for they repented at ᵠthe preaching of Jonah; and behold, a greater than Jonah *is* here.
ʳNo one ˢhaving lighted ᵗa 33
lamp, putteth *it* in a secret place, ᵘneither ᵛunder the bushel, but on ʷthe lamp-stand, that ˣthose who enter may see the light. ʸThe lamp of thy body 34
is thine eye; therefore, when

τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν, "and their words to the end of the habitable earth." This passage is quoted Rom. 10 : 18, where the E. V. has "ends of the world." In the E. V. "the ends of the earth" is a common phrase. See Deut. 33 : 17. 1 Sam. 2 : 10. Job 38 : 13. Ps. 22 : 27; 48 : 10. Isa. 40 : 28. Micah 5 : 4.

° "*The* men." See v. 31, note.

ᵖ "will rise;" ἀναστήσονται. Scarlett, Sharpe. See v. 31, note.

ᵠ "the preaching;" τὸ κήρυγμα. The rendering of the E. V. is retained as preferable to any other which has been adopted. No reader imagines that Jonah selected a text, and proceeded to expound its thought into a formal address, and thus deliver a sermon in modern style. In view of the definition of the verb "to preach," such as Webster furnishes, "to proclaim, to publish in religious discourses," it seems that we may properly retain "preach," and "preaching." There are two or three instances in the N. T., where "publish" is, from the circumstances, more appropriate than "preach." The noun κήρυγμα may be rendered by *preaching, proclamation, publication* (or as part. noun, "publishing"). Of these, the first is deemed most apposite.

ʳ "No one;" Οὐδείς. See ch. 1 : 61, note. Sharpe, Thom., Scarlett, Penn, Wakef., Kendrick, M. So in every subsequent instance, in this Revision.

ˢ "having lighted;" ἅψας. M., Wesley, Scarlett, Thomson, Dick., Thelwall.

ᵗ "a lamp;" λύχνον. Thom., Sharpe, Penn, Wakef., Norton, Dick., Camp., Angus, M. "Candles" were unknown at the era of the Saviour's advent.

ᵘ "neither;" οὐδὲ. In ch. 8 : 16, where this passage first occurs, the conjunction is ἤ, which is rendered "or" in the Revision. In the present case, where the language is slightly different, the ordinary rendering of οὐδὲ is retained.

ᵛ "under the bushel;" ὑπὸ τὸν μόδιον. Green (Gram., p. 142) quotes the parallel, Matt. 5 : 15, *οὐδὲ καίουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν,* with the following remark: "With the idea of a house suggested by the lighting of a candle (lamp), was necessarily associated that of the usual single articles of furniture, the μόδιος and λυχνία." An extract is here made from the note on the parallel, Mark 4 : 21 (Revision): "The article is retained on the ground, that when a well known article belonging to the ordinary furniture of every house was spoken of, the article was employed, because the name of that article was *definite*. In this respect, the idiom of the Greek and English is the same. So we say, "the clock," "the stove," etc. In reference to a single house, these names are viewed as *monadic*. On the other hand, we sometimes omit the *definite article* in cases of this kind, and such is the usage in Greek. In the parallel, Luke 8 : 16, we have λύχνον—κλίνης, without the article. In Matt. 5 : 15, both usages occur in the same sentence, *οὐδὲ καίουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν.* In such cases, it is deemed best to preserve the characteristic style of each writer as far as possible, without violating the propriety of our own language."

ʷ "the lamp-stand;" ἐπὶ τὴν λυχνίαν. See ch. 8 : 16, note. For the use of the article, see last note *supra*.

ˣ "those who enter;" οἱ εἰσπορευόμενοι. Thelwall, Camp. Dick. In the parallel, Luke 8 : 16, these words are rendered in the E. V., "which enter in." As "in," with the verb "enter," may be regarded as tautological, it is dropped. Rob. (Lex., εἰσπορεύομαι): "*To go in, to enter.*" Vulg., Beza, Eras., "qui ingrediuntur." Euphony has occasionally induced the Reviser to retain "into," after "enter."

ʸ "The lamp of the body is thine eye;" (Murd., Penn) *ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου.* This is the reading of Lachm., Tisch., Theile, Scholz. Griesb. marks *σου* as equal or superior to the reading of the Text. Recept. *Σου* is sanctioned by the earliest MS. B, the Syriac, ܫܪܓܗ ܕܦܓܪܟ ܐܝܬܝܗ ܥܝܢܟ. Vulg., "Lucerna corporis tui est oculus tuus." Ὁ, before *ὀφθαλμός*, has the force of a possessive pronoun. See ch. 6 : 1, note. Norton, "The lamp of your body is your eye." Schott has this notice on the reading of the passage: "*Σου* ante *ὅταν* quod vulgo deest (omissum propter locum Matt. 6 : 22) cum Griesb

KING JAMES' VERSION.

single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light; as when the bright shining of a candle doth give thee light.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat.

GREEK TEXT.

οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. 35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. 36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινὸν, μὴ ἔχον τὶ μέρος σκοτεινὸν, ἔσται φωτεινὸν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.

37 Ἐν δὲ τῷ λαλῆσαι, ἠρώτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ

REVISED VERSION.

thine eye is [a]sound, thy whole
body also [a]is enlightened; but
[b]whenever *thine eye* is [c]diseas-
ed, thy whole body also is dark.
Take heed therefore, that the 35
light which is in thee be not
darkness. [d]If, therefore, thy 36
whole body *be* [e]enlightened,
having no part dark, the whole
will be [f]enlightened, as when
[g]the lamp [h]by its brightness
[i]giveth thee light. And [j]while 37
he was speaking, a certain
Pharisee [k]asked him [l]to dine
with him: and he went in, and

aliisque addidimus ex cdd. A.B.C.D.M., 2 minuscc. verss., Pesch. Pers., Ar. pol., Memph., Vulg., It."

[a] "sound;" ἁπλοῦς. Wakef., Camp., Sawyer, Kend., M. Rob. (Lex., *in verbo*): "In N. Test., of the eye, *simple, unclouded*, i. e., not affected with disease, *clear, sound;* app. to πονηρός, *diseased.*" Bretsch.: "Luc. 11 : 34, de oculo sano, vitio non laborante, ac proinde clarè vidente, vera intelligente." Thom., Penn, Dick., and Norton render the word "clear."

[a] "is enlightened;" φωτεινόν ἐστιν. Scarlett, Thom., Wakefield, Norton, Camp., Kend., Murdock. Bretsch. (Lex., *in verbo*): "Intransitive: *luce collustratus.*" Heb. N. Test., הָאוֹר. Syriac, ܢܗܝܪ ܗܘܐ. Mont., Castalio, Schott, Göschen, "lucidum est;" Vulg., Eras., Beza, "lucidum erit;" Belg., "is—verlicht;" G. Fr., "sera éclairé;" S. Fr., "est éclairé;" Iber., "estará iluminado;" Diodati, "sarà alluminato;" Ital., "serà illuminato."

[b] "whenever;" ἐπὰν. Rob. (Lex., *in verbo et loco*), Liddell (Lex.).

[c] "diseased;" πονηρος. Robinson (Lex., *in verbo*). Schott, "ægrotus." Dick., Kend., M. "Disordered" is the rendering of Norton, Wakef., Penn; and "distempered," of Thom., G. and A. Camp.

[d] "If therefore;" εἰ οὖν. The order of the text is preferable to that of the E. V. So M., Penn, Sawyer.

[e] "enlightened;" φωτεινὸν. See v. 34, note.

[f] "enlightened;" φωτεινὸν. See v. 34, note.

[g] "the lamp;" λύχνος. See v. 33, note on λύχνος, and same verse, note on μόδιον. Sharpe, M., Penn, Wakef. Heb. N. Test., נֵּבֵר. Belg., "de kaarse;" De Wette, "die Leuchte."

[h] "by its brightness;" τῇ ἀστραπῇ. M., Penn ("by its brightness"), Angus. The article has the force of a possessive, and is so rendered in the above versions and also in those of Wesley, Scarlett, Thom., Camp., Sharpe, Dick., Wakef. Rob. (Lex., *in verbo*): "Tropically, *a shining, brightness.*" Kuinœl: "Ἀστραπὴ v. 36 est *fulgor, splendor*—Etiam verbum ἀστράπτειν ita legitur, ut sit *fulgere, coruscare.*" Bretsch.: "*Splendor, lux micans.*"

[i] "giveth thee light;" φωτίζῃ. "Doth" is superfluous.

[j] "while he was speaking;" ἐν δὲ τῷ λαλῆσαι. Scarlett, Camp., Dick., Sawyer ("when," etc.), M. S. Fr., "comme il parlait."

[k] "asked;" ἠρώτα. Wesley, Scarlett, Camp., Sharpe, Wakefield, Norton, Sawyer, Kend., Thelwall, M.—Thom. and Dick., "invited." So often in E. V., as Luke 9 : 45; 19 : 31; 20 : 3. John 1 : 25; 9 : 2; 16 : 23. Vulg., Mont., Eras., Beza, Castal., Göschen, Schott, "rogavit;" Iber., "rogó." The Hebraistic sense which this word has in some parts of the N. Test., by which it is made to possess the force of αἰτέω, does not seem appropriate, in this instance. "Besought" is too strong.

[l] "to dine;" ἀριστήσῃ. The weight of evidence favors this rendering rather than "to breakfast." Rob. (Lex., *in verbo*) thus defines the noun ἄριστον, "*breakfast*": "A morning meal at sunrise. Homer, Il. 24 : 124. Odyss. 16 : 1:

(—θετος ὑφορβὸς
Ἐντύνοντ' ἄριστον ἅμ' ἠοῖ, κειαμένω πῦρ,—.)

Later, *breakfast, lunch*, Lat. prandium, taken about the middle of the day; the principal meal being the δεῖπνον, taken late in the afternoon, or early in the evening, after the heat and business of the day were over, etc. In N. Test., *breakfast, lunch.*, Luke 11 : 38; 14 : 12. Matt. 22 : 4." Should it be deemed best to retain the rendering of the E. V., then "*or* to breakfast" (Sawyer) should be inserted in the margin. The verb has here the generic sense of *taking a meal.* Thus in ch. 7 : 36, we have Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ. Jahn, Archeol., §145: "Not only the inhabitants of the East, generally, but the Greeks and Romans also were in the habit of taking a slight dinner about ten, or eleven o'clock of our time, which consisted chiefly of fruits, milk, cheese, etc. Their principal meal was about six or seven in the afternoon; their feasts were always appointed at supper-time, for the burning heat of noon in eastern climates diminishes the appetite for food," etc. The signification of the word in question had been changed by lapse of time, so that it no longer indicated a morning, but a midday repast.

KING JAMES' VERSION.

38 And when the Pharisee saw
it, he marvelled that he had not
first washed before dinner.
39 And the Lord said unto
him, Now do ye Pharisees make
clean the outside of the cup and
the platter; but your inward part
is full of ravening and wicked-
ness.
40 *Ye* fools, did not he that
made that which is without, make
that which is within also?
41 But rather give alms of such

GREEK TEXT.

ἀνέπεσεν. 38 ὁ δὲ Φαρισαῖος
ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον
ἐβαπτίσθη πρὸ τοῦ ἀρίστου.
39 εἶπε δὲ ὁ Κύριος πρὸς αὐτὸν,
Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξω-
θεν τοῦ ποτηρίου καὶ τοῦ πίνακος
καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν
γέμει ἁρπαγῆς καὶ πονηρίας.
40 ἄφρονες, οὐχ ὁ ποιήσας τὸ
ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε;
41 πλὴν τὰ ἐνόντα δότε ἐλεημο-

REVISED VERSION.

[m]lay down *at table.* And the 38
Pharisee [n]seeing *it*, [o]wondered
that [p]he had not first immersed
himself before [q]the dinner. And 39
the Lord said to him, Now ye
Pharisees cleanse the outside
of the cup and platter; but
[r]your inside is full of extortion
and wilderness. [s]Unwise *men!* 40
did not he who made the [t]out-
side, make the [u]inside also?
[v]But give [w]what is within *them* 41

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[m] "lay down *at table;*" ἀνέπεσεν. Rob. (Lex.): "In N. T. *to fall back, to recline, to lie at table,* upon the triclinium." The action indicated by this verb is the same with that represented by ἀνάκειμαι, Mark 14 : 18. Luke 7 : 49 (see note), ἀνακλίνω, Luke 7 : 36 (note). "Lay down *at table*" is employed to form a *verbal* difference similar to that in the text, where these words occur. See Revision of Mark, ch. 8 : 6. Sharpe, "lay down to meat."

[n] "seeing;" ἰδών. Wesley, Kend., Sawyer, M., Thelwall.

[o] "wondered;" ἐθαύμασεν. Scarlett, Penn, Sharpe, Sawyer, Kend., M. See ch. 7 : 9, note.

[p] "he had not first immersed himself;" οὐ πρῶτον ἐβαπτίσθη. Bretsch. (in βαπτίζω): "2. *immerso in aquas, submergo.*" The first aor. pass. often has the signification of the middle. See Rob. (Lex.). The following note is taken from the Revision of Mark, ch. 7 : 4: "'except they immerse themselves;' μὴ βαπτίσωνται. Iber., 'sin sumergirse.' The verb is rendered 'they dip' by Wakef.; Pechy, '*dip* or *baptize;*' Thom. and Camp., 'dipping;' S. Fr., 'c'ètre baptisés.' Wakef., Thom., and Campbell make '*hands*' the object of the verb, though, as I think, without good authority. The middle form of the verb determines the object as *reflexive*, '*themselves.*' Fritzsche says: 'Pharisæi, inquit Marcus, secundum τῆς παραδόσεως præcepta non edunt panem, nisi, etc. (v. 3). Et a foro quando venerint, plus etiam faciunt. Nempe, nisi *corpus laverint*, cibum non capiunt.' In his note on the entire passage, he says: 'Nudum illud ἐὰν μὴ βαπτίσωνται non aliter potest, quam sic exponi: *nisi se immerserint i. q. corpus laverint.*' The washing of the 'hands' is noticed in the third verse, hence, to make 'hands' the object of this verb, is a tautology. The literal rendering of this verb is deemed appropriate for this reason, viz., though cleansing or purifying may be *the result*, it is not *the action* indicated by the verb. *Bathe, wash,* or *cleanse,* point at *an effect* produced by βαπτίσωνται, not to the very act from which the effect proceeds. See ch. 1 : 5, note. Trollope (Analecta) says: 'The baptism or immersion of the whole body was, for the most part, a religious rite.'" Sawyer *transfers* the verb, thus, "wondered that he was not baptized." S. Fr., "s'étonna de voir qu'il ne s'était pas—baptisé;" Iber., "que—no se habia sumergido [en agua] ántes," etc.; Ital., "ch' egli—non si fosse prima immerso." See ch. 3 : 7, note.

[q] "the dinner;" τοῦ ἀρίστου. Sharpe, Thelwall. Belg., "het middagmaal;" De Wette, "dem Mittagsmahl;" G. and S. Fr., "le diner." The noun is rendered definite from its reference to the verb ἀριστήσῃ. I am aware that a want of *perfect harmony* with our idiom may be urged against the use of the article, here; still *exactness*, as in many other instances, may justify us in retaining it.

[r] "your inside;" τὸ—ἔσωθεν ὑμῶν. The correlate τὸ ἔξωθεν being translated "the outside;" τὸ ἔσωθεν ὑμῶν is properly rendered "your inside." So in the next verse, τὸ ἔξωθεν and τὸ ἔσωθεν demand a uniform rendering. Strictly speaking, there is an omission of μέρος (part.) after τὸ, in these cases. See L. Bos., Ellip. Græcæ, p. 171. This is introduced in v. 39, in the phraseology of the E. V., "inward part." Should it be deemed preferable to supply the ellipsis, this form migt be adopted, v. 39, "outer *part* of the cup"—"your inner part;" v. 40, "the outer *part*"—"the inner *part* also."

[s] "Unwise *men!*" ἄφρονες. So (E. V.) Eph. 5 : 17. Thelwall, "*ye* unwise!" Rob. (Lex., *in verbo*): "*Unwise, simple, foolish.*" The etymology (α priv. and φρήν.) favors this rendering. It indicates the condition of being destitute of mind, or, more strictly according to our idiom, "without sense;" hence, *unwise, senseless.* In eleven instances, in which this word occurs in the N. Test., the E. V. renders it by "fool," or "foolish," and in one (cited above), "unwise." At the same time, "*fool,*" and "*foolish*" are made the equivalents of ἀνόητος, ἄσοφος, ἀσύνετος, and μωρός. Some *approximation* to uniform rendering is demanded, in such terms, which have hitherto been treated as though they were synonyms. Wesley, Thom., Camp., "unthinking men!" Scarlett, "thoughtless *men!*" Penn, "Senseless!" Dick., "thoughtless beings!" For greater exactness, "men" is *italicized*, as a supplement.

[t] "outside." See v. 39, note.

[u] "inside." See v. 39, note.

[v] "But;" πλὴν. The E. V, unnecessarily inserts "rather," after "but." It is omitted by Kend., Wesley, Thom., Camp., Sharpe, Dick., Norton, Sawyer, M.

[w] "what is within *them;*" τὰ ἐνόντα. This passage is susceptible of two interpretations. One of them appears in the

KING JAMES' VERSION.

things as ye have; and behold, all things are clean unto you.

42 But wo unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Wo unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Wo unto you, scribes and

GREEK TEXT.

σύνην· καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν ἐστιν. 42 ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ· ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι. 43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. 44 οὐαὶ ὑμῖν,

REVISED VERSION.

[x]as alms; and behold, all things
are clean to you. But [y]woe to 42
you, Pharisees! for ye tithe
mint, and rue, and [z]every herb,
and [a]pass by justice and the
love of God; these ye ought to
have done, [b]and not to leave
the others undone. Woe to 43
you, Pharisees! for ye love
[c]the first seat in the synagogues,
and [d]salutations in [e]the market-
places. Woe [f]to you, for ye 44

E. V. Those who adopt it suppose that there is an ellipsis of *κατὰ*, before *τὰ ἐνόντα*—(*κατὰ*) *τὰ ἐνόντα*, and render the passage, "according to what you have." It is objected to this, that the usual classic construction in such cases is *ἐκ τῶν ἐνόντων*. The words *τὰ ἐνόντα* occur in no other instance in the N. Test.; but in 1 Maccab. 5 : 5, they are employed to indicate *what was within; ἐνεπύρισε τοὺς πύργους αὐτῆς ἐν πυρὶ σὺν πᾶσι τοῖς ἐνοῦσι*, "he burnt its towers with fire, with all who were within." Compare the parallel, Matt. 23 : 26. The sense of the passage, with this rendering, will be that adopted by many distinguished interpreters, "But give what is (i. e. what *belongs*) within (the cup and platter) as alms (instead of making the inside full of extortion and wickedness); and (then) all things (inside and outside), are clean to you." See Rob. (Lex., *ἔνειμι*). Kuinœl (*in loco*): "*Τὰ ἐνόντα* nonnulli explicant: *pro viribus et facultatibus vestris, quantum res seu facultas ferunt*, omissam monent præpositionem *κατὰ*, et *κατὰ τὰ ἐνόντα* scilicet *χρήματα* idem valere præcipiunt quod *ἐκ τῶν ἐνόντων*, quam in rem laudant Hesychium, quod *ἐνὸν* interpretatus est *ἐνυπάρχον ἢ δυνατόν ἐστι*. Verum—desiderantur exempla idonea, quibus comprobetur a Græcis *τὰ ἐνόντα* dicantur *ea, quæ insunt;* hac significatione sæpius hæc vox recurrit.—Significari antem h. l. per *τὰ ἐνόντα* ea, quæ poculis patinisque insunt, cibum et potum, sat luculenter ostendunt verbæ quæ leguntur Matthæi loco parallelo 23 : 26, *καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος*." The following translators have adopted this view:—Wesley, Thom., Penn, Norton, Kend., Angus.—Göschen, "quæ insunt, date beneficium;" Schott, "erogate quæ insunt [poculis et patinis] stipem;" Belg., "geeft aalmosen he gene daar in is;" De Wette, "gebet, was darin ist;" Iber., "dad de limosna las cosas que estan en [lo interior];" Dan., "giver dog til Almisse de Ting som ere deri." The obscurity of this passage results from its conciseness.

[x] "as alms;" *ἐλεημοσύνην*. Kend., M., Norton. This word is in apposition with *τὰ ἐνόντα*.

[y] "woe;" *οὐαί*. This is according to present orthography.

[z] "every herb;" *πᾶν λάχανον*. Scarlett, Sharpe, Wakef., Kend., Pechy (note on Angus), M., Rheims. Syriac, ܝܘܪܩܐ. Heb. N. Test., כָּל־עֵשֶׂב. Vulg., "omne olus;" De Wette, "jegliches Kraut;" Iberian, "toda hortaliza." Strictly speaking, *λάχανον* is a *garden-herb, a cultivated edible vegetable*, in distinction from a wild one, Lat. *olus, olera*. "Potherb" (Murdock) is suggested as an alternative rendering. See Liddell (Lex.). Bretsch.: "A *λαχαίνω*, fodio, *olus*, in terra natum, quod fodiendo colitur, Garten-Kraut." Sept., 3 Kings 21 : 2 (Heb. 1 Kings 21 : 2), and Prov. 15 : 17, for יָרָק; for יֶרֶק, Gen. 9 : 3.

[a] "pass by;" *παρέρχεσθε*. Wesley, Scarlett, Penn, Thelwall. Liddell (Lex., *in verbo*): "*To go by, beside*, or *past, pass by*." Bretsch.: "*Prætereo, transeo*,—transitive: *prætergredior* aliquid; de præceptis; *negligo, violo* Luc. 11 : 42." So (E. V.) Mark 6 : 48. Luke 18 : 37. Acts 16 : 8. Vulg., Mont., Eras., Beza, "præteritis;" Belg., "gij gaat voorbij."

[b] "and—the others;" *κἀκεῖνα*. Penn, Dick., M. As the pronoun is plural, the English equivalent should be so too. A more literal rendering would be, "and—those." The change would, perhaps, be unimportant. Sawyer has "those."

[c] "the first seat;" *τὴν πρωτοκαθεδρίαν*. Robinson (Lex.), "the first seat." Sharpe, Sawyer. Schott, "primam sedem." In the parallels, Matt. 23 : 6, and Mark 12 : 39, this word is in the plural, *πρωτοκαθεδρίας* (so Luke 20 : 46), and is properly rendered by the plural in the E. V. Here, however, where it is singular, that rendering is incorrect. It was first introduced by Tyndale. He followed the incorrect rendering of the Vulgate, "primas cathedras." Beza, more correctly, "primum consessum." Mont., "primam sessionem;" Castal., "primum sedendi locum." Scarlett, M., and Camp. have "seat." Heb. N. Test., הַכִּסֵּא הָרִאשׁוֹן.

[d] "salutations;" *ἀσπασμούς*. Wesley, Thom., Penn, Dick., Scarlett, Camp., Norton, Sawyer, Kend., Angus, Thelwall, M., Rheims. So in the parallels (E. V.) Mark 12 : 38. Luke 1 : 29, 41, 44. 1 Cor. 16 : 21. Col. 4 : 18. 2 Thess. 3 : 17. The word should be uniformly rendered thus, in the N. Test., in the only other passages where it occurs, viz., Matt. 23 : 7. Luke 20 : 46. "Greetings" is obsolescent.

[e] "the market-places;" *ταῖς ἀγοραῖς*. So in the parallels (E. V.) Mark 12 : 38. Luke 7 : 32. This word *ἀγορὰ* occurs

KING JAMES' VERSION.

Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Wo unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Wo unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

GREEK TEXT.

γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν.
45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.
46 Ὁ δὲ εἶπε, Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.
47 οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

REVISED VERSION.

are [g]like unseen tombs: and
the men, who walk over *them*,
[h]know *it* not. Then one of the 45
lawyers, [i]answering, saith to
him, [j]Teacher, thus [k]speaking,
thou reproachest us also. And 46
he said, Woe to you, [l]lawyers!
for [m]ye load men with burdens
[n]hard to be borne, [o]and yet, ye
yourselves touch not the burdens with one of your fingers.
Woe to you! for ye build [p]the 47
tombs of the prophets, and your
fathers killed them. [q]There- 48

[g] "like unseen tombs;" ὡς τὰ μνημεῖα τὰ ἄδηλα. Rob. (Lex.), "*unseen;*" Sharpe, "unseen graves;" Kend., "unseen sepulchres;" Dan., "ukiendelige Grave." *Μνημεῖον* is rendered by "tomb" (E. V.) Matt. 8 : 28; 27 : 60. Mark 5 : 2; 6 : 29. So Pechy (note on Angus, *in loco*), though there is a want of uniformity, as that version has also "sepulchre," and "grave." I employ "tomb" as the equivalent in all cases. "Like" is more euphonious than "as," for ὡς. So (E. V.) Matt. 6 : 29; 28 : 3. Mark 4 : 31.

[h] "know *it* not;" οὐκ οἴδασιν. Kend., M., Sawyer, Thelwall ("know not"); Murdock, "do not know *it;*" Belg., "en weten't niet;" De Wette, "wissen es nicht;" Iber., "no [lo] saben." So this verb is rendered in all other cases in the E. V.

[i] "answering;" ἀποκριθεὶς. Kend., Wesley, Thelwall, M.

[j] "Teacher." See ch. 9 : 38, note.

[k] "speaking;" λέγων. Thom., Scarlett, Camp. While this word is equally correct, it is more easily enunciated, in this connection, than "saying."

[l] "*ye*," the supplement in the E. V. before "lawyers," is dropped, as superfluous. It was introduced by Tyndale. Omitted by Wesley, Thom., Sharpe, Dick., Camp., Norton, Sawyer, Kend., Thelwall. Not in Wiclif, Rheims. No corresponding supplement in Belg., De Wette, S. Fr., Iber., Ital.

[m] "ye load;" φορτίζετε. Kend., Wesley, Thom., Scarlett, Penn, Wakef., Norton, Sawyer, M., Rheims. "To lade," except as a nautical term, now signifies "to dip."

[n] "hard to be borne;" δυσβάστακτα. Rob. (Lex., *in verbo*), Thom., Penn, Wakef., Norton.

[o] "and yet;" καὶ. In the parallel, Matt. 23 : 4, δὲ *adversative* is used, and properly rendered "but" in the E. V. In this instance, καὶ is used in a sense noticed thus by Rob. (Lex., καὶ): "Apparently *adversative*, but only where the antithesis of the thought is clear without an adversative particle, *and yet, and nevertheless.*" In many cases of this kind the E. V. renders καὶ by "but." Rob. remarks, that in such passages "the rendering *but* is admissible, but not necessary." See ch. 8 : 13, note. In this use of καὶ, it has the force of καίτοι.

[p] "the tombs;" τὰ μνημεῖα. See v. 44, note. Sharpe, Scarlett, Dick., Wakef., Sawyer.

[q] "Therefore;" ἄρα. Thom., Sawyer. De Wette, "sonach."

in the N. Test. eleven times. The E. V. renders it "market," six times; "market-place," four times, and once by "streets" (Mark 6 : 56). We have no *generic* term in English which is an equivalent. It is defined by Rob. (Lex.): "*A place of public resort*, in towns and cities; any open place where the people came together either for business, or to sit and converse. In oriental cities such open places were at the inside of the gates (see Ruth 4 : 11. 2 Sam. 19 : 8. 2 Kings 7 : 1. Ps. 69 : 12. Prov. 1 : 21; 22 : 22. Isa. 29 : 21. Amos 5 : 10. Zech. 8 : 16); and here public business was transacted, and tribunals held, as also the markets." "Hence in the N. T., *a place, market-place, forum.*" From these facts, some diversity in the rendering of the word is not improper

[f] In the Text. Recept., ὑμῖν ("to you") is followed by γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ. These words are canceled by Griesb., Knapp, Theile, Tischend., and bracketed by Lachmann. Kuinœl regards them as spurious: "Verba γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ in pluribus optimæ notæ codd. et verss. desunt, in aliis deest vocabulum ὑποκριταί. Scilicet petita sunt hæc verba a grammaticis e Matt. loco parallelo 23 : 27, unde rectissime ea ex ordine ejecit *Griesbachius.*" Schott says: "Delevimus cum plerisque post Griesb. auctoritate cdd. B.C.L. plurium minuscc. verss., Memph. Arm., Vulg., 9 librorum lat." Bengel: "Illud, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, librarii quidam ex Matthæo huc intulerunt." The words seem, beyond all reasonable doubt, to be an interpolation.

KING JAMES' VERSION.

48 Truly ye bear witness, that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily, I say unto you, It shall be required of this generation.

52 Wo unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* ve-

GREEK TEXT.

48 ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα. 49 διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν· 50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, 51 ἀπὸ τοῦ αἵματος Ἄβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. 52 Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε. 53 Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματί-

REVISED VERSION.

fore [r]ye testify that [s]ye approve
the deeds of your fathers; for
they indeed killed them, and
ye build their [t]tombs. There- 49
fore also said the wisdom of
God, I will send them prophets
and apostles, and *some* of them
[u]they will kill and persecute;
that the blood of all the proph- 50
ets, [v]which hath been shed from
[w]*the* foundation of [x]*the* world,
may be required of this genera-
tion; from the blood of Abel 51
to the blood of Zachariah, who
perished between the altar and
the temple: [y]yea, I say to you,
[z]it will be required of this gen-
eration. Woe to you, lawyers! 52
for ye have taken away the key
of knowledge; ye entered not
in yourselves, and those who
were entering in, ye hindered.
And as he said these things to 53
them, the scribes and the Phar-
isees began [a]to be very angry,
and [b]to press him with ques-

Rob. (Lex., *in verbo*): "In a direct conclusion, *therefore, then, now.*" As an alternative rendering, "so then," as Kend.

[r] "ye testify;" *μαρτυρεῖτε.* Norton, Scarlett. So (E. V.) John 2 : 25; 3 : 11, 32; 4 : 39; 5 : 31, etc. In about one-half of the instances in which the verb occurs, the E. V. renders it by "testify." As "bearing witness" is nearly out of use, "testify," or "bear testimony," would be more appropriate.

[s] "ye approve;" *συνευδοκεῖτε.* Wesley, Thom., Scarlett, Dick., Penn, Sawyer, Kend., M. Eras., Beza, "comprobatis;" De Wette, "billiget ihr;" Rob. (Lex., *in verbo*), "to approve;" Kuinœl, "approbatis."

[t] "tombs;" *μνημεῖα.* See v. 44, note.

[u] "they will kill;" *ἀποκτενοῦσι.* Wesley, Thom., Sharpe ("will slay"), Scarlett, Dick., Penn, Wakef., Camp., Norton, Kend. ("will slay"), M.

[v] "which hath been shed;" *τὸ ἐκχυνόμενον.* Thom., Dick., Penn, Wakef., Camp., Norton, M., Murdock. S. Fr., "qui a été versé;" Iber., "la cual ha sido derramada."

[w] "*the.*" As *καταβολῆς* is anarthrous, this article is italicized, as a supplement.

[x] "*the.*" *Κόσμου* is anarthrous. See last note. The phrase *ἀπὸ καταβολῆς κόσμου* occurs seven times, viz., Matt. 13 : 35; 25 : 34. Luke 11 : 50. Heb. 4 : 3; 9 : 26. Rev. 13 : 8; 17 : 8. In all these instances, both nouns are anarthrous. *Πρὸ καταβολῆς κόσμου* occurs thrice, viz., John 17 : 24, Eph. 1 : 4, 1 Pet. 1 : 20, and here no article occurs.

[y] "yea;" *ναὶ.* So (E. V.) Matt. 5 : 37; 9 : 28; 11 : 9; 13 : 51. Luke 7 : 26, etc. In this instance, alone, the E. V. renders *ναὶ* "verily." As "verily" is obsolete, and "truly" and "surely" are required for *ἀμὴν* and *ἀληθῶς,* it is deemed best to give *ναὶ* its usual rendering "yea." In the parallel, Matt. 23 : 36, *ἀμὴν* is used, and should be rendered "truly." It is true that *ναὶ* here is emphatic; but so in Luke 7 : 26; 12 : 5. Philem. 20. Rev. 14 : 13, where the E. V. has "yea." "Yea" is the rendering of Sharpe, Penn, Wakef., Murd., Norton, Thelwall, Rheims, Gray (notes on Angus). Camp. and Sawyer, "yes." Rob. (Lex., *in verbo*): "Intensive, in strong affirmation, *yea, verily.*" Greenf. (Lex.): "Yes, yea." Liddell: "In strong affirmation, *yea.*"

[z] "it will be required;" *ἐκζητηθήσεται.* Thom., Sharpe, Scarlett, Penn, Wakef., Kend., M., Murdock.

[a] "to be very angry;" *δεινῶς ἐνέχειν.* So Rob. (Lex., *in loco, ἐνέχω*). Wakef., "to be greatly enraged;" Kend., "to be greatly embittered;" M., "to be greatly incensed;" De Wette, "erbittert zu werden." The *object* of this verb, when it indicates hostile feeling, is *χόλον,* or *κότον, wrath,* or *grudge.*

[b] "to press—with questions;" *ἀποστοματίζειν.* Kend., M.

KING JAMES' VERSION.

hemently, and to provoke him to speak of many things;

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

GREEK TEXT.

ζειν αὐτὸν περὶ πλειόνων, 54 ἐνεδρεύοντες αὐτὸν, καὶ ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

REVISED VERSION.

tions [c]concerning many things;
[d]lying in wait for him, [e]seeking 54
to catch something out of his
mouth, that they might accuse
him.

CHAP. XII.

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

CHAP. XII.

Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρι-

CHAP. XII.

In the mean time, [a]the crowd 1
[b]being gathered together [c]by
ten thousands, [d]so that they
[e]trod down [f]one another, he be-
gan to say to his disciples;
[g]First, [h]beware of the leaven
of the Pharisees, which is hy-

Norton, Camp., Sharpe ("to press—closely"), Angus. De Wette, "auszufragen." Bretsch. (Lex., *in verbo*): "*Quæstionibus exerceo* aliquem."

[c] "concerning many things;" *περὶ πλειόνων.* Angus.

[d] "lying in wait;" *ἐνεδρεύοντες.* So (E. V.) Acts 23 : 21. Wakef., Angus, M. See (E. V.) Ezra 8 : 31.

[e] *Καὶ,* before *ζητοῦντες,* in the Text. Recept., is canceled by Griesb., Lachm., Tischend., Knapp, Theile, Tittm., Scholz, and Schott, who says: "Quod vulgo ante *ζητοῦντες* additur *καὶ* plerique recentiorum editt. cum Griesb. recte expungunt auctoritate plerorumque cdd. (12 unc.) verss., Pesch., Pers. pol. Memph., Slav., It."

[a] "the crowd;" *τοῦ ὄχλου.* See ch. 3 : 7, note. Sharpe, Camp., Angus.

[b] "being gathered together;" *ἐπισυναχθεισῶν.* The participial construction is adopted by Wesley, Thom., Penn, Norton, Sawyer, Kend.

[c] "by ten thousands;" *τῶν μυριάδων.* So (E. V.) Matt. 18 : 24. 1 Cor. 4 : 15; 14 : 19. Jude 14. Sawyer, Sharpe ("by tens of thousands"). Camp. and Dick., "in myriads;" Angus, "myriads;" Belgic, "viele duizenden;" S. Fr., "par myriades;" Iberian, "á decenas de millares;" De Wette, "Tausende;" Ital., "a migliaja;" Montanus, "myriadibus;" Dan., "ved mange tusinde." Heb. N. Test., לְרִבְבוֹת. If we regard the language of the text as hyperbolical, still the rendering of the E. V., "innumerable" (introduced by Tyndale from Erasmus' "*innumera*"), extends the hyperbole beyond the original. Hence a more literal expression is adopted. I should have used "myriads," which has been *naturalized* in our language, had it been employed in the E. V. The phraseology might then have been, *strictly* literal, thus, "the myriads of the crowd being gathered together."

[d] "so that;" *ὥστε.* Wesley, Scarlett, Penn, Norton, Dick., Wakef., Sawyer, Kend., Rob. (Lex.). So (E. V.) Matt. 8 : 28; 13 : 2. Mark 3 : 20; 4 : 1, 32, 37. Luke 5 : 7, etc.

[e] "trod down;" *καταπατεῖν.* Rob. (Lex., *in verbo*), "to tread down;" Liddell, "*to tread*, or *trample down;*" Bretsch., "pedibus proculco, niedertreten." So (E. V.) Luke 8 : 5. "*Κατὰ,* in composition, *downwards, down,*" Liddell. Dick. and Angus, "trampled;" Iber., "se atropellaban." The E. V. is deficient in strength, and fails to bring out the full force of the text. Vulg., Mont., Beza, Eras., Göschen, Schott, "conculcarent."

[f] "one another;" *ἀλλήλους.* See ch. 2 : 15, note. Thom., Scarlett, Kend.

[g] "First;" *πρῶτον.* Wesley, Sharpe, Thelwall, M. The punctuation of Eras., Griesb., Theile, Schott, and Kuinœl places a colon after *αὐτοῦ,* and is deemed most accurate. Tittmann and Scholz follow the Text. Recept., and place a comma after *πρῶτον.* Kuinœl remarks: "Sine omni idonea ratione nonnulli interprett. *πρῶτον* ad antecedentia referunt, hoc sensu discipulos ante omnia ita admonit." "First of all" would require *πρῶτον πάντων,* as in 1 Tim. 2 : 1. The punctuation of Griesbach is followed by Thom., Scarlett, Sharpe, Norton, Dick., Wakef., Camp., Sawyer. So Erasmus has, "ad Discipulus suos: Primum cavete." Beza, "discipulis suis, Inprimis cavete." Castalio, "ad suos discipulos verba facere: Inprimis cavete." Schott, "discipulis suis: ante omnia cavete." Belg., "Discepelen: Voor eerst wacht." Luther, "zu seinen Jüngern: Zum ersten, hütet euch." De Wette, "zu seinen Jüngern zu sagen: Vor allen Dingen hütet euch." G. Fr., "disciples: Donnez-vous de garde surtout." S. Fr., "disciples: Avant tout, guardez-vous." Span., "discipulos. Primeramente guardaos." Diodati and Ital., "a' suoi discepoli: Guardatevi imprima." Schott has the following note on this passage: "Permulti cdd. (in his A.C.D.E.) verss. Memph. et Slav. *πρῶτον* antecedentibus jungunt, quod interpretibus haud paucis probatum. Parum recte patet, quare Lucas scripserit *ἤρξατο λέγειν πρῶτον*? De vocula *πρῶτον* imperativum præcedente conf. Luc. 9 : 61; 10 : 5." Should the punctuation of the Text. Recept. be retained, then the rendering ought to be, "he began to say first to his disciples." (Scholef.)

[h] "beware;" *προσέχετε.* "Ye," which follows this verb in the E. V., is superfluous. It is omitted by Wesley, Thom., Scarlett, Penn, Wakef., Camp., Kend., M.

KING JAMES' VERSION.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

4 And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear

GREEK TEXT.

σις. 2 οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται. 3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων. 4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι. 5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναὶ, λέγω ὑμῖν, τοῦτον φοβήθητε. 6 Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ· 7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρί-

REVISED VERSION.

pocrisy. [hh]Now there is nothing 2
covered which will not be revealed, [i]nor hidden which will
not be known. Therefore, what- 3
ever ye have spoken [j]in the
dark, will be heard in the
light; and that which [k]ye have
said in the ear in closets, will
be proclaimed on the house-
tops. And I say to you, my 4
friends, Fear not those who
kill the body, and after that,
have no more that they can do.
But [l]I will show you whom 5
[m]ye should fear; fear him who
after he hath killed, hath [n]au-
thority to cast into hell; yea,
I say to you, fear him. Are 6
not five sparrows sold for [o]two
farthings? and [p]yet not one of
them is forgotten before God.
But even the [q]hairs of your head 7
are all numbered. Fear not

[hh] "Now;" δὲ is merely continuative.

[i] "nor;" καὶ. M., Thom., Scarlett, Kend., Angus. See ch. 8 : 17, note.

[j] "in the dark;" ἐν τῇ σκοτίᾳ. Thom., Sharpe, Camp., Murdock. By using "dark," which is found in the E. V. ("in the dark," Job 12 : 25; 24 : 16. Ps. 88 : 12. Isa. 29 : 15. Ezek. 8 : 12), we can render the article, as is done with that belonging to the next clause (ἐν τῷ φωτὶ), and thus preserve the symmetry of the sentence. The phrase is common in our language, especially in conversation.

[k] "ye have said;" ἐλαλήσατε. Aorist as perfect.

[l] "I will show;" ὑποδείξω. Tyndale, Cranmer, Rheims, Sharpe, Wesley, Wakef., Camp., Sawyer, M. Syriac, ܐܚܘܐ (Murd., "I will show you"). Vulg., Mont., Eras., Göschen, Schott, "ostendam." Rob. (Lex., *in verbo*): "In N. Test. tropically, *to show* by word, or example." De Wette, "Ich will—zeigen;" S. Fr., "je montrerai;" Diodati and Ital., "io—mostrerò;" Dan., "jeg vil vise."

[m] "ye should fear;" φοβηθῆτε. Thomson, Scarlett, Penn, Sharpe, Dick., M.

[n] "authority;" ἐξουσίαν. Thelwall. So John 5 : 27, καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί, (E. V.), "And hath given him authority to execute judgment also, because he is the Son of man." Compare John 5 : 22, οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ, (E. V.), "For the Father judgeth no man; but hath committed all judgment unto the Son." Compare Acts 17 : 31. See Luke 4 : 6, note.

[o] "two farthings?" ἀσσαρίων δύο; The interrogation point is placed after farthings (or the word used as the equivalent of that word) by Tyndale, Cranmer, Thom., Scarlett, Penn, Sharpe, Norton, Dick., Wakef., Camp. This punctuation agrees with Bagster's Text. Recept., Eras. (Greek), Elzevir, and the critical Editions of Griesb., Lachm., Knapp, Theile, Tittm., Tischend., Göschen, Schott. So Eras., Beza, the Lat. versions of Göschen and Schott; Belg, Luther, De Wette, G. and S. Fr., De Sacy, Iber., Diodati, Ital., Dan., Syriac, Murdock. In the parallel, Matt. 10 : 29, the E. V. places the interrogation point thus, "a farthing?"

[p] "and yet;" καὶ. See ch. 8 : 13, note. Beza, "et *tamen;*" Castal. ("tamen"); Wakef. ("yet even"). Wesley, Thomson, Scarlett, Penn, Camp. render καὶ *adversatively* by "yet." Schott, "vero."

[q] In the E. V. "very" is inserted before "hairs." This is not demanded by the text, which is ἀλλὰ καὶ αἱ τρίχες. In the parallel, Matt. 10 : 30, δὲ καὶ αἱ τρίχες is rendered in the E. V., "but the very hairs," instead of the more correct phrase, "but even the hairs." Wesley renders the passage before us, "but even the hairs." So Scarlett, Sharpe, Dick., Sawyer, Kend. Beza, "quin etiam capilli;" Eras., "quin et capilli;" Vulg., Mont., "sed et capilli;" Göschen, "sed etiam;" De Wette,

KING JAMES' VERSION.

not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

9 But he that denieth me before men, shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye

GREEK TEXT.

θμηνται. μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. [8] Λέγω δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ· [9] ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. [10] καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ Ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. [11] ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ με-

REVISED VERSION.

therefore; ye are of more value
than many sparrows. [r]And I 8
say to you, whoever shall confess me before men, him [s]will the
Son of man also confess before
the angels of God: but he who 9
denieth me before men, [t]will be
denied before the angels of
God. And whoever shall speak 10
a word against the Son of man,
it [u]will be forgiven him, but to
him who [uu]revileth against the
Holy Spirit, it [v]will not be forgiven. And when they bring 11
you [w]before the synagogues,
and [x]magistrates, and [y]authorities, [z]be not anxious how or

"aber auch die Haare;" S. Fr., "même aussi les cheveux;" Iberian, "mas aun los cabellos;" Belgic, "ja ook de hairen." "Very" was copied from Tyndale.

[r] "And;" δὲ. Wesley, Sharpe, Penn, Norton, Wakef., Sawyer, Kend. Belg., "ende;" Iber., "i." Were it not that the particle "now" would be ambiguous—being sometimes an adverb of *time,* and at others, a *continuative*—it would be preferable to "and," in this instance. G. and S. Fr., Diodati and the Ital. have "or" (= "now").

[s] "will—confess;" ὁμολογήσει. Scarlett, Sharpe, Penn, Sawyer, Kend., M.—Wakef., Thom., and Norton, "will acknowledge."

[t] "will be denied;" ἀπαρνηθήσεται. Scarlett, Penn, Wakefield, Kend., M. The auxiliary "will" is employed also by Norton and Dick.

[u] "will be forgiven;" ἀφεθήσεται. Scarlett, Sharpe, Penn, Kend., M. As an alternative rendering, "may be forgiven." This is adopted by Wakef., Penn, Norton. It may be maintained on the ground, that the fut. indicative is often used with the force of the subjunctive, or English potential mode. Kühner (§255, 3, p. 343) says: "The Greeks very often use the fut. Indic. in subordinate clauses, even after a Historical tense, to express that which *shall, should, must,* or *can be,* where the Latin employs the subjunctive." Stuart (Gram., §136, 7, *b*): "The future often expresses *obligation, necessity, duty,* and may be translated by the auxiliaries, *may, must, ought, can,* etc." Winer, §34, 5: "The *future* is sometimes employed to express the idea which the Latins convey by the present of the subjunctive, and the English by the potential mode; both of which, in their nature, are closely related to the general idea of the future." The thought obviously is not that the sin of reviling the Son *shall always* be pardoned, but that such sin *may be* pardoned.

[uu] "revileth;" βλασφημήσαντι. See ch. 5 : 21, note.

[v] "will not be forgiven;" οὐκ ἀφεθήσεται. See last note. In case the alternative rendering (suggested in that note), "it may be forgiven," is deemed appropriate, then this sentence ("will not be forgiven") should be rendered, "it can not be forgiven."

[w] "before the synagogues;" ἐπὶ τὰς συναγωγὰς. So ἐπὶ (E. V.) Matt. 10 : 18. Mark 13 : 9. Acts 10 : 17. Rob. (Lex., *in verbo, cum accus.*): "Also (spoken) of magistrates, judges, tribunals, *upon,* unto, i. e. *up before,* Matt. 10 : 18. Luke 12 : 11, 58, etc." Thus Scarlett, Sharpe, Penn, Wakef., Norton, Dick., Camp., Kend., Angus, Thelwall, M. De Wette, "vor die Synagogen;" S. Fr., "devant les congregations." As an alternative, "to the synagogues."

[x] A supplementary preposition before "magistrates" (like "*unto*" of the E. V.) is superfluous. Not employed by Thom., Scarlett, Sharpe, Penn, Wakef., Norton, Dick., Camp., Sawyer, Kend., Thelwall, M.

[y] "authorities;" ἐξουσίας. Sharpe, Penn, Angus, M. Rob. (Lex., *in verbo*): "*Authorities,* i. e., *rulers, magistrates,* Luke 12 : 11." Our idiom agrees with that of the Greek in the use of "authorities," employing the abstract for the concrete, i. e. "authority" for those invested with "authority." "Power" is the equivalent of δύναμις, as in (E. V.) Matt. 24 : 29. Luke 21 : 27. Rom. 8 : 38. The proper distinction between these words is made by the E. V., 1 Pet. 3 : 22, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων, "angels, and authorities, and powers being made subject unto him." There is much confusion and looseness in the rendering of ἐξουσία and δύναμις in the E. V., which has followed the earlier Eng. Versions, without making the proper corrections. See ch. 4 : 6, note.

[z] "be not anxious;" μὴ μεριμνᾶτε. See ch. 10 : 41, and

KING JAMES' VERSION.

no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge, or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, be-

GREEK TEXT.

ριμνᾶτε πῶς ἢ τί ἀπολογήσησθε, ἢ τί εἴπητε· 12 τὸ γὰρ Ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.

13 Εἶπε δέ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. 14 Ὁ δὲ εἶπεν αὐτῷ Ἄνθρωπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; 15 Εἶπε δὲ πρὸς αὐτοὺς, Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ. 16 Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων, Ἀνθρώπου τινος πλουσίου εὐφόρησεν ἡ χώρα· 17 καὶ διελογίζετο ἐν ἑαυτῷ, λέγων, Τί

REVISED VERSION.

what[a] [b]ye shall answer for
yourselves, or what ye shall say:
for the Holy Spirit [c]will teach 12
you in that hour what ye ought
to say. And one of the crowd 13
said to him, Teacher, [d]bid my
brother [e]divide the inheritance
with me. And he said to him, 14
Man, who made me a judge, or
a divider over you? And he 15
said to them, Take heed and
[f]keep yourselves [g]from [h]covetousness; for a man's life consisteth not in the abundance
[i]of his possessions. And he 16
spoke a parable to them, saying, The ground of a certain
rich man brought forth plentifully: and [j]he reasoned within 17
himself, saying, What shall I

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8 : 14, notes. Thom., Penn, Wakef., Norton, Sawyer, Kend., Angus, M.

[a] "thing" is omitted as superfluous. So M., Kend., Thom., Wesley, Sharpe, Penn, Norton.

[b] "ye shall answer for yourselves;" *ἀπολογήσησθε*. Rob. (Lex., *in verbo*): "Mid. dep., *to plead*, or *answer for ones self*." So (E. V.) Acts 25 : 8, *ἀπολογουμένου αὐτοῦ*, "while he answered for himself;" 26 : 1, *ἀπολογεῖτο*, "answered for himself;" 26 : 2, *μέλλων ἀπολογεῖσθαι*, "I shall answer for myself;" 26 : 24, *αὐτοῦ ἀπολογουμένου*, "as he thus spoke (properly, "answered") for himself." As an alternative, "how or what ye shall say in your defense." S. Fr., "ce que vous repondrez pour vôtre défense;" De Wette, "wie oder was ihr zu eurer Vertheidigung sprechen sollet;" Iber., "por cómo ó qué en vuestra defensa responderéis."

[c] "will teach;" *διδάξει*. Thom., Sharpe, Penn, Wakefield, Norton, Camp., Kend.

[d] "bid;" *εἰπὲ*. Penn, Sharpe, Wakef., Kend. Rob. (Lex., *εἶπον*): (Spoken) "of what is said with authority, *to direct*, *to bid*, *to command*." So (E. V.) Matt. 16 : 12; 23 : 3. Luke 10 : 40. Acts 11 : 12; 22 : 24.

[e] "divide;" *μερίσασθαι*. By our idiom, "to" is omitted after "bid." So Kend. and Scarlett.

[f] "keep yourselves;" *φυλάσσεσθε*. Rob. (Lex., *in verbo*): "Middle, and once reflexive, *to keep oneself from*, or *as to* any thing." "Mid., Luke 12 : 15, often rendered by 'keep' in E. V." "Beware" is nearly synonymous with "take heed," and hence there is a tautology in the rendering of the E. V.

[g] "from;" *ἀπὸ* (*cum genit.*). This is the appropriate rendering. Rob. (Lex., *in verbo*).

[h] "covetousness." The reading of the Textus Receptus, *τῆς πλεονεξίας*, is, to say the least, dubious. *Πάσης πλεονεξίας* ("all covetousness") is marked by Griesbach as equal, if not superior, while it is adopted by Lachmann, Tischendorf, Schott. Kuinœl says: "Pro *ἀπὸ τῆς* multi iidemque præstantissimi libri exhibent *ἀπὸ πάσης*, quæ lectio omnino præferenda videtur." The Syriac follows this reading (ܡܢ ܟܠܗ ܥܠܘܒܘܬܐ); so the Vulg., "ab omni avaritia." It is that of the uncial MSS. A.B.D.K.L.M.Q.X. Schott has this note: "Auctoritate multorum cdd. (8 unc.) verss., Pesch. Philox., Memph. Sahid, Arr., Pers, Æth., Arm., Vulg., It., cum Lachm. et Meyero edidd. *πάσης* ante *πλέον* pro vulg. *τῆς*." Knapp, Theile, Tittm., and Scholz follow the Text. Recept. The weight of authority in favor of *πάσης* is therefore such, that "from all covetousness" is submitted as an alternative rendering.

[i] "of his possessions;" *ἐκ τῶν ὑπαρχόντων αὐτοῦ*. See ch. 8 : 3, note. Penn, Scarlett, Wakefield, Norton, Kend. Heb. N. Test., בְּמוֹתַר קִנְיָנוֹ Belg., "uit zijne goederen;" De Wette, "unter seinen Gütern;" S. Fr., "ses biens." "Which he possesseth" (first used by Tyndale) is a literal translation from the Vulgate, "quæ possidet." It is less exact than the rendering of the Geneva Version, "his riches."

[j] "he reasoned;" *διελογίζετο*. Thomson, Wesley, Norton, Dick., Camp., Sawyer, Angus, Thelwall, M. This verb occurs seventeen times in the N. Test. In twelve of these it is rendered by "reason." Rob. (Lex.).

KING JAMES' VERSION.

cause I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

GREEK TEXT.

ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; 18 καὶ εἶπε, Τοῦτο ποιήσω· καθελῶ μοῦ τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γεννήματά μου καὶ τὰ ἀγαθά μου, 19 καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. 20 εἶπε δὲ αὐτῷ ὁ Θεὸς, Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; 21 οὕτως ὁ

REVISED VERSION.

[k]do? for I have no [l]*place* where
[m]I can gather together my
fruits. And he said, This will 18
I do; I will pull down my
barns, and build greater; and
there [n]I will gather together
all my [o]produce and my goods.
And I will say to my soul, Soul, 19
thou hast [p]many goods laid up
for many years, take thine ease,
eat, drink, [q]be merry. But God 20
God said to him, [r]Unwise *man!*
this night this soul [s]is required
of thee; [t]now [u]who will have
[v]what [w]thou hast provided?

---

[k] The interrogation point is placed after "do" by Thom., Wesley, Scarlett, Norton, Dick., Camp., Wakef. So Beza, "Quid faciam?" Belg., "Wat zal ik doen?" De Wette, "Was soll ich thun?" Dan., "hvad skal jeg giöre?" Iber., "¿ Qué haré?"

[l] "*place.*" Penn, Dick. G. Fr., "*place;*" De Sacy, "point de lieu." There is an ellipsis of τόπον here. Kuinœl (*in loco*): "Οὐκ ἔχω scl. τόπον." Michaelis (notes on Bos' Gr. Ellipses, p. 301): "Lucas in Evangel. 12 : 17, οὐκ ἔχω (τόπον) ποῦ συνάξω." Agreeably to our idiom, the ellipsis should be supplied. Tyndale felt the necessity of this, and employed "room," which was copied by the E. V., though in that, the translators (or, to speak more correctly, the revisers) did not *italicize* the word.

[m] "I can gather together;" συνάξω. The future here may be properly rendered by the potential. See ch. 12 : 9, note. The proper signification of the verb is "to collect," "to gather together." This latter is one of its ordinary renderings in the E. V. See Matt. 13 : 2; 18 : 20; 22 : 34. Luke 15 : 13. John 11 : 52. So "I can gather together" is the rendering (by the Lat. subj.) of the Vulgate and Eras., "congregem;" Göschen, "colligam;" Castalio, "cogam." Penn renders this verb by the potential, "where I can store." G. Fr., "je puisse assembler." Rob. (Lex., συνάγω): "To gather together." If, after all, the rendering by the potential should not be deemed appropriate, then the indicative future, "I shall gather together," is suggested as an alternative. "Bestow," in the sense demanded here, is obsolete.

[n] "I will gather together;" συνάξω. See last note. So Thelwall.

[o] "produce;" γεννήματά. Norton, Camp., Wakef., Sawyer. Castalio, Göschen, Schott, "proventus;" Vulg. and Eras., "quæ nata sunt;" De Wette, "Erzeugnisse;" S. Fr., "produits;" Rob. (Lex., *in verbo*) "*produce.*" Bretsch.: "Apud seriores, ut Polybium, Diodorum (dicitur) de *proventu* agrorum, arborum, etc." Lidd. (Lex.): "That which is produced." Webster (Dict., art. "Produce"): "That which is produced, brought forth, or yielded, as the produce of a farm," etc. Kuinœl: "*Γεννήματα* sunt proventus agrorum." This word should not be confounded with καρπούς, which occurs in v. 17.

[p] "many;" πολλὰ. So in the next member of the sentence. "Much goods" does not accord with our present *usus loquendi.* So Angus, Sawyer, Wakef., Sharpe, Scarlett, Penn, Thom., M. As an alternative rendering of πολλὰ ἀγαθὰ, "many good things." So Scarlett, Thom., Penn, M., Sharpe.

[q] "*and,*" supplementary in the E. V., is superfluous, and weakens the force of the thought. Omitted by Wesley, Scarlett, Norton, Camp., Wakef., Kend., Angus, Thelwall.

[r] "Unwise *man!*" Ἄφρων. Thelwall. See ch. 11 : 40, note. Syriac, ܚܣܝܪ ܪܥܝܢܐ ("inops mentis").

[s] "is required;" ἀπαιτοῦσιν. Kend. There is no necessity for rendering the present tense here as a future. The former is most exact and forcible. Bloomf. (*in loco*): "Ἀπαιτοῦσι may, with Gataker, and others, be regarded as personal for impersonal." Pasor (Lex., *in loco*): "Hac ipsa nocte animam suam repetunt à te." By a common usage, especially in Scriptural phraseology, events which are to transpire in the future, are described by verbs in the present tense, and this is especially the fact in the language of *prediction.* The *certainty* of the fulfillment is thus made prominent. In such cases, a literal translation is altogether preferable. Thus Matt. 3 : 10, πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. This is properly rendered in the E. V., —"is hewn (cut) down, and cast—." So Matt. 26 : 2, μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται—E. V., "after two days is *the feast of* the passover, and the Son of man is betrayed." Kühner, § 255, R. 3. Trollope, Gram., § 50, Obs. 5, 3.

[t] "now;" δὲ. This particle is simply *continuative.* In cases of this kind, it is rendered (Rob., Lex.) "*but, now, and further,* and the like." De Wette, "nun."

[u] "who will have;" τίνι ἔσται; Sawyer, Kend. ("shall have"). Iber., ¿"quién tendrá?" Rob. (Lex., εἰμὶ): "With *the dative* of a noun or pronoun as predicate, to be *to* any one,

KING JAMES' VERSION.

21 So *is* he that layeth up treasures for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more then meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap: which neither have store-house nor barn; and God feedeth them. How much more are ye better than the fowls?

GREEK TEXT.

θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.

22 Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσησθε. 23 ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. 24 Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς δια-

REVISED VERSION.

[x]Thus [y]*will it be with him*, who 21
layeth up treasure for himself,
and is not rich towards God.
And he said to his disciples, 22
Therefore I say to you, [z]Be not
anxious for your life, what ye
shall eat; [a]nor for the body,
what ye shall put on. The life 23
is more than [b]the food, and the
[c]body, than [d]the raiment. Con- 24
sider the ravens; for they neither sow nor reap; [e]they have
neither store-house nor [f]barn,
[g]and yet God feedeth them;
[h]of how much more value are

[x] "Thus;" *οὕτως*. Thom., Norton, Dick., Wakef., Kend., Thelwall.

[y] "*will it be with him.*" There is an ellipsis here. Tyndale supplied it with "is it with him." In this, he was copied by Cranmer, and the Genevan. Luther and De Wette, "gehet es" (= our colloquial "so goes it"); Belg., "*is het met dien;*" G. and S. Fr., "il en est ainsi de celui;" De Sacy, "c'est ce qui arrive a celui;" Diodati, "cosi *avviene* a chi;" Italian, "cosi *avienne di colui*, che." Wakef. and Norton, "Thus [it is with him]." Camp., "So [it fareth it with him]." There is something harsh and obscure in the phrase of the E. V., "So *is* he." Kuinœl (*in loco*): "*Ita eveniet, hæc est sors* (*οὕτως* sc. *ἔσται*) *hominis, qui sibi bona*, caduca, et peritura *congerit*, etc." Bloomf. (*in loco*): "Meaning, *such is the case with.*"

[z] "Be not anxious;" *μὴ μεριμνᾶτε*. See ch. 10 : 41, and 8 : 14, notes. Kend., Angus, Thom., Penn, Scarlett, Norton, Wakef., Sawyer, M.

[a] "nor;" *μηδὲ*. M., Thom., Penn, Scarlett, Sharpe, Norton, Wakef., Camp., Kend., Thelwall. See ch. 8 : 17, note.

[b] "the food;" *τῆς τροφῆς*. The article should not be omitted before *τροφῆς*. The reason for retaining it before *ψυχὴ*, is equally valid here. "Meat," as a generic term for *whatever we eat*, is obsolete. So (E. V.) Acts 14 : 17. Jas. 2 : 15. It is rendered "food" by Thom., Penn, Norton, Dick., Wakef., Camp., Sawyer, Rheims. Belg., "het voedzel;" De Wette, "die Nahrung;" G. and S. Fr., "la nouriture;" Iber., "el alimento;" Diodati, "il nudrimento;" Ital., "il cibo." Heb. N. Test., הָאֹכֶל. Danish, "Maden."

[c] "The supplement of the E. V., "*is more*," after "body," is superfluous. Dropped by Camp., Thom., Penn, Norton, Sawyer, M., Kend., Sharpe.

[d] "the raiment;" *τοῦ ἐνδύματος*. The article is properly retained here by Penn, Sawyer, Rheims, Belg., De Wette, G. and S. Fr., Iber., Ital., Heb. N. Test., and Dan. See last note.

[e] "they;" *οἷς*. M., Cranmer, Kend., Thom., Sharpe, Norton, Wakef., Sawyer, M.

[f] A *comma* is placed after "barn," in conformity with the text. So Penn, Sharpe, Norton.

[g] "and yet;" *καὶ*. For this use of *καὶ*, see ch. 8 : 13, note. Stuart (Gram., §185, Rem. p. 185) says: "The student need not hesitate, sometimes to render *καὶ but, or, moreover*, etc.; but let him remember that this liberty is due to *the nature of the sentiment* which is connected with *καὶ*, and not to the varying signification of the particle itself. Connecting, as it does, clauses of all hues, either synonymous, or adversative, either parts of the same generic sentence, or parts of the same discourse (*καὶ* continuative), the actual relations that exist may be properly expressed in a translation, although *καὶ*, in and by itself, does not really and properly designate them."

[h] "of how much more value are ye;" *πόσῳ μᾶλλον ὑμεῖς διαφέρετε*. "To be of value" is the rendering of this verb in (E. V.) Matt. 10 : 31, *πολλῶν στρουθίων διαφέρετε ὑμεῖς*, "ye are of more value than many sparrows." So in the parallel (same words), Luke 12 : 7. Though I retain, "the life is more than," in v. 23, it is on the ground that the verb there is simply *ἐστι* (*ἡ ψυχὴ πλεῖόν ἐστι*). The adjunct *πόσῳ* is in favor of this rendering. Connecting it with the verb, we have the thought, "how much do you surpass the birds in value," or, in other words,

implying possession, or property."—By inverting the construction, it may be rendered *to have;* Luke 7 : 41, *δύο χρεωφειλέται ἦσαν δανειστῇ τινι*, "a certain creditor had two debtors" (E. V., "There was a certain creditor which had two debtors"). Luke 6 : 32, *ποία ὑμῖν χάρις ἐστί;* (E. V.), "what thank (thanks) have ye?" John 18 : 39, *ἔστι δὲ συνήθεια ὑμῖν* (E. V.), "but ye have a custom." Scarlett, Dick., "shall possess."

[v] "what;" *ἃ*. Norton, Dick., Kend. Iber., "lo que." Our idiom corresponds with the Greek in omitting the antecedent, in cases like this. The expression is equally clear, more concise and forcible, than it would be if "those things" should be inserted. De Wette, "was."

[w] "thou hast provided;" *ἡτοίμασας*. As an alternative rendering, "thou hast prepared." So usually in the E. V.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
25 And which of you with tak-	φέρετε τῶν πετεινῶν; 25 τίς δὲ	ye than [i]the birds? [j]Now which 25
ing thought can add to his stature	ἐξ ὑμῶν μεριμνῶν δύναται προσ-	of you [k]by being anxious, [l]can
one cubit?	θεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ	add a cubit [m]to his life? If 26
26 If ye then be not able to do	πῆχυν ἕνα; 26 εἰ οὖν οὔτε ἐλά-	then [n]ye can not [o]*do* [p]what is

"how much more valuable are ye than the birds?" Rob. (Lex., *in verbo*): "With a gen. *to differ from, to be other than;* and so to be *more,* or *better than, to surpass, to excel.*" As an alternative rendering (as De Wette), "how much do ye surpass the birds?" Thom., "of how much greater value are ye?" Scarlett and Camp., "how much more valuable are ye?" Iber., "Cuánto mas valeis vosotros—!"

[i] "the birds?" τῶν πετεινῶν; So (E. V.) Matt. 8 : 20; 13 : 32. Luke 9 : 58. Rom. 1 : 23. Jas. 3 : 7. Penn, Wesley, Norton, Dick., Kend., Sawyer, Thom.

[j] "Now;" δὲ. Wakef. Rob. (Lex., δὲ): "Continuative, now."

[k] "by being anxious;" μεριμνῶν. Kend., M. Alternative rendering (as De Wette, "mit seinen Sorgen"), "by *his* anxiety." See ch. 10 : 41, note.

[l] "can add a cubit;" προσθεῖναι—πῆχυν ἕνα. This arrangement is more in accordance with our ordinary *usus loquendi.* So Thom., Penn, Wesley, Sharpe, Norton, Dick., Wakef., Sawyer, Kend.

[m] "to his life?" ἐπὶ τὴν ἡλικίαν. Rob. (Lex., *in verbo*): "Specially *age, life,* Matt. 6 : 27, et Luke 12 : 25." Rob. remarks, that "those who have translated the word '*stature,*' in these cases, have done it against the context." "Life" is the rendering of Thom., Norton, Wakefield, Camp., Kend., Pechy (note on Angus), M. Schott and Kuinœl, "vitæ suæ;" De Wette, "seiner Lebenslänge." Wesley, Dickinson, Thelwall, "age." The primary sense of ἡλικία, in classic authors, is *time of life, age,* Lat. ætas, generally *age, time.* It has also been applied to the body, *stature, growth,* as being a sign of age. Lidd. (Lex.). There is little probability that translators would ever have thought of rendering the word by "stature" but from the fact of its connection with πῆχυν. We have an idiomatic expression of the same kind, "a span of time." So in a well known hymn:

"My span of life will soon be o'er."

Bloomf. (N. Test.) makes the following remark on this phrase, which occurs in the parallel, Matt. 6 : 27: "The ancient commentators, and most modern ones, assign to this term the sense of *stature;* others, however, more properly (I think) interpret it *ætatis mensuram;* a sense surely far more suitable; the admonition being directed against excessive anxiety as to food and clothing; which while they have a necessary connection with the *preservation of life,* can have nothing in common with *stature.* According to the *latter* interpretation, then, the argument is most forcible and conclusive, to show the uselessness of man's care, by the helplessness of his condition; because no care of man, however anxious, can materially add to the age of man.—Πῆχυς, like other measures of extent, is not unfrequently applied to duration of *time.*" See Ps. *39* : 5, (E. V.), "Behold, thou hast made my days *as* an handbreadth." Heb., הִנֵּה טְפָחוֹת נָתַתָּה יָמַי Symmachus, ὡς σπιθαμὰς ἔδωκας τὰς ἡμέρας μου. Watts has well paraphrased this metaphor:

"A span is all that we can boast,
An inch or two of time."

Trench, after remarking that Erasmus was the first who suggested the rendering of ἡλικία not by "*stature,*" but by "*length of life,*" assigns the following reasons in favor of this interpretation: "1. That natural rhetoric of which our Lord was the great master, He would have adduced some very small measure, and reminded his hearers that they could not add even this to their stature; He would not have adduced a cubit, which is about a foot and a half; but He would have demanded, 'Which of you with all your carking and care can add an inch, or a hair's breadth to his stature?' 2. Men do not practically take thought about adding to their stature; it is not an object of desire to one in a thousand to be taller than God has made him; this could scarcely therefore be cited as one of the vain solicitudes of men. On the other hand, every thing exactly fits, when we understand our Lord to be asking this question about the length of life. The cubit, which is much when compared with a man's stature, is infinitesimally small, and, therefore, most appropriate, when compared to his length of life," etc. Kuinœl (on parallel, Matt. 6 : 27): "Nostro—loco ἡλικία ætatem, vitæ cursum notat, est enim sermo de re, quam avide desiderare homines solent, et in præcedentibus dictum est de cura *vitæ* et *corporis;* de posteriori agit v. 28, de priori ergo v. 27, ad vitam vero sustentandum, corpus, que vestiendum, nihil facit staturæ incrementum." The E. V. renders the word by "age," John 9 : 21, 23, and Heb. 11 : 11; and by "stature," Matt. 6 : 27. Luke 2 : 52; 12 : 25; 19 : 3. Eph. 4 : 13, which are the only instances in which it occurs, in the N. T.

[n] "ye can not;" οὔτε—δύνασθε. M., Kend., Thom., Norton, Dick., Wakef., Camp., Sawyer, Thelwall. This rendering of the verb, before an infinitive, is more concise and accordant with our *usus loquendi,* while it is equally accurate with that of the E. V.

[o] "*do.*" Here "*do*" is *italicized* (as by Wesley) on the ground that ποιεῖν is not *expressed* in the text, but understood. Bos (ποιεῖν, p. 403): "Apud Lucam in Evang. 12 : 26, *Εἰ οὖν οὔτε ἐλάχιστον δύνασθε* (sc. ποιεῖν). *Si igitur ne minimum quidem possitis* (facere)." Rob. (Lex., δύναμαι): "Absolutely, or with an infin. implied and readily suggested by the context, e. g. Matt. 16 : 3. Mark 6 : 19, etc."

[p] "what is least;" ἐλάχιστον. M. This word may be rendered "least thing." Still, as readers would frequently *emphasize* "thing," rather than "least," the first rendering is preferable, and has the advantage of conciseness.

KING JAMES' VERSION.

that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the king-

GREEK TEXT.

χιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; [27] Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων. [28] εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; [29] Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί πίητε· καὶ μὴ μετεωρίζεσθε. [30] ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων. [31] πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ,

REVISED VERSION.

least, why [q]are you anxious for
the rest? Consider the lilies 27
how they grow: they toil not,
[r]nor [s]spin; yet I say to you,[t]
[u]even Solomon in all his glory
was not arrayed like one of
these. [v]But, if God so [w]cloth- 28
eth the grass which to-day is
in the field, and to-morrow is
cast into [x]an oven; how much
more *will he clothe* you, O ye
of little faith! And [y]seek ye 29
not what ye shall eat, or what
ye shall drink, [z]nor [a]be in
anxious suspense. For all these 30
things the nations of the world
[b]are seeking after; and your
Father knoweth that [c]ye need
these things. But rather [d]seek 31
the kingdom of God, and all

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[q] "are ye anxious;" μεριμνᾶτε. Thomson, Penn, Scarlett, Norton, Dick., Camp., Sawyer, Kend., M. See ch. 10 : 41, note.

[r] "nor;" οὐδὲ. Thomson, Penn, Scarlett, Sharpe. See ch. 8 : 17, note.

[s] "spin;" νήθει. Sharpe, Scarlett. There is no necessity for using "do" with this verb, as νήθει is no more emphatic than κοπιᾷ.

[t] "that." This word is unnecessarily introduced in the E. V. before "Solomon." In the parallel, Matt. 6 : 29, ὅτι occurs before οὐδὲ Σολομὼν, and is *there* properly represented by "that" in the E. V.

[u] "even—not;" οὐδὲ. These words, the equivalents of οὐδὲ, are separated, according to the general usage.

[v] "But, if;" εἰ δὲ. Gray (note on Angus), Penn, Thelwall. "If then" is the appropriate equivalent of εἰ οὖν, as at the commencement of v. 26. Rob. (Lex., εἰ, III : 1, c): "Εἰ δὲ, where δὲ has its usual adversative, or continuative power, *but if, and if*." So (E. V.) Matt. 12 : 7, 28. Mark 11 : 26. Luke 11 : 20. John 10 : 38; 18 : 23. Acts 5 : 39; 18 : 15; 19 : 39. Rom. 3 : 5; 11 : 6, etc. Vulg., Mont., Eras., "si autem;" De Wette, "Wenn aber."

[w] "clotheth;" ἀμφιέννυσι. See ch. 4 : 3, note.

[x] "an oven;" κλίβανον. This noun is *anarthrous*. So Thom., Norton, Wakef., Gray (on Angus).

[y] "seek ye not." This is the natural order of the sentence. So Kend., M. The *inversion* of the E. V. originated in Cranmer's "ask not ye."

[z] "nor." See ch. 8 : 17, note. Thom., Dick., Angus, M.

[a] "be in anxious suspense;" μετεωρίζεσθε (ἅπαξ λεγόμ.). Angus, M. Marg. of E. V., "*live not in anxious suspense*." Rob. (Lex., *in verbo*): "In N. T. pass., or mid., '*to be in suspense, to be of doubtful mind*,' fluctuating between hope and fear." Bloomf. (N. T., *in loco*): "Meaning, 'Be not anxiously fluctuating between hope and fear, as to the supply of your daily wants.' *Μετεωρίζ.* signifies properly (literally) to be lifted on high: being used especially *of vessels tossed aloft at sea*, and then depressed to its very depths; an apt image of *anxiety*." Horace, Ep. I : 18, 109, 110:

—"provisæ frugis in annum
Copia; neu fluitem dubiæ spe pendulus horæ."

Kuinœl: "(Dicitur) *de fluctuatione animi, inter spem metumque dubii atque suspensi, de iis, qui animo sollicito, suspenso, dubio, sunt*, ut metaphora petita sit a navibus, quæ vento et fluctibus in alto jactantur."

[b] "are seeking after;" ἐπιζητεῖ. This rendering is a *literal* expression of the present tense of the Greek. It brings out the thought with proper accuracy and force. Greene (Gram., p. 9): "The essential time signified by the present and imperfect tenses is that of a continued, or habitually repeated action." Ἐπὶ, in composition here, is *intensive*, hence "seeking after," not "seeking."

[c] "ye need;" χρῄζετε. Wesley, Scarlett, Camp., Sawyer, Wakef., Kend., Thelwall. "To have need" is an ordinary rendering of ἔχειν χρείαν, in the E. V. See Matt. 3 : 14. Mark 2 : 25; 11 : 3. Luke 9 : 11; 15 : 7; 19 : 31. John 13 : 29. Χρῄζω is rendered simply *to need* (E. V.) Luke 11 : 8. 2 Cor. 3 : 1. It should be so in Matt. 6 : 32. Rom. 16 : 2, which (with Luke 12 : 30, and the passages already cited) comprise all the cases where it occurs.

[d] "seek;" ζητεῖτε. "Ye," which occurs in the E. V., is superfluous. It is dropped by Kend., Angus, Scarlett, Norton, Dick., Wakef., Sawyer, M., Thelwall. "Ye" was copied from Wiclif.

KING JAMES' VERSION.

dom of God, and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh

GREEK TEXT.

καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. 32 μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει· 34 ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. 35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι· 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ. 37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρή-

REVISED VERSION.

these things [e]will be added to
you. Fear not, little flock; 32
for it is your Father's good
pleasure to give you the king-
dom. Sell your [f]possessions, 33
and give alms; provide your-
selves [g]purses which [h]become
not old, [i]an unfailing treasure
in the heavens, where no thief
approacheth, [j]nor moth [k]de-
stroyeth. For where your treas- 34
ure is, there will your heart be
also. Let your loins be girded 35
about, and *your* [l]lamps burn-
ing; and ye [ll]*yourselves* like 36
men waiting for their lord [m]to
return from the [n]wedding-feast;
that when he cometh and knock-
eth, they may open to him im-
mediately. [o]Happy *are* those 37
servants, whom [p]their lord,

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[e] "will be added;" προστεθήσεται. Thom., Penn, Sharpe, Norton ("will be given"), Wakef., Kend.

[f] "possessions;" ὑπάρχοντα. See ch. 8 : 3, and 11 : 21, notes. So Thom., Dick., Kend., M.

[g] "purses;" βαλάντια. So (E. V.) ch. 10 : 4. Thom., Wesley, Penn, Norton, Dick., Camp., Wakef., Sawyer, Kend., Rob. and Lidd. (Lexx.). Bretsch.: "*Crumena*,—Hesych., βαλάντιον· μαρσύππιον." In Luke 10 : 4 (E. V.); 22 : 35, 36, this word is properly distinguished from πήρα, which signifies *a bag*. See ch. 9 : 3, note. Beza, Kuinœl, "crumenas."

[h] "become not old;" μὴ παλαιούμενα. Rob. (Lex., *in verbo*), Sawyer. Revision of Hebrews, 1 : 11. "Wax," in the sense of "become," is obsolete.

[i] "an unfailing treasure;" θησαυρὸν ἀνέκλειπτον. Sharpe, Kend., Gray (note on Angus). Rob. (Lex., ἀνέκλειπτος), "unfailing." This adjective can be most appropriately rendered by the Eng. participial adjective. This is not the case with the participle παλαιούμενα, in the first member of the sentence, as we have no *single word* corresponding to it, and must *ex necessitate rei*, render it by the relative and verb.

[j] "nor;" οὐδὲ. M., Kend., Angus, Penn, Sharpe, Scarlett, Dick., Sawyer. See ch. 8 : 17, note.

[k] "destroyeth;" διαφθείρει. So (E. V.) Rev. 8 : 9; 11 : 18. Norton, Dick., Sawyer. Rob. (Lex., *in verbo*): "To destroy utterly." The sense is not that of corroding, or eating away gradually, but (with διὰ *intensive*) that of *ruining*, or *destroying*.

[l] "lamps;" λύχνοι. Thom., Wesley, Penn, Sharpe, Scarlett, Norton, Dick., Camp., Wakef., Angus. See ch. 11 : 33, note. Rob. (Lex., λύχνος, *in loco*), "lamps."

[ll] "*yourselves*" is a supplement.

[m] "to return;" πότε ἀναλύσει. Scarlett. This rendering is adopted on the ground that it harmonizes with our *usus loquendi*, while that of the E. V. unnecessarily introduces a Greek idiom into the text. If it is deemed important to retain that idiom, it may be modified for the better, if we say, "when he shall return." "Cometh" is incorrect, as "the idea of returning home is implied." Rob. (Lex., ἀναλύω). The phraseology of the E. V. originated in that of the Vulgate, "quando revertatur." The latter is, however, more correct than the first, inasmuch as *revertatur* signifies "he may return," not, "he will come." Kuinœl (*in loco*): "Dominum—redeuntem."

[n] "wedding-feast;" γάμων. Rob. (Lex., γάμος): "Specially, the *wedding-feast*, marriage-festival, which continued seven days; see Judges 14 : 12. Tobit 11 : 19."

[o] "Happy;" μακάριοι. See ch. 1 : 45, note. Thom., Wesley, Scarlett, Norton, Camp., Wakefield, Kendrick, M. Iber., "felices."

[p] "their lord;" ὁ κύριος. Kend., Sawyer, Murdock.—Thom., Norton, Dick., Camp., "their master." The E. V., by using the article "the," and beginning "lord" with a capital, makes this language refer directly to Christ; whereas in fact the phrase is a part of the "parable." The explanation commences at v. 40.

KING JAMES' VERSION.

shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise

GREEK TEXT.

σει γρηγοροῦντας. ἀμὴν λέγω
ὑμῖν, ὅτι περιζώσεται καὶ ἀνα-
κλινεῖ αὐτοὺς, καὶ παρελθὼν δια-
κονήσει αὐτοῖς. 38 καὶ ἐὰν ἔλθῃ
ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ
τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ
οὕτω, μακάριοί εἰσιν οἱ δοῦλοι
ἐκεῖνοι. 39 τοῦτο δὲ γινώσκετε,
ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ
ὥρᾳ ὁ κλέπτης ἔρχεται, ἐγρηγό-
ρησεν ἂν, καὶ οὐκ ἂν ἀφῆκε διο-
ρυγῆναι τὸν οἶκον αὐτοῦ. 40 καὶ
ὑμεῖς οὖν γίνεσθε ἕτοιμοι· ὅτι ᾗ
ὥρᾳ οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀν-
θρώπου ἔρχεται. 41 Εἶπε δὲ
αὐτῷ ὁ Πέτρος, Κύριε, πρὸς
ἡμᾶς τὴν παραβολὴν ταύτην λέ-
γεις, ἢ καὶ πρὸς πάντας; 42 Εἶπε
δὲ ὁ Κύριος, Τίς ἄρα ἐστὶν ὁ
πιστὸς οἰκονόμος καὶ φρόνιμος,

REVISED VERSION.

when he cometh, shall find
watching: [q]truly, I say to you,
that [r]he will gird himself and
[s]make them recline at table,
and [t]will come and serve them.
And if he shall come in the 38
second watch, or shall come in
the third watch, and find *them*
[u]*doing* thus, [v]happy are those
servants. And this [w]ye know, 39
that if [x]the master of the house
had known what hour the thief
would come, he would have
watched, and not have suffered
his house to be broken through.
Be ye therefore ready also; 40
[y]for in an hour when ye think
not, the Son of man cometh.
[z]And Peter said to him, Lord, 41
speakest thou this parable to
us, or [a]also to all [b]*others?* And 42
the Lord said, Who, then, is
[c]the faithful and wise steward,

Hence ὁ is used in place of the possessive pronoun (see ch. 6 : 1, note), and "lord" (without a capital) conforms to that, and in v. 36. So M. has "lord." Compare v. 43, ὁ κύριος, (E. V.), "his lord."

[q] "truly;" ἀμὴν. See ch. 4 : 24, note.

[r] "he will gird;" περιζώσεται. M., Thom., Wesley, Penn, Scarlett, Sharpe, Norton, Dick., Camp., Wakef., Sawyer.

[s] "make them recline;" ἀνακλινεῖ. See ch. 7 : 36, note.

[t] "will come;" παρελθὼν. Thomson, M., Wesley, Norton, Sawyer, Kend. As an alternative, "will draw near." See Rob. (Lex., παρέχομαι).

[u] "*doing* thus;" οὕτω. As οὕτω refers to the act of *watching* (γρηγοροῦντας, v. 37), the supplement "*doing*" renders the sentence complete both in form and signification. It is demanded by our *usus loquendi*. Οὕτω is rendered, as it usually is in the E. V., by "thus." So in v. 43, we have ποιοῦντα οὕτως, (E. V.), "so doing."

[v] "happy;" μακάριοι. See v. 37, note.

[w] "ye know;" γινώσκετε. The imperative and indicative of this verb in the second person plural have the same form. It is rendered as an indicative by Wakef., G. and A. Camp., Penn, Norton, M., Bengel. As an alternative rendering, "But know this."

[x] "the master of the house;" ὁ οἰκοδεσπότης. So (E. V.) Matt. 10 : 25. Luke 13 : 25; 14 : 21. Wesley, Penn, Scarlett, Sharpe, Norton, Camp., Kend., Angus, Thelwall, M. It is to be regretted that the fine old Anglo-Saxon term used by Tyndale, "the good man of the house," has become obsolete.

[y] "for in an hour;" ὅτι ᾗ ὥρᾳ. This is the order of the text. There is no necessity for abandoning it. It is equally perspicuous, and more forcible than that of Tyndale, copied by the E. V. So Wiclif, Rheims, Syriac, Vulg., Eras., Beza, Göschen, Schott, Thom., Penn, Norton, Dick., Wakef., Sawyer, Murdock, M. Ἐν is rendered *literally* here. See note on ἐν, v. 46. So Wesley, Wakef., Penn, Norton, Sawyer.

[z] "And;" δὲ. Penn, Sharpe, Sawyer. Iber., "i;" Belgic, "ende." Heb. N. Test., ו.

[a] "also;" καὶ. Wesley, Kend., Sawyer, M., Thelwall, Murd. De Wette, "auch;" S. Fr., "aussi;" Iber., "tambien;" Dan., "ogsaa."

[b] "*others?*" This *supplement* renders the sentence complete, according to our *usus loquendi;* and brings out the thought distinctly.

[c] "the;" ὁ. Penn, Sharpe, Thom., Camp., Kend., Angus, Thelwall. Greene (Gram., p. 203): "The article is never used in the New Testament as a demonstrative or relative pronoun." Scholefield, p. 7: "Our translators appear to me to have frequently erred in rendering the article by the pronoun *this*, or *that*. In no case can it be accurately rendered so; though there are instances in which the license may be admitted for the sake of perspicuity." It will hardly be supposed that perspicuity demands the *license* in the present instance. De Wette, "der;" G. and S. Fr., "le;" Iber., "el;" Belg., "de."

KING JAMES' VERSION.

steward, whom *his* lord shall make
ruler over his household, to give
them their portion of meat in due
season?
43 Blessed *is* that servant, whom
his lord when he cometh shall find
so doing.
44 Of a truth I say unto you,
that he will make him ruler over
all that he hath.
45 But and if that servant say
in his heart, My lord delayeth his
coming; and shall begin to beat
the men-servants, and maidens,
and to eat and drink, and to be
drunken;
46 The lord of that servant
will come in a day when he look-
eth not for *him*, and at an hour
when he is not aware, and will
cut him in sunder, and will ap-
point him his portion with the
unbelievers.

GREEK TEXT.

ὃν καταστήσει ὁ κύριος ἐπὶ τῆς
θεραπείας αὐτοῦ, τοῦ διδόναι ἐν
καιρῷ τὸ σιτομέτριον; 43 μακά-
ριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν
ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα
οὕτως. 44 ἀληθῶς λέγω ὑμῖν,
ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν
αὐτοῦ καταστήσει αὐτόν. 45 Ἐὰν
δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ
καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός
μου ἔρχεσθαι· καὶ ἄρξηται τύ-
πτειν τοὺς παῖδας καὶ τὰς παιδί-
σκας, ἐσθίειν τε καὶ πίνειν καὶ
μεθύσκεσθαι· 46 ἥξει ὁ κύριος
τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ
προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώ-
σκει· καὶ διχοτομήσει αὐτὸν, καὶ
τὸ μέρος αὐτοῦ μετὰ τῶν ἀπί-

REVISED VERSION.

whom *his* lord [d]will set over
his household to give *them their*
[e]portion of food in due season?
[f]Happy *is* that servant, whom 43
his lord, when he cometh, shall
find [g]doing thus. [h]Truly, I say 44
to you, that [i]he will set him
over all his [j]possessions. [k]But, 45
if that servant [l]shall say in his
heart, My lord delayeth [m]to
come; and shall begin to beat
the men-servants, and [n]maid-
servants, and to eat and drink,
and [o]be drunken; the lord of 46
that servant will come in a day
when he looketh not for *him*,
and [p]in an hour [q]which [r]he
knoweth not, and [s]will cut him
in pieces, and [t]appoint him his
portion with the [u]unfaithful.

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[d] "will set;" *καταστήσει.* Penn, Sharpe, Scarlett ("shall set"), Camp., Wakef., Kend., Angus, M. Belg., "zal zetten;" S. Fr., "établira;" Iber., "pondrá;" Eras., Beza, "constituet;" Schott, "præficiet;" Dan., "skal sötte." Rob. (Lex., *καθίστημι*): "Cum acc. et *ἐπὶ* cum gen., *to set one over any thing.*" So (E. V.) *κατέστησας*, "didst set."

[e] "portion of food;" *σιτομέτριον.* "Meat," in the generic sense of *victuals*, is obsolete. "Food" is the rendering of Thom., Wesley, Penn, Norton, Angus, Dick., Sawyer, Kend.

[f] "Happy;" *μακάριος.* See ch. 1 : 45, note.

[g] "doing thus;" *ποιοῦντα οὕτως.* Scarlett ("doing so"). The order of the text is preferable to that of the E. V. See v. 38, note. Wiclif's rendering (copied by Tyndale and E. V.) originated in the language of the Vulgate, "ita facientem."

[h] "Truly;" *ἀληθῶς.* Sharpe, Camp., Sawyer, Thelwall, M. So (E. V.) Matt. 27 : 54. Mark 15 : 39. "Verily" is obsolete.

[i] "he will set;" *καταστήσει.* See v. 42, note.

[j] "possessions;" *ὑπάρχουσιν.* See ch. 8 : 3, and 11 : 21, notes.

[k] "But, if;" *Ἐὰν δὲ.* Thom., Wesley, Sharpe, Penn, Scarlett, Wakef., Sawyer, Angus, Kend., M., Thelwall. In conformity with the punctuation of Wakef., Penn, and Scarlett, a *comma* is placed after "but."

[l] "shall say;" *εἴπῃ.* Penn. This aorist subj. has the force of the future. Kühner, Gram., § 257, 1 (a). Rob. (Lex., *ἄν*).

[m] "to come;" *ἔρχεσθαι.* Scarlett, Sawyer. Belgic, "te komen;" De Wette, "zu kommen;" G. and S. Fr., "à venir." The literal rendering is preferred, as it does not violate our *usus loquendi.*

[n] "maid-servants;" *παιδίσκας.* Thomson, Penn, M. I copy the note on this word from the Revision of Mark, ch. 14 : 66: "of the maid-servants; *τῶν παιδισκῶν.* Wakef., Pechy, Thom., Camp., Dick. The correlative *παῖς* is a common term for 'a man-servant.' See (E. V.) Matt. 8 : 6, 13. Luke 7 : 7, etc. Bretsch., '*ancilla, serva.*' 'Maid' is too general. Comp. Galat. 4 : 22, 23, 30, 31.".

[o] "be drunken;" *μεθύσκεσθαι.* "To," before "be," is superfluous. It is omitted by Wesley, Scarlett, Penn, Norton, Camp. It may be proper to remark here, that "drunken" is no longer used as the participle of "drink." Webster (Dict.): "In modern usage, *drank* has taken its place; and *drunk* is now used chiefly as an adjective." Though the phraseology of the E. V. is retained, I suggest as an alternative rendering, "become drunk."

[p] "in;" *ἐν.* So this preposition is properly rendered in the preceding member of the sentence (*ἐν ἡμέρᾳ*). The translation should be uniform. So Sharpe, Wakef., Norton, Angus. Uniformity has been observed in G. and S. Fr., Span., Iber., Diodati, Ital., Dan. So the parallel, Matt. 24 : 50, *ἐν ὥρᾳ ῃ οὐ γινώσκει*, (E. V.), "in an hour," etc.

[q] "which;" *ᾗ* (dat. by attrac.). Thom., M., Thelwall.

[r] "he knoweth;" *γινώσκει.* Wesley, Penn, Angus, M.

[s] "will cut—in pieces;" *διχοτομήσει.* Rob. (Lex., *in verbo*): "In N. Test. tropically *to cut in pieces, to punish severely.*" Compare Matt. 24 : 50, 51, and 25 : 30. The reference is to a punishment among ancient nations. See 1 Sam. 15 : 33. 2 Sam. 12 : 31.

[t] The auxiliary "will" (before "appoint") is superfluous. Omitted in the parallel (E. V.), Matt. 24 : 51, and by Thomson, Wesley, Scarlett, Wakef., Penn.

[u] "unfaithful;" *ἀπίστων.* This is obviously *antithetic* to

KING JAMES' VERSION.

47 And that servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

49 I am come to send fire on the earth, and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

GREEK TEXT.

στων θήσει. 47 Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἑτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς· 48 ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν. 49 Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω; εἰ ἤδη ἀνήφθη· 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι

REVISED VERSION.

And that servant who knew 47
his lord's will, and prepared
[v]not, [w]nor did according to his
will, [x]will be beaten with many
stripes. But he who knew [y]*it* 48
not, and did things worthy of
stripes, will be beaten with
few.[z] [a]For from every one to
whom much is given, much will
be required; and [b]from him to
whom *men* have committed
much, they will ask the more.
[c]I came to send fire on the 49
earth, and [d]what do I desire?
[e]Would that it were already
kindled! But I have [f]an im- 50
mersion [g]to be immersed with,
[h]and how am I distressed till

πιστὸς, in v. 42. Thom., Wesley, Penn, Dick., Kend., Angus, M. See Rob. (Lex., *ἄπιστος*).

[v] The supplement "himself," after "not" (E. V.), is superfluous. It is omitted by M., Wesley, Penn, Dick, Angus.

[w] "nor;" *μηδὲ*. Kend., M., Thom., Thelwall, Penn, Norton, Dick., Camp., Sawyer, Angus. See ch. 8 : 17.

[x] "will be beaten;" *δαρήσεται*. Norton, Wakef., M.

[y] "*it*." There is an obvious reference to *θέλημα* in *γνοὺς*, and this authorizes the use of "*it*," as a supplement. The supplement is demanded by our idiom; the preceding verse (where "will" is found) being closed with a period. Thus Thom., Penn, Camp., Norton, Dick., M. S. Fr., "l';" Iber., "*la*."

[z] "*stripes*" (supplementary), after "few" (E. V.), is dropped as unnecessary. So Thom., Wesley, Norton, Wakef., Campbell, Sawyer, Thelwall.

[a] "For from every one to whom much is given, much will be required;" *παντὶ δὲ ᾧ ἐδόθη πολὺ, ζητηθήσεται παρ' αὐτοῦ,* This arrangement, while it is exact in presenting the thought of the text, is more perspicuous than that of the E. V. So Thom., Penn, Norton, M. On *παντὶ,* Bloomfield (N. Test.) remarks: "This is not, as Winer imagines, a dative absolute, but is put for *παντὸς,* being accommodated, by attraction, to *ᾧ*." In other words, it has the force of *παρὰ παντὸς*.

[b] "from him to whom *men* have committed much;" *ᾧ παρέθεντο πολὺ*. M. This member of the sentence should correspond with that which precedes it. See last note. As the nominative of *παρέθεντο* is not expressed, "*men*" is *italicized*.

[c] "I came;" *ἦλθον*. Norton, Wakef., Camp., Kend. See ch. 4 : 34, note.

[d] "what do I desire?" *τί θέλω;* M. This position of the interrogation point corresponds with that of the text. Scarlett, "what do I wish?" Wakef., "what will I?" There seems to be no necessity for departing from the usual sense of *θέλω,* in the indicative. The verb is rendered "desire" (E. V.) Mark 9 : 35. Luke 5 : 39; 8 : 20; 10 : 24; 23 : 8, etc.

[e] "Would that it were already kindled!" *εἰ ἤθη ἀνήφθη*. M.—Scarlett and Angus, "Oh, that it were already kindled!" On the entire sentence, *τί θέλω; εἰ ἤθη ἀνήφθη,* Trollope (Analecta) remarks: "The commentators have experienced no little difficulty in interpreting these words."—"But that a wish is intended to be expressed is sufficiently evident from the corresponding clause in the very next verse; and it is, therefore, preferable to render the particle by *utinam*."—"The import of the passage is this: 'Since the advancement of true religion must be attended by such unhappy divisions and persecutions, I can not but wish that they, together with my passion, which must precede them, had already taken place.'" On the sense of *εἰ,* in this passage, the following extract is made from a note in the Revis. of Mark (16 : 44): "Rob. (*εἰ*) quotes this passage in illustration of a peculiar usage as to *εἰ,* and renders it by *that*." According to this usage, "it is spoken of things not merely *possible*, but certain, and dependent on no condition. This is especially the case after verbs expressing emotion. Buttm., §139, m. 60." It may be added that Rob. quotes the passage in question as one of his illustrations. Acts 26 : 8, *τί; ἄπιστον κρίνεται παρ' ὑμῖν εἰ* (that) *ὁ Θεὸς νεκροὺς ἐγείρει;* In view of this passage from Acts, I suggest the following alternative rendering, "What do I wish?—that it were already kindled!" As an illustration, *εἰ* = *utinam*, see Sept., Joshua 7 : 7, *εἰ κατεμείναμεν καὶ κατῳκίσθημεν,* "would that we had remained and dwelt," etc., where it is equivalent to לוּ, "*O that, would that.*" Gesen. (Lex.): "Job 6 : 2, *εἰ γάρ τις* (לוּ)," "O that one."

[f] "an immersion;" *βάπτισμα*. See ch. 3 : 3, note. Kend., A. Camp. De Wette, "eine Taufe;" Iber., "una immersion;" Dan., "en Daab;" Ital., "una immersione;" Belg., "eenen doop."

[g] "to be immersed with;" *βαπτισθῆναι*. See ch. 3 : 7, note. To obviate the use of an idiom which belongs to the Hebraistic Greek, "to undergo" (as Kend.) may be properly substituted for this phrase. So De Wette, "zu überstehen;" Iber., "de experimentar."

[h] "and—I distressed;" *συνέχομαι*. Kend., Wakefield. Rob.

KING JAMES' VERSION.

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south

GREEK TEXT.

ἕως οὗ τελεσθῇ; 51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχὶ, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν. 52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἑνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί. 53 διαμερισθήσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρί· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.

54 Ἔλεγε δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε, Ὄμβρος ἔρχεται· καὶ γίνεται οὕτω. 55 καὶ ὅταν νότον

REVISED VERSION.

it is accomplished! [j]Think ye 51
that I came to give peace on
the earth? I tell you, nay;
but rather division: for [k]hence- 52
forth there [l]will be five in one
house divided, three against
two, and two against three.
[m]Father will be divided against 53
son, and son against father;
mother against daughter, and
daughter against mother; moth-
er-in-law against her daugh-
ter-in-law, and daughter-in-law
against her mother-in-law. And 54
he said also to the crowds,
When ye see [n]the cloud [o]rising
[p]from the west, immediately ye
say, A shower [q]is coming; and
so it [r]cometh to pass. And 55
when [s]*ye perceive* the south wind

(Lex., *συνέχω*): "Pass., *to be distressed.*" Lidd. (Lex.). Bretsch. (*in loco*): "Quam vehementer *angor.*" The verb "to straiten" is obsolete.

[i] "is accomplished!" *τελεσθῇ.* Kendrick. Present usage demands "is."

[j] "Think ye;" *δοκεῖτε.* Sharpe, Penn, Norton, Scarlett, Wakef., Kend., Thelwall, M. So often in E. V. See Rob. (Lex., *δοκέω*).

[k] "henceforth;" *ἀπὸ τοῦ νῦν.* Thom., Norton, Wakefield, Kend., Thelwall, M. "From" is useless here, and "from henceforth" entirely wrong. There is an ellipsis; *χρόνου* being understood. Rob. (Lex., *νῦν*).

[l] "will be;" *ἔσονται.* See ch. 1 : 13, note. Thom., Sharpe, Penn, Norton, Scarlett, Wakef., Camp., Dick., Kend., M.

[m] "Father;" *πατὴρ.* This word is anarthrous, as well as the nouns which follow it,—*υἱῷ* (son), *υἱὸς* (son), *πατρί* (father), *μήτηρ* (mother), *θυγατρὶ* (daughter), *μητρί* (mother), *πενθερὰ* (mother-in-law), and *νύμφη* (daughter-in-law). The insertion of "the" before the words diminish the force of the language. Hence a literal rendering is preferable—the article of the E. V. being dropped. So Thom., Sharpe, Camp., Kend., M., Pechy (note on Angus).

[n] "the cloud;" *τὴν νεφέλην.* Thom., Norton, M., Gray (note on Angus), Thelwall, M. S. Fr., "la nuée;" Iber., "la nube;" Ital., "la nube;" De Wette, "die Wolken." This language alludes to a well known phenomenon which his hearers had often witnessed. Hence the use of the article. See 1 Kings 18 : 43–45. Horne's Introd., Vol. 2, p. 24: "Very small clouds are—the forerunners of violent storms in the East as well as in the West; they rise like a man's hand (1 Kings 18 : 44) until the whole sky becomes black with rain, which descends in torrents, that rush down the steep hills, and sweep every thing before them. In our Lord's times, this phenomenon seems to have become a certain prognostic of wet weather." This author refers to the passage before us. See Iliad. IV : 275–279. Greene (Greek N. Test., p. 148), after noticing the use of the article with "words signifying objects, or phenomena of nature which exist singly, and entire natural substances," quotes Luke 12 : 54, and says: "*Νεφέλην* has the article, because it is here used to signify the particular cloud of singular conformation, which in those countries is the immediate forerunner of a considerable fall of rain."

[o] "rising:" *ἀνατέλλουσαν.* Thom., Wesley, Sharpe, Penn, Norton, Wakef., Camp., Kend, Angus, M., Thelwall, Murdock, Wiclif, Rheims.

[p] "from;" *ἀπὸ.* Thom., Penn, Norton, Wakef., Dick., Kend., Wiclif, Rheims. The rendering of the E. V., "out of" (= *ἐκ*) taken from Tyndale, is not exact.

[q] "is coming;" *ἔρχεται.* The progressive form of the Eng. verb corresponds with the radical sense of the Greek present, and also with our *usus loquendi.* Murdock, Thom., Sharpe, Penn, Scarlett. See v. 30, note.

[r] "it cometh to pass;" *γίνεται.* So this verb is rendered in the E. V., v. 55. Scarlett, Angus, Thelwall, M. Vulg., Mont., Eras., Beza, Castal., Göschen, "fit;" Belg., "het geschied;" De Wette, "es geschiehet;" S. Fr., "cela arrive;" Iber., "sucede;" Dan., "det skeer."

[s] "*ye perceive.*" Scarlett. This supplement is required by our *usus loquendi*, instead of "*ye see,*" which can not be properly used when "wind" is the object. *Ἴδητε* is supposed to be understood here; it may be properly represented by "ye perceive," as it is employed to indicate perception by *the senses, generally.* Wesley has, "ye find."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
wind blow, ye say, There will be heat; and it cometh to pass.	πνέοντα, λέγετε, Ὅτι καύσων ἔσται· καὶ γίνεται.	[t]blowing, ye say, There will be heat; and it cometh to pass.
56 *Ye* hypocrites, ye can discern the face of the sky, and of the earth; but how is it, that ye do not discern this time?	56 ὑποκριταὶ, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε;	56 [u]Hypocrites! ye can discern the face [v]of the earth and of the sky; but how is it that ye do not discern this time?
57 Yea, and why even of yourselves judge ye not what is right?	57 τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;	57 [w]and why, even of yourselves, judge ye not what is right?
58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.	58 ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτής σε παραδῷ τῷ πράκτορι, καὶ ὁ πράκτωρ σε βάλλῃ εἰς φυλακήν.	58 When [x]thou art going with thine adversary to [y]a magistrate,[z] [a]endeavor [b]on the way [c]to be delivered from him; lest [d]he should drag thee to the judge, and the judge [e]deliver thee up to the officer, and the officer cast thee into prison.
59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.	59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.	59 I tell thee, thou [f]wilt not come out thence, till thou hast paid [g]the very last mite.

[t] "blowing;" πνέοντα. Wesley, Sharpe, Penn, Scarlett, Thelwall.

[u] "*Ye*," which occurs before "hypocrites!" in the E. V., is superfluous. It is dropped by Thomson, Norton, Camp., Dick., Sawyer, Kend. The exclamation sign is placed after "hypocrites" by Thom., Norton, Scarlett, Wakef., Kend., S. Fr.

[v] "of the earth and of the sky;" τῆς γῆς καὶ τοῦ οὐρανοῦ. This is the order of the text, which was properly followed by Tyndale and Geneva. The Vulgate, however, having "*cœli et terræ*," Cranmer adopted the *inversion* ("of the sky and of the earth"), and was copied by the E. V. The order of the text is adopted by Thom., Wesley, Kend., Sharpe, Norton, Scarlett, Dick., Sawyer, Angus, Thelwall. The reading of the Vulg. is a corruption. The Amiatean MS. has "*terræ et cœli*."

[w] "and;" δὲ. Thom., Sharpe, Penn, Camp., Dick., Sawyer, Kend., Angus, M. "Yea" is not authorized by the text. It is dropped in all the above cited versions, and also by Thelwall. Nothing corresponding to it in Vulg., Mont., Eras., Beza, Castal., Göschen, Schott, Belg., Luther, De Wette, Dan., G. or S. Fr., De Sacy, Iber., Span., Diodati, Ital., Syriac, Heb. N. Test., Rheims, Wiclif. It was copied from Tyndale.

[x] "thou art going;" ὑπάγεις. Thom., Wesley, Penn, Norton, Scarlett, Wakef., Angus, M. See v. 30, note.

[y] "a magistrate;" ἄρχοντα. Norton (Sawyer, "a ruler"). As the noun is *anarthrous*, and there is nothing in the context to make it definite, it is unnecessary to suppose that there is an ellipsis of the article, produced by the preposition ἐπὶ. Where nouns are not linked together by conjunctions—and there is no *exigentia loci*—there are very few cases where we are authorized to introduce the definite article. In fact, unless we translate by an idiomatic phrase, in which "the" may be indispensable, close adherence to *the letter* is preferable.

[z] The supplement of the E. V., "*as thou art*," is unnecessary. It is dropped by Thom., Wesley, Sharpe, Penn, Scarlett, Wakef., Camp., Dick., Sawyer, Kendrick, Angus, Thelwall, M. It was introduced by Tyndale.

[a] "endeavor;" δὸς ἐργασίαν. This phrase is a Latinism equivalent to *date operam* (literally, "give labor"). See Rob. (Lex., δίδωμι), Kuinœl (*in loco*). Thom., Scarlett, Campbell, Kend., Angus, M.

[b] "on the way;" ἐν τῇ ὁδῷ. Kend., Thom., Sharpe, and Camp. ("on the road"), Penn, Norton, Sawyer, M.

[c] "to be delivered;" ἀπηλλάχθαι. Wesley, M., Scarlett, Thelwall, Kend. Rendered in the infinitive by Sharpe, Penn, Norton, Dick., Wakef., Angus.

[d] "he should drag;" κατασύρῃ. Sharpe, Scarlett, Camp., Kend., Angus, Robinson (Lex., *in verbo*). "Hale," *to drag*, is superseded by "haul" in present usage. See Webster (Dict., art. "Hale").

[e] "deliver thee up;" παραδῷ. M. See ch. 9 : 44, note.

[f] "wilt—come out;" ἐξέλθῃς. M., Sharpe, Penn, Norton, Wakef.

[g] "the very last mite;" καὶ τὸ ἔσχατον λεπτὸν. As an alternative rendering, the more literal expression, "even the last mite." So Kend., Sawyer.

KING JAMES' VERSION.

CHAP. XIII.

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

6 He spake also this parable: A certain *man* had a fig-tree planted in his vineyard; and he

GREEK TEXT.

CHAP. XIII.

ΠΑΡΗΣΑΝ δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. 2 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; 3 οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὡσαύτως ἀπολεῖσθε. 4 ἢ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε, ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ; 5 οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὁμοίως ἀπολεῖσθε. 6 Ἔλεγε δὲ ταύτην τὴν παραβολὴν, Συκῆν εἶχέ τις ἐν τῷ ἀμ-

REVISED VERSION.

CHAP. XIII.

AND there were [a]some pres- 1
ent, at that [b]time, who told
him [c]concerning the Galileans,
whose blood Pilate had ming-
led with their sacrifices. And 2
Jesus, answering, said to them,
[d]Think ye that these Galileans
were sinners [e]above all the
Galileans, because they [f]have
suffered such things? I tell 3
you, nay; but except ye repent,
[g]ye will all [h]in like manner
perish. Or, those eighteen, on 4
whom the tower in Siloam fell,
and [i]killed them, think ye that
they were sinners [j]above all
men who dwelt in Jerusalem?
I tell you, nay; but except ye 5
repent, ye [k]will all [l]in like
manner perish. And he spoke 6
this parable: [m]a certain *man*
had a fig-tree planted in his

[a] "some present." This is the most usual and natural arrangement of the sentence, according to our *usus loquendi.*

[b] "time;" *καιρῷ.* Wakef., M. As the entire phrase is *ἐν αὐτῷ τῷ καιρῷ* ("eo ipso tempore," Beza), it would seem that "season" is not sufficiently *definite* to be the equivalent. De Wette, "zu selbiger Zeit;" S. Fr., "dans ce même temps;" Iber., "al mismo tiempo."

[c] "concerning;" *περὶ* (*cum genit.*). Wakefield. Rob. (Lex., *περὶ*): "When there is only a mere general reference, or allusion to the person or thing denoted by the genitive, *concerning, as to, touching, in relation to.*" There is an ellipsis of the object of *ἀπαγγέλλοντες*—(*τὸ πρᾶγμα*). The idea would be expressed in English thus, "who told him *the affair* (or *news*) concerning the Galileans." "Of" does not bring out the thought with proper distinctness. Dick., "respecting."

[d] "Think ye;" *Δοκεῖτε.* Kend., Sharpe, Thelwall, Penn, M., Norton, Scarlett ("do ye think"), Wakef., Camp., and Sawyer ("do you think"). See ch. 12 : 51, note.

[e] "above;" *παρὰ* (*cum accus.*). As an alternative rendering, "beyond." Bloomf. (N. Test.).

[f] "have suffered;" *πεπόνθασιν.* Trench. This author, in his late work on Bible Revision, makes the following judicious remark on this verb: "Our Lord contemplates the memorable catastrophe by which they perished, not as something belonging merely to the historic past; but as a fact reaching into the present; still vividly presenting itself to the mind's eye of his hearers."

[g] "ye will—perish;" *ἀπολεῖσθε.* Sharpe, Penn, M., Norton, Scarlett, Wakef., Dick., Kend., M. See ch. 1 : 13, note.

[h] "in like manner;" *ὡσαύτως.* Thom., Norton, Sawyer, Kend., Angus, M. "Likewise" is ambiguous, as it not only signifies "in like manner," but "*moreover,*" "*to.*" Trollope (Analect., *in loco*): "*In like manner;* as *ὁμοίως,* in v. 5. This declaration partakes not only of an admonition, but of a prediction which was literally fulfilled about forty years afterward in the destruction of Jerusalem. During the siege, the temple was frequently the seat of war, and multitudes of the priests who were offering the sacrifices, were slain, and their blood mingled with that of the victims." See Josephus' Jewish War, B. II., IV., V., VI.

[i] "killed;" *ἀπέκτεινεν.* Thom., M., Norton, Sawyer, Angus.

[j] "above all men;" *παρὰ πάντας ἀνθρώπους.* See v. 2 note e.

[k] "will—perish;" *ἀπολεῖσθε.* See v. 3, note g.

[l] "in like manner;" *ὁμοίως.* See v. 3, note h. Thom., Norton, Kend., Sawyer, M., Angus.

[m] "a certain *man;*" *τις.* As the noun is *understood* in the

KING JAMES' VERSION.

came and sought fruit thereon,
and found none.
7 Then said he unto the dress-
er of his vineyard, Behold, these
three years I come seeking fruit
on this fig-tree, and find none:
cut it down; why cumbereth it
the ground?
8 And he answering, said unto
him, Lord, let it alone this year
also, till I shall dig about it, and
dung *it:*
9 And if it bear fruit, *well:* and
if not, *then* after that thou shalt
cut it down.
10 And he was teaching in one

GREEK TEXT.

πελῶνι αὐτοῦ πεφυτευμένην· καὶ
ἦλθε καρπὸν ζητῶν ἐν αὐτῇ, καὶ
οὐχ εὗρεν. 7 εἶπε δὲ πρὸς τὸν
ἀμπελουργὸν, Ἰδοὺ, τρία ἔτη
ἔρχομαι ζητῶν καρπὸν ἐν τῇ
συκῇ ταύτῃ, καὶ οὐχ εὑρίσκω·
ἔκκοψον αὐτήν· ἱνατί καὶ τὴν
γῆν καταργεῖ; 8 ὁ δὲ ἀποκριθεὶς
λέγει αὐτῷ, Κύριε, ἄφες αὐτὴν
καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκά-
ψω περὶ αὐτὴν, καὶ βάλω κοπρί-
αν· 9 κἂν μὲν ποιήσῃ καρπόν·
εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκό-
ψεις αὐτήν.
10 Ἦν δὲ διδάσκων ἐν μιᾷ

REVISED VERSION.

vineyard, and he came [n]seeking
fruit on it, and found none.
[o]And [p]he said [q]to the vine- 7
dresser, Behold, [r]*for* three years
I come seeking fruit on this
fig-tree, and find none: cut it
down, why [s]doth it [t]also render
the ground barren? And he, 8
answering, said to him, Lord,
let it alone this year also, till I
shall dig about it, and [u]manure
it: and if it beareth fruit, *well*— 9
but if not[w]—[x]afterwards thou
shalt cut it down. And he 10
was teaching in one of the

text, it is deemed most exact to *italicize* "man," as a supplement. So Penn, Scarlett.

[n] "seeking;" *ζητῶν*. So this participle is rendered in v. 7. Wakef., Thom., Wesley, Norton, Scarlett, Wakef., Camp., Dick., Sawyer, Kend., Angus, Thelwall, M.

[o] "And;" *δὲ*. Penn, Dick., Angus, Kend., M.

[p] "he said." This order is adopted by Thom., Norton, Scarlett, Camp., Dick., Sawyer, Kend., Angus, Thelwall, M.

[q] "to the vine-dresser;" *πρὸς τὸν ἀμπελουργόν*. Sharpe, Penn, Kend., Scarlett, Camp., Thelwall.

[r] "*for*." This supplement is employed in conformity with our *idiom*. There is nothing in the text corresponding to the demonstrative "these," which was taken from Tyndale's version, "this three years." Wakef., having retained the word, properly marked it as supplementary. Though the thought would be sufficiently obvious without the use of "*for*," that is, if we say, "Behold, three years I come," still the sentence strikes the ear as something imperfect. Wesley and Kend. have no *supplement*.

[s] "doth it—render the ground barren?" *τὴν γῆν καταργεῖ;* Kuinœl (*in loco*): "*Tamen reddit sterilem*, dum succos e solo exsugit, *καταργεῖν* respondet בַּטֵּל, quod in conj. Kal, intransitive notat *otiosum esse, cessare*, ut Eccles. 12 : 3, sed in conj. Piel, transitivam significationem habente, *impedire, inutilem, inefficacem, otiosum reddere*, id quod *ἀργὸν ποιεῖν*, v. Esr. 4 : 21 ; 6 : 8. Gal. 3 : 17, cum vero h. l. de terra sermo sit, significat *καταργεῖν* facere ut ea nihil ferat, *terram reddere sterilem*." *Ἀργὸς* is applied to barren, unproductive land, as in Diod. Sicul. B. 19, cap. 42, where the historian describes the battle-field where Eumenes was defeated by Antigonus, *Τοῦ δὲ πεδίου πολλὴν εὐρυχωρίαν ἔχοντος, καὶ πάντος ὑπάρχοντος ἀργοῦ διὰ τὴν ἐν αὐτῷ διήκουσαν ἁλμυρίδα, τοσοῦτον συνέβη ὑπὸ τῶν ἱππέων ἐξαίρεσθαι κονιορτὸν κ. τ. λ.* As an alternative rendering, "why doth it also render the ground useless?" as Beza, "quorsum etiam terram inutilem reddit?" and Belg., "waar toe beslaat hij ook onnutelijk de aarde?" M., "has made the land unproductive;" De Wette, "warum macht er auch noch das Land unfruchtbar?" S. Fr., "pourquoi aussi rend-il la terre inutile?" Iber., ¿"para qué ha de hacer tambien el terreno infructífero?"

[t] "also;" *καὶ*. Wesley, Wakef., Kend., Thelwall, M. Vulg., Mont., Beza, Erasmus, Göschen, "etiam;" Schott, "insuper;" Belg., "ook;" De Wette, "auch noch;" S. Fr., "aussi;" Iber., "tambien." As the thought presented in the text is, that the tree not only bore no fruit, but likewise rendered the ground unproductive, the propriety of rendering *καὶ* by "also," is obvious.

[u] "manure;" *βάλω κοπρίαν*. Camp., M., Murdock. There is the highest probability, that *κοπρία* (plural of *κόπριον*) is the *true reading*. So Griesbach, Lachm., Tischend., Knapp, Theile, Scholz, Bloomf. *Κοπρία* must, therefore, be used generically for *any articles* which render a soil fertile; in other words, it is equivalent to "manure." A more literal rendering (though I think not preferable to that of the text) would be, "apply manure."

[v] "but;" *δὲ*. Wesley, Angus, Sharpe, Penn, Scarlett, Dick., Sawyer.

[w] The supplement "*then*" is quite unnecessary. It was copied from Tyndale, who, however, pointed the sentence thus, "and if it bear not then, after that, cut it down." This supplement is omitted by Kend., Wesley, Sharpe, Penn, Scarlett, Wakef., Camp., Dick., Thelwall, Sawyer, M.

[x] "afterwards;" *εἰς τὸ μέλλον*. Wakef., Camp., Kend., M., Penn, Scarlett. "Hereafter" can not be properly used, as it would indicate a space of time commencing in the *present ab hoc instanti*. But the vine-dresser purposes that the experiment of digging and manuring shall be made, and that in the result—if the tree is unfruitful—*then* (i. e. *thereafter*) it shall be cut down. It may be added, that, unless in the language of jurisprudence, "thereafter" is obsolete.

KING JAMES' VERSION.

of the synagogues on the sabbath.

11 And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, *Thou* hypocrite,

GREEK TEXT.

τῶν συναγωγῶν ἐν τοῖς σάββα-
σι· 11 καὶ ἰδού, γυνὴ ἦν πνεῦμα
ἔχουσα ἀσθενείας ἔτη δέκα καὶ
ὀκτώ, καὶ ἦν συγκύπτουσα, καὶ
μὴ δυναμένη ἀνακύψαι εἰς τὸ
παντελές. 12 ἰδὼν δὲ αὐτὴν ὁ
Ἰησοῦς προσεφώνησε, καὶ εἶπεν
αὐτῇ, Γύναι, ἀπολέλυσαι τῆς
ἀσθενείας σου. 13 Καὶ ἐπέθηκεν
αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα
ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν.
14 Ἀποκριθεὶς δὲ ὁ ἀρχισυνά-
γωγος, ἀγανακτῶν ὅτι τῷ σαβ-
βάτῳ ἐθεράπευσεν ὁ Ἰησοῦς,
ἔλεγε τῷ ὄχλῳ, Ἓξ ἡμέραι
εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν
ταύταις οὖν ἐρχόμενοι θεραπεύε-
σθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαβ-
βάτου. 15 Ἀπεκρίθη οὖν αὐτῷ
ὁ Κύριος, καὶ εἶπεν, Ὑποκριτά,

REVISED VERSION.

synagogues on the [y]sabbath;
And behold, there was a wo- 11
man, [z]who had had a spirit of
infirmity eighteen years, and
was [a]bent together, and [b]unable
[c]to raise *herself* up [d]at all. And 12
Jesus, seeing her, called her [e]to
him, and said to her, Woman,
thou art loosed from thine in-
firmity. And he laid *his* hands 13
on her; and immediately she
was made straight, and glori-
fied God. And the ruler of 14
the synagogue, [f]being much dis-
pleased, [g]because Jesus had
healed on [h]the sabbath, [i]answer-
ed and said to the crowd, There
are six days in which [j]it is
right to work; in them, there-
fore, come and be healed, and
not on the sabbath-day. The 15
Lord then answered him, and
said, [k]Hypocrite! doth not

[y] In conformity with the punctuation of the text, and the thought which it conveys, a *semicolon* has been placed after "sabbath" (Gr. σάββασι·). Penn and Scarlett (:), Norton, Wakef., Thom., Camp., and Sawyer (,).

[z] "who had had;" ἔχουσα. Wesley, Murdock, Penn ("that had had"), Dick. ("had possessed"), Sawyer ("who had been subject to"). Our *usus loquendi* demands that this participle should be rendered by the pluperfect. We may, however (with Kuinœl), regard ἦν as used for παρῆν, and modify the sentence thus, "a woman was there (i. e., present), who for eighteen years had a spirit of infirmity, and was bent," etc. This is suggested as an alternative rendering.

[a] "bent together;" συγκύπτουσα. Penn, Kend., M. Rob. (Lex., *in verbo*): "*To be bent double.*" Bretsch. (*in loco*): "Ἦν συγκύπτουσαν, intell. ἑαυτὴν, erat prorsus incurvata, morbo." Etymology sustains this rendering, as σὺν, in composition, is often used in the sense of *quite*, "*wholly*," *prorsus*. Lidd. (Lex.).

[b] "unable;" μὴ δυναμένη. Wesley, Penn, Norton, Scarlett, Dick., M., Angus.

[c] "to raise *herself* up;" ἀνακύψαι. Thomson and Scarlett ("raise *herself* upright"), Norton and M. ("to raise *herself*"). Bretsch. (*in loco*): "*Corpus erigo.* See ἀνωρθώθη, in v. 13. Kuinœl: "*Se erigere, caput et corpus attollere.*"

[d] "at all;" εἰς τὸ παντελές. Wakef., Angus, M., Sawyer. So Rob. (Lex., *in loco*, παντελής), Bretschneider, "*omnino;*" Kuinœl, "*prorsus, omnino.*" This phrase is construed with ἀνακύψαι, not with δυναμένη.

[e] "to *him*." See ch. 6 : 13, note.

[f] "being much displeased;" ἀγανακτῶν. Wesley, Scarlett, Angus, M. So (E. V.) Matt. 21 : 15 ("sore"). Mark 10 : 14, 41. This should be the uniform rendering in the N. Test. In a metaphorical sense, the verb signifies *to be grieved, displeased, vexed, angry.* Liddell.

[g] "because;" ὅτι. The particle "that," after "because" (in the E. V.) is superfluous. It is dropped by Thomson, Wesley, Sharpe, Penn, Wakef., Camp., Dick., Angus, M.

[h] "the sabbath;" τῷ σαββάτῳ. Sharpe, Norton, Wakef., Camp., Kendrick, M. The *supplement* "day" of the E. V. is unnecessary here. "Day" is properly added in the next member, where the text has τῇ ἡμέρᾳ τοῦ σαββάτου. In v. 10, ἐν τοῖς σάββασι· is rendered in the E. V., "on the sabbath." See ch. 6 : 2, note.

[i] "answered and said;" ἀποκριθεὶς—ἔλεγε. This is the natural order in English. It is that of Thom., Wesley, Penn, Scarlett, Dick., Kend., Angus, M. The E. V. copies the arrangement of Tyndale.

[j] "it is right;" δεῖ. Rob. (Lex., δεῖ); "(Spoken) of what is right, or prescribed by law, custom, reason—*it is right*, or *proper*." Bretsch.:—"id quod permissum est, necessitatum incompletam, indicat, et est: *decet, licet.*" Vulg., Mont., Beza, Eras., Göschen, Schott, "oportet;" S. Fr., "il faut;" Iber., "se debe." The rendering of the E. V. is too loose.

[k] The supplement "Thou," before "hypocrite!" is superfluous. See ch. 6 : 42, note.

KING JAMES' VERSION.

doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

GREEK TEXT.

ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ
λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον
ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν
ποτίζει; 16 ταύτην δὲ, θυγατέρα
Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ
Σατανᾶς, ἰδοὺ, δέκα καὶ ὀκτὼ
ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ
δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ
σαββάτου; 17 Καὶ ταῦτα λέγον-
τος αὐτοῦ, κατῃσχύνοντο πάντες
οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ
ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐν-
δόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.
18 Ἔλεγε δὲ, Τίνι ὁμοία ἐστὶν
ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνι
ὁμοιώσω αὐτήν; 19 Ὁμοία ἐστὶ
κόκκῳ σινάπεως, ὃν λαβὼν ἄν-
θρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ·
καὶ ηὔξησε, καὶ ἐγένετο εἰς δέν-
δρον μέγα, καὶ τὰ πετεινὰ τοῦ
οὐρανοῦ κατεσκήνωσεν ἐν τοῖς
κλάδοις αὐτοῦ. 20 Καὶ πάλιν

REVISED VERSION.

[l]each of you, on the sabbath,
loose his ox or his ass from the
stall, and, [m]leading him away,
[n]water him? And ought not 16
this *woman*, being a daughter
of Abraham, whom Satan hath
bound, lo, [o]*for* eighteen years,
[p]to be loosed from this bond on
the sabbath? And when he 17
had said [q]this, all his adversaries
were ashamed, and all the crowd
rejoiced for all the glorious
things which were done by
him. [r]And [s]he said, [t]To what 18
is the kingdom of God like?
and to what [u]shall I liken it?
It is like a grain of mustard- 19
seed, which a man took and
cast into his garden, and it
grew and [v]became a great tree,
and [w]the birds of the air lodg-
ed [x]among [y]its branches. And 20

[l] "each;" ἕκαστος. Wesley, Sharpe, Penn, Scarlett, Sawyer, Kend., M. ("each one"). Rob. (Lex.). The literal rendering best accords with our present usage.

[m] "leading *him* away;" ἀπαγαγών. The participial construction is not only literal, but best adapted to precede the verb ποτίζει.

[n] "water *him*;" ποτίζει. The literal rendering of this verb accords with the usage of our language. We speak of *watering* cattle to convey the idea of *letting them drink*. So (E. V.) Gen. 29 : 3, "watered the sheep," Septuag., ἐπότιζον τὰ πρόβατα. V. 10, ἐπότιζε τὰ πρόβατα, E. V., "watered the flock." Exod. 2 : 17, ἐπότισε τὰ πρόβατα αὐτῶν, E .V., "watered their flock."

[o] "*for* eighteen years;" δέκα καὶ ὀκτὼ ἔτη. Norton. De Wette, "schon achtzehn Jahren." There is nothing in the text corresponding to "these." For the insertion of the supplement "for," in this passage, see v. 7, note.

[p] "to be loosed;" λυθῆναι. Thom., Sharpe, Penn, Wesley, Angus, M. According to our idiom, "ought" is not one of these verbs which are followed by the infinitive without the ordinary sign of that mode, i. e., "to." Hence "be loosed" (first used by Tyndale) is ungrammatical.

[q] "this;" ταῦτα. Thom., Camp., Angus. Belg., "dit." See ch. 5 : 27, note.

[r] "And;" δὲ. "Then," in this passage, would be understood by most readers as a particle of "time," which is not the fact in reference to δὲ. It is merely *continuative*, and is more properly rendered by "and." See Rob. (Lex., *in verbo*).

[s] "he said;" ἔλεγε. The inversion of the E. V. (copied from Tyndale) is unnecessary. It is not adopted by Thom., Sharpe, Scarlett, Penn, Norton, Camp., Angus, Kend., or Thelwall.

[t] "To what;" *Τίνι*. So in first member of the sentence. Thom., Sharpe, Penn, Wesley, Wakef., Scarlett, Dick., Sawyer, Kend., Angus, M.

[u] "shall I liken;" ὁμοιώσω. So E. V., v. 20. Matt. 7 : 24, 26; 11 : 16; 18 : 23; 25 : 1. Mark 4 : 30. Kend., Sharpe, Sawyer, Angus, M., Thelwall. "Whereunto shall I resemble it?" is ungrammatical.

[v] "became;" ἐγένετο. Thom., Sharpe, Penn, Wesley, Camp., Scarlett, Dick., Kend., Angus, M., Thelwall. The radical sense of the verb (*fieri*) is entirely appropriate here. See ch. 12 : 33, note.

[w] "the birds;" τὰ πετεινὰ. See ch. 12 : 24, note. Thom., Penn, Norton, Wesley, Camp., Scarlett, Dick., Sawyer, Kend., Angus, M.

[x] "among;" ἐν. Thomson. See (E. V.), Ps. 104 : 12, "the fowls (birds) which sing among the branches." The preposition here is equivalent to ἐν μέσῳ, "in the midst of." See Rob. (Lex., ἐν, I. d.). It is, therefore, properly rendered by "among."

[y] "its branches;" τοῖς κλάδοις αὐτοῦ. Kend., Thom., Sharpe, Penn, Norton, Camp., Scarlett.

KING JAMES' VERSION.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy

GREEK TEXT.

εἶπε, Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; 21 ὁμοία ἐστὶ ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

22 ΚΑΙ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ. 23 εἶπε δέ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτούς, 24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν. 25 Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, Κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ. 26 τότε ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς

REVISED VERSION.

again he said, To what shall I
liken the kingdom of God? It 21
is like leaven, which a woman
took and hid in three measures
of meal, till the whole was leav-
ened. And he went through 22
[a]cities and villages, teaching,
and journeying towards Jeru-
salem. [a]And [b]one said to him, 23
Lord, are there few who are
saved? And he said to them,
Strive to enter in [c]through the 24
[d]narrow gate; for many, I say
to you, will seek to enter in,
and will not be able. When 25
once the [e]master of the house
[f]hath risen, and [g]shut fast the
door, and ye begin to stand
without, and [h]knock at the
door, saying, Lord, Lord, open
to us; and he [i]will answer, and
say to you, I know you not,
whence ye are; then [j]ye will 26
begin to say, [k]We ate and
drank in thy presence, and

[a] "cities;" πόλεις. This noun is *anarthrous*. There is no necessity for the insertion of an article in the English. No article in Tyndale (1st Edition, 1526), Coverdale, Thomson, Sharpe, Wesley, Camp., Kend., M., De Wette ("zog durch Städte und Dörfer"), Iber. ("iba por ciudades i aldeas"), Dan. ("han gik igiennem Stoeder og Byer").

[a] "and;" δέ. Thom., Sharpe, Penn, Norton, Camp., Dick., Sawyer.

[b] "one said;" εἶπε—τις. This is the more appropriate order. So Kend., Thom., Sharpe, Penn, Norton, Scarlett, Wakef., Sawyer, Thelwall, M. The E. V. copied Tyndale's arrangement. Compare ch. 13 : 18, note.

[c] "through;" διὰ (*cum genit.*). Thom., Sharpe, Penn, Norton, Wesley, Camp., Dick., Kend., Thelwall, M. Rob. (Lex., διὰ): "Implying motion *through* a place, and put after verbs of motion." De Wette, "durch."

[d] "narrow;" στενῆς. Thom., Sharpe, Penn, Norton, Dick., Sawyer, Murd. "Strait" is *obsolescent*. It is also objectionable as liable to be confounded with another word ("straight"), which has the same pronunciation.

[e] "master;" οἰκοδεσπότης. This word is improperly made to commence with a capital in the E. V. The capital is not employed by Thom., Sharpe, Penn, Norton, Wesley, Wakef., Camp., Dick., Tyndale, Cranmer, Geneva, Coverdale, Rheims, or the E. V of 1611.

[f] "hath risen;" ἐγερθῇ. Norton, Scarlett, Wakef., Kend., Penn ("hath risen up"), M. ("has arisen"). See ch. 5 : 23, and 7 : 16, notes.

[g] "shut fast;" ἀποκλείσῃ. Rob. (Lex., *in verbo*): "In N. T. *to shut fully, to shut fast.*" Bretsch., "*occludo.*" So Tyndale. De Wette, "verschlossen hat."

[h] "knock;" κρούειν. The close connection of this verb with "to stand" requires (according to present usage) that "to" should be omitted. So Thom., Penn, Norton, Wesley, Scarlett, Sawyer.

[i] "will answer;" ἀποκριθεὶς. Kend., Thom., Sharpe, Norton, Wakef., Camp., Sawyer, Angus.

[j] "ye will begin;" ἄρξησθε. Thom., Sharpe ("will ye begin"), Penn, Dick., Kend., M.

[k] "We ate and drank;" Ἐφάγομεν—καὶ ἐπίομεν. Kend. These aorists are properly rendered, according to their *usual force*, by the English imperfect. The perfect of the E. V. was taken from Tyndale, who followed the Vulgate, "manducavimus—et bibimus." The Latin perfect, however, has a wider range than the English tense of the same name, being often equivalent to our imperfect.

KING JAMES' VERSION.

presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And behold, there are last, which shall be first; and there are first, which shall be last.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and de-

GREEK TEXT.

πλατείαις ἡμῶν ἐδίδαξας. 27 καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας. 28 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω· 29 καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βοῤῥᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 30 καὶ ἰδού, εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καί εἰσι πρῶτοι οἳ ἔσονται ἔσχατοι.

31 Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ, Ἔξελθε καὶ πορεύου ἐν-

REVISED VERSION.

thou [l]didst teach in our streets.
But he will say, I tell you, I 27
know you not whence ye are;
depart from me, all *ye* workers
of iniquity. [m]There will be 28
weeping and gnashing of teeth,
when ye shall see Abraham, and
Isaac, and Jacob, and all the
prophets in the kingdom of
God, and [n]yourselves [o]cast out.
And they [p]will come from the 29
east [q]and west, and from the
north and south, and [r]will recline
at table in the kingdom of
God. And behold, there are 30
last, who will be first; and
there are first, who will be last.
[s]That very day, there came 31
[t]some Pharisees, [u]and said to
him, [v]Go out, and depart hence;

[l] "didst teach;" ἐδίδαξας. This aorist is rendered by the imperfect, on the principle stated in the last note. Kendrick, "taughtest."

[m] "There will be;" ἐκεῖ ἔσται. The verb is rendered "will be" by Thom., Sharpe, Penn, Norton, Scarlett, Wakef., Dick., Kend., M. The rendering of ἐκεῖ ("there") has been retained, and yet not without much hesitation. Ἐκεῖ is very generally an adverb of time. But in the English phrases, "there will be," "there are," etc., the adverb is merely *euphonic*, and has no reference to place. To bring out *that* idea, the order must be changed, thus, "Weeping and gnashing of teeth will be there, when," etc. But it may be questioned, whether ἐκεῖ is not here used to indicate "time" instead of "place," as we have in the apodosis, ὅταν ὄψησθε κ. τ. λ. ("when ye shall see," etc.). Liddell (Lex., ἐκεῖ) says: "III. also, but rarely, of time = τότε, *then*. Anecdota Beckeri. Schäf., Appar. Dem., p. 531." Kuinœl regards ἐκεῖ here as an adverb of time: "Ἐκεῖ, Hebr. שָׁם h. l. est adverb temporis, adeoque reddi debet *tunc*. Hebræi enim adverbia loci ponere solent pro adverbiis temporis, v. Hos. 2 : 16. Ps. 36 : 13; 132 : 17 (שָׁם, Sept., ἐκεῖ)." Gesen. (Lex., שָׁם): "(Spoken) of time, *then*, like Gr. ἐκεῖ, Lat. *ibi*, *illico*, Ps. 14 : 5; 132 : 17. Judg. 5 : 11." Hence the following alternative rendering is suggested, "Then there will be," etc. The adverb is rendered "then" by Norton, Camp., Gray (note on Angus, *in loco*). The Vulg., Mont., Beza, and Schott have "ibi," which signifies either "there," or "then."

[n] "yourselves;" ὑμᾶς. Tyndale, Geneva, Penn, Norton, Wesley, Wakef., Camp., Dick., Angus, M. The rendering of the E. V. was taken from Cranmer.

[o] "cast out;" ἐκβαλλομένους ἔξω. Rob., (Lex., ἐκβάλλω). Thomson, Penn, Sawyer, Thelwall, M. So usually in E. V. it is rendered; "thrust out" only here, and in ch. 4 : 29. Comp. (E. V.) Jer. 7 : 15; 15 : 1; 16 : 13. Matt. 8 : 12, "the children of the kingdom shall be cast out into outer darkness: (οἱ—υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον·) there shall be weeping and gnashing of teeth."

[p] "will come;" ἥξουσιν. Thom., Norton, Scarlett, Wakef., Camp., Dick., Kend., M.

[q] "and west;" καὶ δυσμῶν. Angus, Kend., M., Thom., Penn, Wakef., Sawyer. It is unnecessary to insert the article here. If used, it is really a supplement.

[r] "will recline *at table*;" ἀνακλιθήσονται. See ch. 7 : 36, note. So Kend., M.

[s] "That very day;" Ἐν αὐτῇ τῇ ἡμέρᾳ. See ch. 7 : 21. note.

[t] "some Pharisees;" τινες Φαρισαῖοι. Thomson, Wakefield, Angus. Τινες is rendered "some" also by Sawyer and Murdock. It accords better with our *usus loquendi* than "certain." Φαρισαῖοι is incorrectly translated in the E. V, (after Tyndale) as if it were a genitive, "of the Pharisees."

[u] "and said;" λέγοντες. Tyndale, Thom., Murdock, Wakef., Camp., Dick.

[v] "Go out;" Ἔξελθε. Penn, Wesley, Scarlett, M., Sawyer

KING JAMES' VERSION.

part hence; for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected.

33 Nevertheless, I must walk to-day and to-morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left

GREEK TEXT.

τεῦθεν, ὅτι Ἡρώδης θέλει σε
ἀποκτεῖναι. 32 Καὶ εἶπεν αὐτοῖς,
Πορευθέντες εἴπατε τῇ ἀλώπεκι
ταύτῃ, Ἰδοὺ, ἐκβάλλω δαιμόνια
καὶ ἰάσεις ἐπιτελῶ σήμερον, καὶ
αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι.
33 πλὴν δεῖ με σήμερον καὶ αὔ-
ριον καὶ τῇ ἐχομένῃ πορεύεσθαι·
ὅτι οὐκ ἐνδέχεται προφήτην ἀπο-
λέσθαι ἔξω Ἱερουσαλήμ. 34 Ἱε-
ρουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀπο-
κτείνουσα τοὺς προφήτας, καὶ
λιθοβολοῦσα τοὺς ἀπεσταλμέ-
νους πρὸς αὐτήν, ποσάκις ἠθέ-
λησα ἐπισυνάξαι τὰ τέκνα σου,
ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσ-
σιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ
ἠθελήσατε; 35 ἰδοὺ, ἀφίεται

REVISED VERSION.

for Herod [w]wisheth [x]to put thee
to death. And he said to them, 32
Go, tell that fox, Behold, I cast
out demons, and perform cures
to-day, and to-morrow, and the
third *day* [y]I finish *my work*.
Nevertheless, I must walk to- 33
day, and to-morrow, and the
day following; for it can not
be that a prophet [z]should perish
out of Jerusalem. O Jerusa- 34
lem, Jerusalem, that killest the
prophets, and stonest those who
are sent to thee; how often
would I have gathered thy chil-
dren together, as a hen *gathereth*
her brood under her wings, and
ye would not! Behold, your 35

Rob. (Lex., ἐξέρχομαι): "The place whence being not expressed but implied, *to go out*, i. e., *to go away, to depart*."

[w] "wisheth;" θέλει. Robinson (Lex.): "To will, i. q., *to wish, desire, to choose*." So Penn, Kendrick, M., Sawyer. The E. V., copying Tyndale, has "will," which, in this case, appears to be merely a sign of the *future tense*. It is obvious from the text that these Pharisees did not expect that Christ would regard their message as a mere *prediction* as to the danger in question. On the contrary, they wished to alarm him with the intelligence that Herod was *determined* to put him to death. Several late Eng. translators have used the term "intends" as the equivalent of θέλει. This gives the thought, though the *exactness* of the rendering may be questioned. It may be remarked here, that though there are cases where θέλω serves merely *as a sign of the* future, like the Eng. *shall*, or *will*, thus giving the infinitive a future sense; this occurs only where inanimate things are spoken of. See Acts 2 : 12; 17 : 20. Rob. (Lex., θέλω).

[x] "to put thee to death;" σε ἀποκτεῖναι. See ch. 9 : 22, note. Kuinœl (h. l.): "Eodem die Pharisæi nonnulli ad Jesum accedebant, eumque monebant, ut ex illa regione discederet, quod Herodes vitæ ipsius insidias strueret. Scilicet cum numerus sectatorum Jesu quotidie cresceret, omnisque populus ab ore ejus penderet; timebat Herodes Antipas, ne populus ob interemptum Johannem, ipsi iratus, et ad defectionem pronus, res novas moliretur, atque seditionem moveret. Optabat igitur, ut Jesus quam longissime removeretur, neque tamen ei violentas manus injicere audebat, metuens populum. Experiri ergo volebat, an Jesum, metu incusso, e Galilæa atque Peræa, his enim regionibus Herodes Antipas præerat (ἐντεῦθεν, *ex his terris*) pellere posset. Itaque subornabat Pharisæos, quos sciret Jesu adversarios acerrimos, ut eum minis terrerent, eique per speciem amicitiæ consilium abeundi in Judæam darent," etc. The verb, used in this instance, is an appropriate term to express the thought of death inflicted under legal forms. The eagerness of the multitude to make Christ a king *by force* (John 6 : 15) rendered him an object of jealous hatred to Herod, who looked only at "the things which are seen."

[y] "I finish my work;" τελειοῦμαι. Some interpreters have maintained that this verb is really a future; it being, as they assert, an Attic contract from τελειώσομαι, that being put for τελειωθήσομαι. Bloomf. remarks on this supposition: "Bornemann with reason objects that the penult of this verb is long; and notices similar errors in the forms of other verbs in the classics. Here certainly the present seems required by the correspondent verbs foregoing, ἐκβάλλω, and ἐπιτελῶ." Robinson (Lex.) regards the verb (h. l.) as present middle with ἔργον implied, and renders it, "I finish *the work*." The above rendering, "I finish *my work*," is employed from a comparison with John 4 : 34, καὶ τελειώσω αὐτοῦ τὸ ἔργον, "and that I may finish his work." John 5 : 36. John 17 : 4, ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω· E. V., "I have glorified thee on the earth: I have finished the work which thou gavest me to do." The language of Christ in these passages, containing this verb, and referring specially to the "work," seems decisive as to the sentence in question.

[z] "should perish;" ἀπολέσθαι. Norton, Murdock. This rendering accords with the present usage of our language. Beza, Eras., "pereat." A more literal rendering would be, "for it is not possible for a prophet to perish." This, however, is less appropriate than that given above.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
unto you desolate. And verily, I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.	ὑμῖν ὁ οἶκος ὑμῶν ἔρημος· ἀμὴν δὲ λέγω ὑμῖν, ὅτι οὐ μή με ἴδητε ἕως ἂν ἥξῃ, ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.	house is left to you [a]desolate. [b]And I say to you, Ye will not see me, till *the time* [c]cometh when ye shall say, Blessed [d]*be* he that cometh in the name of the Lord.

CHAP. XIV.	CHAP. XIV.	CHAP. XIV.
AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.	ΚΑΙ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. 2 καὶ	AND it came to pass, as he 1 went into the house [a]of one of the rulers, [b]who were Pharisees, to eat bread on [c]a sabbath, that [d]they were watching him. And 2

[a] "desolate;" ἔρημος, is canceled by Griesbach, Lachmann, Tischendorf, Knapp, Theile, Kuinœl, Scholz. This last Editor says: "Suspectum ἔρημος. Deest in cdd. A.B.K.L.S.N. minuscc. permultis. verss., Memph. Sahidic, Arm., Sax., Vulg. ms. 6 libris lat. Addebatur facile ad conformandum Lucam Mattheo 23 : 38, quanquam etiam fieri potuit, ut propter similitudinem syllabarum præcedd. ὑμῶν mature textu excideret." In the Amiatine MS. of the Vulg., "deserta" is not found. On the other hand, the various printed Editions of the Vulg. read "relinquetur vobis domus vestra deserta." So the Syriac translation was made from a Greek MS. which had ἔρημος, as it reads ܡܫܬܒܩ ܠܟܘܢ ܒܝܬܟܘܢ ܚܪܒܐ. It is retained by Tittmann. As the sentence is obviously imperfect without ἔρημος, I retain it, in rendering, and place this note in the margin: "Ἔρημος ("desolate") is wanting in several early MSS. and Versions."

[b] "And;" ἀμὴν ("verily") of the Text. Recept. is rejected by Griesb., Lachm., Tischend., Knapp, Theile, Kuinœl, Scholz, Tittmann, and Schott, who has this note: "Λέγω δὲ cum Griesb. aliisque auctoritate plerorumque cdd. (11 unc. verss., Pesch. Philox., Pers., Memph., Sahid., Arm., Slav., Vulg., edidimus λέγω sine dè in paucis cdd. et verss.) pro vulg. ἀμὴν δὲ λέγω. Additamentum ἀμὴν librariis familiare." Beyond a doubt, ἀμὴν is spurious.

[c] "cometh;" ἂν ἥξῃ, for ἥξει, that is the subj. aorist instead of the indicat. future. See Rob. (Lex., ὅτε). In cases of this kind, when we express the thought in our language, we can say "cometh," or "shall come;" though the first expression is usually preferred for the sake of conciseness.

[d] "*be*." This supplement is used rather than *is* on the following grounds: In Ps. 118 : 26 (Sept., 117 : 26), from whence the sentence is quoted, the Sept. has the same words, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, E. V., "Blessed *be* he that cometh in the name of the Lord." In Mark 11 : 10, εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι Κυρίου, E. V., "Blessed *be* the kingdom that cometh in the name of the Lord." Luke 19 : 38, Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου, E. V., "Blessed *be* the king that cometh in the name of the Lord." So also Eph. 1 : 3. This supplement should be used in Matt. 21 : 9, and John 12 : 13. "Be" is employed by Norton, Camp.

[a] "of one of the rulers;" τινος τῶν ἀρχόντων. Kendrick, Camp., Sawyer,—Thomson ("of one of the chiefs"). Compare Acts 4 : 8, Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραήλ, "Rulers of the people and elders of Israel." Luke 23 : 13, 35. Acts 4 : 5. Rob. (Lex., ἄρχων) :—"In a Jewish usage, e. g., *a ruler*-of a synagogue. Luke 8 : 41. Matt. 9 : 18, 23. So of persons of weight among the Pharisees, and other sects who were members of the sanhedrim. Luke 14 : 1." Kuinœl (h. l.) : "*Postquam se die* sabbati contulerat ad assessorem quendam *synedri e secta* Pharisæorum, ut cœna interesset."

[b] "who were Pharisees;" τῶν Φαρισαίων. Thom. Bloomf. has this note: "By τινος τῶν ἀρχόντων τῶν Φαρισαίων is meant (as Grotius, Hammond, Whitby, Pearce, and Campbell have shown) 'one of the rulers [of a synagogue] who was a Pharisee;' τῶν Φαρισαίων being for ἐκ τῶν Φαρισαίων, or in *apposition*. Comp. John 3 : 1. For that such rulers were not *all* Pharisees, appears from John 7 : 48." In conformity with this view, Norton has, "of a ruler who was a Pharisee;" Wakef., "of one of the rulers, a Pharisee;" Camp., "of one of the rulers who was a Pharisee." G. Campbell remarks that "ἄρχοντας properly denotes persons in authority, rulers, magistrates; and that any other kind of eminence, or superiority would have been distinguished by the term πρῶτοι, as in Luke 19 : 47. Mark 6 : 21. Acts 13 : 50; 17 : 4; 25 : 2; 28 : 17." Kuinœl (*in loco*) : "Ἄρχων indicat, vel archisynagogam, archisynagogi enim dicebantur etiam ἄρχοντας, Matt. 9 : 18. Coll. Marc. 5 : 22, vel assessorem synedri oppidam : cum præterea additum legatur τῶν Φαρ. patet eum e secta Pharis. fuisse."

[c] "a sabbath;" σαββάτῳ. In conformity with the text, "the" (of the E. V.) is dropped. So Tyndale, Wakef., Scarlett, Camp., Dick., Thelwall. So "day," which occurs in the E. V., and is a supplement (though not *italicized*) is omitted as superfluous. See ch. 6 : 2, note.

[d] "they were watching;" ἦσαν παρατηρούμενοι. Thomson, Norton, Wesley, Scarlett, Angus, Thelwall. The tense here indicates *continued action*.

KING JAMES' VERSION.

2 And behold, there was a certain man before him which had the dropsy.

3 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he took *him*, and healed him, and let him go:

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

GREEK TEXT.

ἰδοὺ, ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ· 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων, Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν; Οἱ δὲ ἡσύχασαν. 4 καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν, καὶ ἀπέλυσε. 5 καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; 6 Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

7 Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς, 8 Ὅταν κλη-

REVISED VERSION.

behold, there was a certain man
before him who had the drop-
sy. And Jesus, answering, spoke 3
to the lawyers and Pharisees,
saying, Is it lawful [e]to cure on
the [f]sabbath? [g]But [h]they were 4
silent. And [i]taking hold of
him, he healed him, and let [j]*him*
go. And he answered them, 5
saying, [k]If an ox, or an ass of
any one of you [l]shall fall into
a pit, will he not [m]then [n]imme-
diately pull it out on the sab-
bath-day? And they could not 6
[o]reply against him [p]as to [q]this.
And he spoke a parable to 7
those [r]who had been invited,
when he marked how [s]they
were choosing out [t]the first
places; saying to them, When 8

[e] "to cure;" θεραπεύειν. M., Norton, Camp., Sawyer. This rendering preserves the *verbal* distinction of θεραπεύειν, and ἰάσατο, in the next member of this verse.

[f] "sabbath." See v. 1, note.

[g] "But;" δὲ. Thom., Scarlett, Thelwall, M., Angus, Wesley, Penn.

[h] "they were silent;" ἡσύχασαν. Kend., Norton, Wakef., Penn, Scarlett, Sawyer, Dick. The phrase "to hold one's peace" is obsolete.

[i] "taking hold of;" ἐπιλαβόμενος. Kend., M., Dick., Thelwall. The verb "took hold of" is employed by Campbell and Penn. Rob. (Lex., *in verbo*): "To take hold upon." The expression is elliptical; τῆς χειρὸς being understood. The ellipsis is supplied Mark 8 : 23, ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ. So Acts 23 : 19. Compare Matt. 9 : 25. Mark 1 : 31. Luke 8 : 54.

[j] "*him*." This supplement is necessary to complete the sentence.

[k] "If an ox, or an ass of any one of you;" Τίνος ὑμῶν ὄνος ἢ βοῦς. Kuinœl: "Si cujusquam vestrum asinus vel bos," etc. This rendering is more *strict* than that of the E. V. (copied from Tyndale). It is deemed sufficiently perspicuous in presenting the thought of the text. As ὄνος and βοῦς are *anarthrous*, "the" is dropped; so Wakef. As an alternative rendering, "Who of you, if an ox, or an ass shall fall into a pit, will not immediately," etc. De Wette, "Wer von euch, dessen Esel oder Ochs in die Grube fiele, würde ihn nicht alsbald herausziehen—?"

[l] "shall fall;" ἐμπεσεῖται. Penn, Sharpe, Sawyer. Alternative, "should fall." So Norton.

[m] "then;" καὶ. See ch. 10 : 29, note.

[n] "immediately;" εὐθέως. See ch. 5 : 39, note.

[o] "reply against;" ἀνταποκριθῆναι. So Rom. 9 : 20, ὁ ἀνταποκρινόμενος τῷ Θεῷ (E. V.), "that repliest against God." Rob. (Lex., *in verbo*). The verb occurs only here, and the passage cited from Romans. "Reply," or "answer again," fails to bring out the force of the preposition ἀντὶ.

[p] "as to;" πρὸς. Rob. (Lex., *in verbo*): "*Toward*, i. e., in reference to, in *respect to, as to*, implying the direction, or remote object of an action." After verbs of replying, Matt. 27 : 14. Rom. 8 : 31.

[q] "this;" ταῦτα. See ch. 5 : 27, note.

[r] "who had been invited;" τοὺς κεκλημένους. Penn, Norton. Beza, "quo vocati fuerunt." Our *usus loquendi* demands the pluperfect tense here. See Trollope, § 50, 6, p. 133. "Invited" corresponds with our present usage. Rob. (Lex., καλέω): "Specially, *to call*, i. q., *to invite*." See ch. 7 : 39, note.

[s] "they were choosing out;" ἐξελέγοντο. Wakef. Trench, p. 126: "Read 'how they were choosing out' (ἐξελέγοντο)—; the sacred historian placing the Lord's utterance of the parable in the midst of the events which he is describing."

[t] "the first places;" πρωτοκλισίας. Rob. (Lex., *in verbo*): "*The first reclining-place* at table, *the chief place at meals*, the middle place on each couch of the triclinium." De Wette, "die ersten Plätze;" G. and S. Fr., "les premières places;" Iber., "los primeros puestos." This word should be distinguished from πρωτοκαθεδρία, which properly signifies "first seat." See Revis of Mark 12 : 39, where both terms occur.

KING JAMES' VERSION.

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.

GREEK TEXT.

θῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ, 9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. 10 ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσον εἰς τὸν ἔσχατον τόπον· ἵνα, ὅταν ἔλθῃ ὁ κεκληκώς σε, εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοί. 11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

REVISED VERSION.

thou art invited [u]by any one to
[v]a marriage-feast, [w]do not re-
cline *at table* in [x]the first place,
lest a more honorable man than
thou [y]may have been invited
[z]by him; and he who [a]invited 9
thee and him [b]should come, and
say to thee, [c]Give place to this
man; and [d]then [e]thou wilt be-
gin with shame to take the low-
est [f]place. But when [g]thou art 10
invited, go and [h]lie down *at table*
in the lowest [i]place, that when
he [j]who hath invited thee com-
eth, he may say to thee, Friend,
go up higher; then [k]thou wilt
have [l]honor in the presence of
those [m]who recline *at table* with
thee. For [n]every one who ex- 11
alteth himself, [o]will be humbled,
and he who humbleth himself,

---

[u] "by;" ὑπό. See ch. 10 : 22, note.

[v] "a marriage-feast;" γάμους. Scarlett, Wesley, Wakefield, Kend., M. See ch. 12 : 36, note. The plural (γάμους) seems to be used from the fact that the entertainment continued for several days.

[w] "do not recline *at table;*" μὴ κατακλιθῇς. This verb has the same signification with ἀνακλίνω, when the reference is to the posture at meals. See Rob. (Lex.). Luke 7 : 36, note.

[x] "the first place;" τὴν πρωτοκλισίαν. See v. 7, note.

[y] "may have been invited;" ᾖ κεκλημένος. A literal rendering accords with our *usus loquendi*. The thought may be presented by this alternative phrase, "should have been invited." See v. 7, note.

[z] "by him;" ὑπ' αὐτοῦ. So in first member of the sentence. See note u.

[a] "invited." See v. 7, note.

[b] "should come;" ἐλθών. Sharpe. Present usage demands this rendering.

[c] "Give place to this *man;*" Δὸς τούτῳ τόπον. Thomson, Norton, M., Sharpe. S. Fr., "cède à celui-ci la place." "Man," not *represented* by an equivalent in the text, is *italicized*.

[d] "then;" τότε. Thom., Scarlett, Wesley, Camp., Sawyer, Thelwall, M.

[e] "thou wilt begin;" ἄρξῃ. The verb has this form both in the 1st fut. ind. mid., and the 1st aorist subj. middle. Critics are divided as to its classification, in this instance. Scarlett, Wesley, Wakef., Norton, and Gray (note on Angus) render it as a 1st fut. middle. The above rendering is made on this ground. As an alternative (on the supposition that the verb is 1st aorist subj.), "thou shouldst begin." Kuinœl, and some others, regard ἄρξῃ as pleonastic.

[f] "place;" τόπον. So (E. V.) in the preceding member of the sentence. Thom., Sharpe, Penn, Wesley, Norton, Wakef., Camp., Sawyer, Angus, Kend., M.

[g] "thou art invited;" κληθῇς. See v. 7, note.

[h] "lie down *at table;*" ἀνάπεσον. Sharpe. See ch. 11 : 37, note.

[i] "place;" τόπον. See v. 9, note f.

[j] "who hath invited;" ὁ κεκληκώς. As the literal rendering involves no violation of our idiom, it is preferred for the sake of exactness. Thelwall renders this verb by the perfect.

[k] "thou wilt have;" ἔσται σοι. Thom., Sharpe, Penn, Scarlett, Wakef., Kend., M.

[l] "honor;" δόξα. Penn, Thom., Wesley, Scarlett, Kendrick, Camp., Sawyer, Angus, M.

[m] "who recline *at table* with;" τῶν συνανακειμένων. See ch. 7 : 49, note.

[n] "every one;" πᾶς. So (E. V.) ch. 11 : 10; 18 : 14. Sharpe, Penn, Wesley, Wakef., Dick., Sawyer, Kend., Gray (in Angus), M. Murdock (Syr., ܟܠ). Heb. N. Test., כָּל־. Vulg., Erasmus, "omnis."

[o] "will be humbled;" ταπεινωθήσεται. Sharpe, Scarlett, Norton, Kendrick, M. The verb is rendered by "humble," by Wesley, Thomson, Campbell, Thelwall, Sawyer, Angus, Rheims. So in next member of the sentence, ὁ ταπεινῶν (E. V.), "that humbleth;" and Matt. 18 : 4. Philip. 2 : 8. Jas. 4 : 10. 1 Pet. 5 : 6. Vulgate, Montanus, "humiliabitur;" Iber., "será humillado."

KING JAMES' VERSION.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind;

14 And thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper-time, to say to them that

GREEK TEXT.

12 Ἔλεγε δὲ καὶ τῷ κεκλη κότι αὐτὸν, Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοί σε ἀντικαλέσωσι, καὶ γένηταί σοι ἀνταπόδομα. 13 ἀλλ' ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλούς· 14 καὶ μακάριος ἔσῃ· ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

15 Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος, ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 16 Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπός τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς· 17 καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου

REVISED VERSION.

[p]will be exalted. [q]And [r]he said 12
also to him [s]who had invited
him, When thou makest [t]a dinner, or a supper, call not thy
friends, [u]nor thy brethren, nor
thy [v]kindred, nor *thy* rich neighbors, lest they also [w]should invite thee again, and a recompense be made thee. But when 13
thou makest a feast, [x]invite the
poor, the maimed, the lame, the
blind; and thou wilt be [y]happy; 14
[z]because they can not recompense thee; for thou [a]wilt be
recompensed at the resurrection [b]of the righteous. And 15
[c]one of those [d]who reclined *at*
table with him, [e]hearing [f]this,
said to him, [g]Happy *is he* who
shall eat bread in the kingdom
of God. [h]And [i]he said to him, 16
A certain man made a great
supper, and [j]invited many. And 17
he sent his servant at supper-

[p] "will be exalted;" ὑψωθήσεται. Sharpe, Penn, Scarlett, Norton, Wakef., Dick., Kend., M.

[q] "And;" δὲ. Kend., Sharpe, Penn, Norton, Sawyer.

[r] "he said also;" Ἔλεγε—καὶ. Kend., Sharpe, Penn, Norton, Wakef., Sawyer. This arrangement is the simplest, and from the position of "also," no room is left for any ambiguity. The pronoun is placed before the verb by Thom., Scarlett, Dick., Camp., Thelwall, and M.

[s] "who had invited him;" τῷ κεκληκότι. Kend., M., Sawyer ("that had invited"). See v. 7, note.

[t] "a dinner, or a supper;" ἄριστον ἢ δεῖπνον. See ch. 11:37, note.

[u] "nor;" μηδὲ. See ch. 8:17, note.

[v] "kindred;" συγγενεῖς. M. See ch. 1:58, note. Liddell (Lex.). "Kindred," in the sense of *relations*, often occurs in the E. V.

[w] "should invite—again;" ἀντικαλέσωσι. Rob. (Lex., *in verbo*). Wesley, Penn, M. See v. 7, note. "Should invite again" accords with present usage.

[x] "invite;" κάλει. See v. 7, note.

[y] "happy;" μακάριος. Thom., Scarlett, Wakef., Campbell, Kend., M. See ch. 1:45, note.

[z] "because;" ὅτι. Scarlett, Wesley. Robinson (Lex., ὅτι): "Conj. causal, *for that, because*." This rendering is necessary to distinguish the word from "for," the equivalent of γάρ, in the next member of the sentence.

[a] "wilt be recompensed;" ἀνταποδοθήσεται. Scarlett, Wakefield, Kend.

[b] "of the righteous;" τῶν δικαίων. Thom., Norton, Dick., G. and A. Camp., Kend., M. The *generic* sense of δίκαιος is the appropriate one here. Compare John 5:29. See Luke 1:17, and 2:25, notes.

[c] "when" of the E. V. is omitted by Thom., Wesley, Penn, Scarlett, Norton, Dick., Camp., Sawyer, Kend., M., Thelwall.

[d] "who reclined *at table* with;" τῶν συνανακειμένων. See ch. 7:49.

[e] "hearing;" Ἀκούσας. Penn, Thom., Wesley, Norton, Dick., Camp., Kend., Sawyer, M., Thelwall.

[f] "this;" ταῦτα. Thom., Kend., Camp., Norton,—Tyndale, "that." Ταῦτα is rendered in the singular (E. V.) Mark 16:12. Luke 12:4. John 5:1; 19:38. Acts 13:20; 15:16. Rev. 7:9. See Luke 5:27, note.

[g] "Happy;" Μακάριος. See v. 14, and ch. 1:45, notes.

[h] "And;" δὲ. Penn, Norton, Kend. Iber., "I."

[i] "he said;" εἶπεν. Thomson, Penn, Scarlett, M., Kend.,—Norton, Wakef., and Camp., "*Jesus* said." The *inversion* of the E. V, was copied from Tyndale. See v. 12, note.

[j] "invited;" ἐκάλεσε. See v. 7, note.

KING JAMES' VERSION.

were bidden, Come, for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife: and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the Lord said unto the servant, Go out into the high-

GREEK TEXT.

εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστι πάντα.
18 Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ, Ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃτημένον. 19 καὶ ἕτερος εἶπε, Ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρῃτημένον. 20 καὶ ἕτερος εἶπε, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. 21 καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ, Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. 22 Καὶ εἶπεν ὁ δοῦλος, Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί.
23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἔξελθε εἰς τὰς ὁδοὺς

REVISED VERSION.

time to say to those [k]who had
been invited, Come, for all
things are now ready. And 18
they all with one *consent* began
[l]to excuse themselves. The first
said to him, I have bought [m]a
field, and [n]I must [o]go out and
see it; I pray thee have me
excused. And another said, I 19
have bought five yoke of oxen,
and [p]I am going to prove them;
I pray thee have me excused.
And another said, I have mar- 20
ried a wife, and, therefore, I
can not come. [q]And that ser- 21
vant came, and [r]told his lord
these things. Then the master
of the house, being angry, said
to his servant, Go out quickly
into the streets and lanes of
the city, and bring in hither the
poor, and [s]maimed, and lame,
and blind. And the servant 22
said, Lord, it is done as thou
[t]didst command, and yet there
is room. And the lord said to 23
the servant, Go out into the

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[k] "who had been invited;" τοῖς κεκλημένοις. See v. 7, note.

[l] "to excuse themselves;" παραιτεῖσθαι. Sharpe, Penn, Wakef., Dick., Sawyer, Kend., Bloomf., M. De Wette, "sich zu entschuldigen;" S. Fr., "à s'excuser." This is the appropriate sense of the verb in the middle voice. Rob. (Lex.): "Mid.—spec. *to excuse oneself*—absol., Luke 14 : 18." Bretsch. (*in verbo*): "De excusante sese, quod invitatus ad cœnam non venerit, παραιτ. legitur etiam Joseph., Antiq. 7, 8, 2, παραιτησομένου (scil. Δαυΐδου) δ' ὡς ἂν μὴ βαρὺς αὐτῷ γένοιτο, τοὺς ἀδελφοὺς ἀποστεῖλαι παρεκάλεσε." Beza, Castal., Göschen, "*se* excusare."

[m] "a field;" Ἀγρὸν. Sharpe, Thom., Wesley, Scarlett, Norton, Dick., Camp., Kend., Thelwall, M. This word occurs thirty-six times in the N. T. In twenty-two of these, it is rendered "field" in the E. V.; in three, "lands;" in six, "country;" in one instance by "farm," and in the passage before us, only, by "piece of ground." The earlier translators, Tyndale, Coverdale, Cranmer, Geneva have used "farm." Syr., ܚܩܠܐ ("field"). De Wette, "einen Acker;" S. Fr., "un champ;" Dan., "en Ager."

[n] "I must;" ἔχω ἀνάγκην. Thom., Sharpe, Norton, Wakef., Camp., Kend., M.

[o] "go out;" ἐξελθεῖν. Rob. (Lex., *in verbo*): "*To go, or come out of* any place." Often rendered by "come out," and "go out," in the E. V. Vulg., Mont., Beza, Eras., Göschen, "exire;" Belg., "dat ick uitgaa;" De Wette, "hinauszugehen;" S. Fr., "de m'en aller;" Iber., "de salir;" Diodati and Ital., "andar fuori;" Dan., "at gaae ud."

[p] "I am going;" πορεύομαι. See ch. 12 : 30, note. Sharpe, Penn, Scarlett, Norton, Wakef., Dick., Camp., M.

[q] "And;" καὶ. Penn, Norton, Dickinson, Thelwall. Belg., "ende;" De Wette, "und;" Iber., "i;" Dan., "og."

[r] "told;" ἀπήγγειλε. See ch. 7 : 18, note. So (E. V.) Matt. 14 : 12; 28 : 9. Mark 16 : 10. Luke 24 : 20; 18 : 9. Acts 5 : 22, etc. Thom., Sharpe, Penn, Norton, Wakef., M.

[s] "maimed;" ἀναπήρους. The three terms, ἀναπήρους, χωλοὺς, and τυφλοὺς have no article. Our idiom, in cases where the conjunction closely unites nouns, is similar to that of the Greek. When the leading word has the article, it is not expressed before those which follow. Gray (in Angus) cancels the three latter articles of the E. V.

[t] "didst command;" ἐπέταξας. The aorist should have its usual force here, both for accuracy, and ease of enunciation in the English equivalent. So Wakef., Kend, M., Belg., De Wette.

KING JAMES' VERSION.

ways and hedges, and compel *them*
to come in, that my house may be
filled.

24 For I say unto you, that
none of those men which were
bidden, shall taste of my supper.

25 And there went great mul-
titudes with him: and he turned,
and said unto them,

26 If any *man* come to me, and
hate not his father, and mother,
and wife, and children, and breth-
ren, and sisters, yea, and his own
life also, he cannot be my disci-
ple.

27 And whosoever doth not
bear his cross, and come after me,
cannot be my disciple.

28 For which of you intending
to build a tower, sitteth not down
first, and counteth the cost, wheth-
er he have *sufficient* to finish *it?*

GREEK TEXT.

καὶ φραγμοὺς, καὶ ἀνάγκασον
εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός
μου. 24 λέγω γὰρ ὑμῖν, ὅτι οὐ-
δεὶς τῶν ἀνδρῶν ἐκείνων των
κεκλημένων γεύσεταί μου τοῦ
δείπνου.

25 Συνεπορεύοντο δὲ αὐτῷ ὄχ-
λοι πολλοί· καὶ στραφεὶς εἶπε
πρὸς αὐτοὺς, 26 Εἴτις ἔρχεται
πρός με, καὶ οὐ μισεῖ τὸν πατέρα
ἑαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν
γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς
ἀδελφοὺς, καὶ τὰς ἀδελφὰς, ἔτι
δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύ-
ναταί μου μαθητὴς εἶναι. 27 καὶ
ὅς τις οὐ βαστάζει τὸν σταυρὸν
αὐτοῦ, καὶ ἔρχεται ὀπίσω μου,
οὐ δύναταί μου εἶναι μαθητής.
28 τίς γὰρ ἐξ ὑμῶν, θέλων πύρ-
γον οἰκοδομῆσαι, οὐχὶ πρῶτον
καθίσας ψηφίζει τὴν δαπάνην,
εἰ ἔχει τὰ πρὸς ἀπαρτισμόν;

REVISED VERSION.

highways and hedges, and [u]con-
strain them to come in, that my
house may be filled. For I say 24
to you, that none of those men,
[v]who have been invited, shall
taste of my supper. And great 25
crowds [w]were going with him;
and he turned, and said to them,
If [x]any one [y]cometh to me, and 26
[z]hateth not his father, and
mother, and wife, and children,
and brethren, and sisters, [a]and
further, even his own life, he
can not be my disciple. And 27
whoever doth not bear his
cross, and come after me, [aa]he
can not be my disciple. For 28
who of you [b]wishing to build a
tower, [c]doth not first sit down,
and count the cost, whether
[d]he hath [e]*enough* [f]to complete

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[u] "constrain;" *ἀνάγκασον.* Wiclif, Norton, Angus, Thelw., M. So (E. V.) Matt. 14 : 22. Mark 6 : 45. Acts 28 : 19. Gal. 6 : 12. Murdock (Syr., ܐܠܨܝ). Heb. N. Test., פְּצוֹר ("press," "urge"). Kuinœl: "Verbum—*ἀναγκάζειν*, ut Lat. cogere, Cic. ad Div., v. 6 notat, *rationibus et persuasionibus repetitis, aliquem permovere*, vid. ad Matt. 14 : 22." As an alternative, "urge." The allusion is to the exercise of *moral force.*

[v] "who have been invited;" *τῶν κεκλημένων.* Thom., Norton. See v. 10, note. This rendering corresponds with our *usus loquendi.*

[w] "were going with;" *Συνεπορεύοντο.* Bloomf. (N. Test.), Sharpe, Wakef.,—Norton, and Sawyer, Murdock, "were traveling." By using the progressive form of the Eng. verb, we have an exact equivalent of the Greek imperfect, implying *continuance of action.* So the Vulg., Montanus, Eras., "ibant;" Göschen, "proficiscebantur;" Schott, "proficiscebatur;" S. Fr., "allaient;" Iber., "iban."

[x] "any one;" *τις.* Rob. (Lex.), Thom., Sharpe, Penn, Scarlett, Wakef., Dick., Sawyer, Kend., Thelwall.

[y] "cometh;" *ἔρχεται.* Thelwall, Penn, Murdock. The Greek indicative is properly represented here by the same mode in English. So the next verb, *μισεῖ* ("hateth"). See ch. 4 : 3, note.

[z] "hateth;" *μισεῖ.* See last note.

[a] "and further, even;" *ἔτι δὲ καὶ.* Kendrick. Vulg., Mont., "adhuc autem et;" Göschen, "atque adeo etiam;" Sawyer, "and still more—also;" Iber., "i aun tambien." Heb. N. Test., וְאַף גַּם־. The rendering of the E. V. was copied from Cranmer. Tyndale, more accurately, "moreover and." Rob. (Lex., *ἔτι*): "*Ἔτι δὲ καὶ*, 'and further also.'"

[aa] "he." Wakef., Kend.

[b] "wishing;" *θέλων.* Sharpe, Wakefield ("that wisheth"), Kend., Thelwall, M., Sawyer, Murdock (Syr., ܨܒܐ). The Vulg., Mont., Castal., "volens." Eras., Beza, Göschen, and Schott use "volo" in some of its inflections. Belg., "willende;" De Wette, "will;" G. and S. Fr., "voulant;" Diodati and Ital., "volendo." The E. V. has not given "intend" as the rendering of this verb in any other instance. See ch. 13 : 31, note. Bretsch. (*θέλω*): "Volo ex appetitu, desidero, propensione animi, *desidero, cupio, opto, ich wünsche.*"

[c] "doth not first sit down;" *οὐχὶ πρῶτον καθίσας.* Thom., Penn, Dick., Kend., M., Sawyer. This order of the text is appropriate in English.

[d] "he hath;" *ἔχει.* Thom., Wesley, Scarlett, Dick., M., Sawyer. The indicative mode should be used here, in conformity with the text. See ch. 4 : 3, note.

[e] "*enough;*" *τὰ.* Sharpe, Norton, Kendrick. De Wette, "genug."

[f] "to complete;" *πρὸς ἀπαρτισμόν.* Angus, Dick., Camp. This verb is employed to make a distinction corresponding with

KING JAMES' VERSION.

29 Lest haply after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

GREEK TEXT.

29 *ἵνα μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ,* 30 *λέγοντες, Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι·* 31 *Ἢ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλεύεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;* 32 *εἰ δὲ μήγε, ἔτι αὐτοῦ πόῤῥω ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.* 33 *οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναταί μου εἶναι μαθητής.* 34 *Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσε-*

REVISED VERSION.

it? [g]Lest perhaps, after he 29
hath laid [h]a foundation, and is
not able to finish *it*, all who behold
it should begin [i]to deride
him, saying, This man began to 30
build, and was not able to finish.
Or what king, going [j]to 31
encounter another king in war,
[k]doth not sit down first, and
[l]consult whether he [m]is able
with ten thousand to meet him
who cometh against him with
twenty thousand? [n]But if not, 32
while the other is yet [o]far off,
he sendeth an [p]embassy, and
desireth conditions of peace.
So [q]therefore [r]no one of you 33
who forsaketh not all his [s]possessions,
can be my disciple.
Salt is good: but if the salt 34
[t]becometh tasteless, [u]how [v]shall
its saltness be restored? It is 35

the text between *πρὸς ἀπαρτισμόν*, in this verse, and *ἐκτελέσαι*, in v. 30. So the Iber. has here, "para completar," and in v. 30, "acabar." As an alternative rendering, "for a completion."

[g] "Lest perhaps;" *ἵνα μήποτε*. Dick., Rob. (Lex., *μήποτε*). "Haply" is obsolete, and is often confounded with "happily" by common readers.

[h] "a foundation;" *θεμέλιον*. As this noun is anarthrous, the definite article of the E. V. is omitted.

[i] "to deride;" *ἐμπαίζειν*. Scarlett, Dick., Kend., M., Murd. In more modern phraseology, we might say "to ridicule," which would express the force of the verb in this instance. "To mock" seems often to involve the idea of *injurious treatment* along with derision, as the context shows in several cases where *ἐμπαίζω* occurs in the N. Test.

[j] "to encounter another king in war;" *συμβαλεῖν—βασιλεῖ εἰς πόλεμον*. Thom. ("in battle"), Dick., M., Rob. (Lex., *συμβάλλω*). So this verb Acts 17 : 18, *συνέβαλον αὐτῷ* (E. V.), "encountered him." I suggest "battle," instead of "war." Kuinœl: "Est autem *πόλεμος*, h. l. id quod *μάχη*, prælium."

[k] "doth not sit down first;" *οὐχὶ καθίσας πρῶτον*. The order of the text is preserved here. It is different from that of v. 28. See note on that verse.

[l] "consult;" *βουλεύεται*. As this verb is connected with "doth—sit" by "and," "consult" is proper.

[m] "is;" *ἐστιν*. See ch. 4 : 34, note.

[n] "But if not;" *εἰ δὲ μήγε*. See ch. 10 : 6, note.

[o] "far off;" *πόῤῥω*. Rob. (Lex., *in verbo*), Wakef., Thelwall, M. S. Fr., "loin;" Iber., "legos;" Belg., "verre;" De Wette, "ferne;" Diodati and Ital., "lontano;" Dan., "langt borte."

[p] "embassy;" *πρεσβείαν*. Thom., Sharpe, Penn, Scarlett, Norton, Wakef., Camp., Angus, Kend., Sawyer, M. "Ambassage" is obsolete.

[q] "therefore;" *οὖν*. Sharpe, Penn, Dick., Sawyer, Thelwall, M. Rob. (Lex., *in verbo*): "Denoting the *consequence* of one clause upon another, as an effect from a cause, *therefore, then, consequently*."

[r] "no one;" *πᾶς—οὖν*. Kend., Norton. Our idiom demands that the negative should be joined to *πᾶς*, in translation. If "he" is expressed before the equivalent of *δύναταί*, then the equivalent of *πᾶς* is a nominative without a verb. This mistake occurs in the E. V., and in some later translations, where *πᾶς* is rendered "every one." If we drop "he," and render "every one—can not," the language implies, that still "some one" can.

[s] "possessions;" *ὑπάρχουσιν*. See ch. 8 : 3, note.

[t] "becometh tasteless;" *μωρανθῇ*. Angus, M.—Kend., Scarlett, and Campbell ("became insipid"), Sharpe ("have lost its taste"). Rob. (Lex., *in verbo*): "*To become insipid, tasteless.*" See ch. 4 : 3, note.

[u] "how;" *ἐν τίνι*. Dick. Alternative, "with what?"

[v] "shall its saltness be restored?" *ἀρτυθήσεται;* The following note from the Rev. of Mark (9 : 50), where this verb occurs, is in point: "Season, though literal, does not give the thought,

KING JAMES' VERSION.

35 It is neither fit for the land, not yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

CHAP. XV.

THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

GREEK TEXT.

ται; 35 οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

CHAP. XV.

ἮΣΑΝ δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ. 2 καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες, Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς. 3 Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων, 4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς, ἕως εὕρῃ αὐτό; 5 καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων, 6 καὶ ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.

REVISED VERSION.

fit neither for the land, nor yet for [w]the manure-heap; they cast it out. He who hath ears to hear, let him hear.

CHAP. XV.

[a]AND all the [b]tax-gatherers 1
and [c]the sinners [d]were drawing
near to him, [e]to hear him. And 2
the Pharisees and [f]the scribes
murmured, saying, This [g]*man*
receiveth sinners, and eateth
with them. And he spoke this 3
parable to them, saying, What 4
man of you, having a hundred
sheep, [h]and losing one of them,
doth not leave the [i]ninety-nine
in the [j]desert, and go after that
which is lost, until [k]he findeth
it? And when he hath found 5
it, he layeth *it* on [l]his own
shoulders, rejoicing. And when 6
he cometh home, he calleth together [m]his friends and neighbors, saying, Rejoice with me; for I have found my sheep

which is that of restoring *the quality* (saltness) which had been lost."

[w] "the manure-heap;" κοπρίαν. This *euphemism* is no departure from the thought presented in the text; the word (κοπρία) being used *generically* for all articles employed to fertilize land, like the Latin *stercus* and *fimus*. See ch. 13 : 8, note.

[a] "And;" δὲ. Kend., Penn, Norton, Angus, Sawyer, Murd., Wiclif, Rheims.

[b] "tax-gatherers." See ch. 3 : 12, note. Sharpe, Scarlett, Norton, Wakef.

[c] "the;" οἱ. The article should be expressed here, as it is before "tax-gatherers." The two classes are specified by it.

[d] "were drawing near;" ἐγγίζοντες. The progressive form of the verb has been adopted by Thom., Norton, Wakef., Angus, Thelwall, and M. As "to draw near," or "nigh," occurs so frequently in the E. V. in the sense of our modern term "approach," it is preferred to "come." The nominative is placed before the verb, as being the simplest and most usual arrangement in *declarative* sentences. So Norton and Penn.

[e] "for," which occurs in the E. V., is dropped by all later Eng. translators. It is now ungrammatical.

[f] "the;" οἱ. The article is retained before "scribes" for the reason stated in note c.

[g] "*man*." As this word has no expressed equivalent in the text, it is *italicized*. So Wakef.

[h] "and losing;" ἀπολέσας. Sharpe, Wesley, Scarlett, Sawyer, Angus, Thelwall, M. Belgic, "ende—verliezende;" Iberian, "i habiendo perdido."

[i] "ninety-nine;" ἐννενηκονταεννέα. See v. 7, note p.

[j] "desert;" ἐρήμῳ. See ch. 3 : 2, note. Scarlett, Sharpe, Dick., Camp., M.

[k] "he findeth;" εὕρῃ. Sawyer ("finds"). So N. Webster (Bible with Amendments). See ch. 4 : 3, note.

[l] "his own shoulders;" τοὺς ὤμους ἑαυτοῦ. Thelwall, Angus, M. Vulg., Montanus, Beza, Eras., "humeros suos;" Göschen, Schott, "humeris suis."

[m] "his;" τοὺς. This being one of the cases where the article is used with the force of the possessive (see ch. 5 : 3, note), it is not *italicized*.

KING JAMES' VERSION.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted

GREEK TEXT.

7 λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἵτινες οὐ χρείαν ἔχουσι μετανοίας. 8 Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὕρῃ; 9 καὶ εὑροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα, Συγχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. 10 οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.

11 Εἶπε δέ, Ἄνθρωπός τις εἶχε δύο υἱούς· 12 καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον. 13 καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρ-

REVISED VERSION.

which was lost. I say to you, 7
that [n]thus there [o]will be joy in
heaven over one sinner who
repenteth, more than over
[p]ninety-nine [q]righteous [r]*persons*
who need no repentance. [s]Or, 8
what woman, having ten pieces
of silver, if she [t]loseth one
piece, doth not light a lamp,
and sweep the house, and seek
[u]carefully till [v]she findeth *it?*
And having found it, she call- 9
eth together her friends and
neighbors, saying, Rejoice with
me, for I have found the piece
which I had lost. [w]Thus, I say 10
to you, There is joy in the pres-
ence of the angels of God over
one [x]sinner who repenteth.
And he said, A certain man 11
had two sons; and the younger 12
of them said to his father, Fa-
ther, give me the portion [y]of
property which falleth *to me.*
And he divided [z]his living [a]be-
tween them. And not many 13
days after, the younger son
gathered all together, and
[b]went abroad into [c]a distant
country, and there wasted his

[n] "thus;" *οὕτω*. Sharpe, Wesley, Thom., Norton, Camp., Kend., Gray (in Angus), Thelwall, M.

[o] "will be;" *ἔσται*. Kend., Penn, Scarlett, Thom., Dick., Sharpe, M.

[p] "and" (E. V). There is nothing in the text corresponding to "and." It is omitted by Thom., Scarlett, Norton, Dick., Camp., Sawyer, M., Kend.

[q] "righteous;" *δικαίοις*. See ch. 14 : 14, note. So Thom., Scarlett, Norton, Wakef., Dick., Campbell, Sawyer, Gray (in Angus). Compare ch. 5 : 32, *καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν* (E. V.), "to call *the* righteous, but sinners to repentance."

[r] "*persons.*" As the equivalent of this word is not in the text, it is *italicized*. So Wakef.

[s] "Or;" *Ἤ*. Thom., Sharpe, Wesley, Penn, Norton, Camp., Kend., Angus, Thelwall, M.

[t] "loseth;" *ἀπολέσῃ*. See v. 4, note k.

[u] "carefully;" *ἐπιμελῶς*. Sharpe, Norton, Dick., Campbell, Sawyer, Angus, Kend, M., Thelwall, Rob. (Lex., *in verbo*).

[v] "she findeth;" *εὑροῦσα*. See v. 4, note k.

[w] "Thus;" *οὕτω*. See v. 7, note n.

[x] "sinner who repenteth;" *ἁμαρτωλῷ μετανοοῦντι*. Alternative rendering, "repenting sinner." So Sharpe, Scarlett.

[y] "of property;" *τῆς οὐσίας*. The article should not be disregarded. It is retained in Belg., De Wette, G. Fr., Dan., Camp., Dick., Scarlett, Sharpe, Thom., Sawyer, Tyndale, Cran., Genevan, Thelwall. "Property" is the rendering of Norton, Wakef., Kend., M. Robinson (Lex., *in verbo*): "In N. T., and usually, *what is to* any one, what he has, i. e., *substance, property.*" Liddell, "*one's property.*"

[z] "his living;" *τὸν βίον*. Scarlett, Dick. This is the more familiar and natural arrangement in English. It is that of Thom., Sharpe, Norton, Wakef.

[a] "between them;" *αὐτοῖς*. Thom., Scarlett, Wakef., Dick., Angus, M. Our idiom demands "between" after "divided." We say "allotted," "apportioned," or "distributed to," but not "divided to." Angus remarks: "'Divided, and gave them' is the full idea."

[b] "went abroad;" *ἀπεδήμησεν*. M., Sawyer. Liddell (*in verbo*): "*To go abroad.*" So the adjective *ἀπόδημος* (*ἀπὸ* and *δῆμος*) signifies *away from one's own people,* or *country, from hence, abroad.* Liddell. Bretsch., "*peregere, proficiscor.*"

[c] "a distant country;" *χώραν μακράν*. Thom., Penn, Scar-

KING JAMES' VERSION.

his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks

GREEK TEXT.

πισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως. 14 δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. 15 καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. 16 καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν

REVISED VERSION.

[d]property [e]by dissolute living.
And when he had spent all, 14
there [f]rose a mighty famine
[g]throughout that [h]country, and
he began to be in want. And 15
he went and joined himself to
a citizen of that country, and he
sent him into his fields to feed
swine. And he [i]longed to fill 16
his [j]stomach with the [k]pods

lett, Camp., Sawyer, Kend., M. Vulg., Mont., Erasmus, Beza, Castalio, "regionem longinquam;" G. Fr., "un pays éloigné;" Iber., "un pais lejano;" Diodati, "paese lontano;" Bretsch. (*μακρός*), "*longe remotus, dissitus.*"

[d] "property;" *οὐσίαν*. See v. 12, note y.

[e] "by dissolute living;" *ζῶν ἀσώτως*. Norton. "Riotous," in the sense required by the text, is obsolete. Bloomfield has this note on *ἀσώτως*—"i. e., *τρόπῳ ἀσώτου*. Meaning, *one who can not be saved, a prodigal, a dissolute person*, one of whom Alexis in Athenæus says, 'the goddess of salvation herself could not save.'" Bretsch. (*in verbo, eodem*), "*dissolute, luxuriose.*" The term is explained by the language of v. 30 (E. V.), "which hath devoured thy living with harlots." So 2 Maccab. 6 : 4 (where the noun *ἀσωτία* occurs), *Τὸ μὲν γὰρ ἱερὸν ἀσωτίας καὶ κώμων ἐπληροῦτο ὑπὸ τῶν ἐθνῶν ῥαθυμούν· μεθ' ἑταιρῶν, καὶ ἐν τοῖς ἱεροῖς περιβόλοις γυναιξὶ πλησιαζόντων.* De Wette, "er üppig lebte;" S. Fr., "en vivant avec dissolution;" Diodati, "viviendo dissolutamente." Kuinœl (*in loco*): "*Ἀσώτως* proprie est id. qd. *ἄσωτος* qui servari nequit—hinc sensu latiori *ἄσωτος* adhibetur de eo qui turpiter vivit, et *ἀσωτία* est vita ad omnem turpitudinem projecta, ut Eph. 5 : 18. Tit. 1 : 6. Lex. Cyrilli Brem. *ἀσωτία, πορνεία*. Deylingius Obss. Sacr., P. 3, 341, et Kypius ad h. l. posteriori sensu in hac verborum complexione capiendum est, nam infra v. 30, legitur *ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν.*" As an alternative rendering, the literal one, "living dissolutely."

[f] "rose." This word is preferred to "arose," as being now in general use. Both are found in various parts of the E. V. See ch 8 : 54, note.

[g] "throughout that country;" *κατὰ τὴν χώραν*. Wakefield. Rob. (Lex., *κατὰ cum accus.*): "Of place, *or* of motion or extension, *out over, through, throughout* a place." So Luke 8 : 39, *καθ' ὅλην τὴν πόλιν* (E. V.), "throughout the whole city;" 8 : 1, *κατὰ πόλιν* (E. V.), "throughout every city." So 23 : 5. Acts 24 : 5, *κατὰ τὴν οἰκουμένην* (E. V.), "throughout the world." Mont. and Schott, "per regionem illam."

[h] A comma is placed after "country," in conformity with the text.

[i] "longed;" *ἐπεθύμει*. Penn, M., Norton, Murdock. Rob. (Lex., *in verbo*): "*To long for.*" Lidd., "*to long after.*" "Fain" is obsolete. The simple verb "desire" is not sufficiently strong, to bring out the meaning, which is that of "desiring earnestly." Heb. N. Test., וַיִּתְאַוֶּה. So 2 Sam. 23 : 15, וַיִּתְאַוֶּה דָוִד. Sept., *ἐπεθύμησε Δαυὶδ κ. τ. λ.* (E. V.), "David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem." Ps. 119 : 40 (Sept. 118), *Ἰδοὺ, ἐπεθύμησα τὰς ἐντολάς σου* (E. V.), "Behold, I have longed after thy commandments." Gen. 31 : 30, *ἐπιθυμίᾳ γὰρ ἐπεθύμησας ἀπελθεῖν εἰς τὸν οἶκον τοῦ πατρός σου* (E. V.), "because thou sore longedst after thy father's house." The preposition *ἐπὶ* is often *intensive*. As *ἐπιποθέω* is translated by "long," Rom. 1 : 11. 2 Cor. 9 : 14. Phil. 1 : 8; 2 : 26, I submit "eagerly desired," as an alternative rendering.

[j] "stomach;" *κοιλίαν*. Sawyer. The following note on this word is copied from the Revis. of Mark (7 : 19): "The stomach; *τὴν κοιλίαν*. Dick., A. Camp., 'his stomach.' Rob. (*κοιλία*): 'Often as in English, for the *stomach*, either in men, or animals. Mark 7 : 19. Luke 15 : 16, *γεμίσαι τὴν κοιλίαν αὐτοῦ*.' Literally, the word signifies 'a hollow' of any kind, 'a cavity,' *cavum*. Bretsch., 'venter quum superior tum inferior.' As an anatomical term, it is applied to any *ventricle*, or chamber, as *κοιλία ἐγκεφάλου, καρδίας*, etc. Liddell. So the Latin *venter* is the *cavity* containing the stomach and intestines. Leverett (Lat. Dict.)."

[k] "pods;" *κερατίων*. Kendrick, Norton. Murdock (Syriac, ܚܪ̈ܘܒܐ). G. and S. Fr., "gousses;" Vulg., Mont., Eras., Beza, Castal., Göschen, Schott, "siliquis." This word is applied to the fruit of the carob-tree. Leverett (Lat. Dict.). So Horace, Ep. II., 1, 123—"Vivit siliquis et pane secundo." Gesner has this note on the passage: "Immaturis leguminum siliquis aquæ incoctis vescebantur." Anthon (Horace, note *in loco*): "By *siliquis* are here meant the pods of the carob-tree, which in times of scarcity supplied the poor with food." Rob. (Lex., in *κεράτιον*): "In N. Test. a pod, carob-pod, Luke 15 : 16, i. e., the fruit of the carob-tree, the ceratonia siliqua of Linnæus.—These pods are sometimes eight or ten inches long, and a finger broad. They are eaten with relish by the poorer classes in the East; and swine are often fed with them."

KING JAMES' VERSION.

that the swine did eat; and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, ~~and~~ had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet;

GREEK TEXT.

ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδί-
δου αὐτῷ. 17 Εἰς ἑαυτὸν δὲ
ἐλθὼν εἶπε, Πόσοι μίσθιοι τοῦ
πατρός μου περισσεύουσιν ἄρ-
των, ἐγὼ δὲ λιμῷ ἀπόλλυμαι;
18 ἀναστὰς πορεύσομαι πρὸς τὸν
πατέρα μου, καὶ ἐρῶ αὐτῷ, Πά-
τερ, ἥμαρτον εἰς τὸν οὐρανὸν
καὶ ἐνώπιόν σου· 19 καὶ οὐκέτι
εἰμὶ ἄξιος κληθῆναι υἱός σου·
ποίησόν με ὡς ἕνα τῶν μισθίων
σου. 20 καὶ ἀναστὰς ἦλθε πρὸς
τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐ-
τοῦ μακρὰν ἀπέχοντος, εἶδεν αὐ-
τὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνί-
σθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ
τὸν τράχηλον αὐτοῦ, καὶ κατεφί-
λησεν αὐτόν. 21 εἶπε δὲ αὐτῷ
ὁ υἱὸς, Πάτερ, ἥμαρτον εἰς τὸν
οὐρανὸν καὶ ἐνώπιόν σου, καὶ
οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός
σου. 22 Εἶπε δὲ ὁ πατὴρ πρὸς
τοὺς δούλους αὐτοῦ, Ἐξενέγκατε
τὴν στολὴν τὴν πρώτην, καὶ ἐν-
δύσατε αὐτὸν, καὶ δότε δακτύ-
λιον εἰς τὴν χεῖρα αὐτοῦ, καὶ
ὑποδήματα εἰς τοὺς πόδας· 23 καὶ

REVISED VERSION.

which the swine [l]ate; [m]and yet
no one gave [n]*any thing* to him.
And when he came to himself, 17
he said, How many hired ser-
vants of my father have bread
and to spare, but [o]I am perish-
ing with hunger! I will [p]rise 18
and go to my father, and will
say to him, Father, I have
sinned against heaven, and be-
fore thee, and am [q]no longer 19
worthy to be called thy son;
make me as one of thy hired
servants. And he [r]rose, and 20
[s]went to his father. But [t]while
he was yet a great way off, his
father saw him, and had com-
passion [u]*on him*, and ran and
fell on his neck, and kissed
him. And the son said to him, 21
Father, I have sinned against
heaven, and [v]before thee, and
am [w]no longer worthy to be
called thy son. But the father 22
said to the servants, Bring
forth the best robe, and put *it*
on him; and put a ring on his
hand, and shoes on his feet;

[l] "ate;" ἤσθιον. "Did" is superfluous with this verb, as there is nothing emphatic. It is dropped by Sharpe, Wesley, Norton, Sawyer, Kend., M. As an alternative rendering, "were eating." So Thom., Sharpe, Wakef., Camp., Thelwall.

[m] "and yet;" καὶ. So E. V., John 9 : 30. Luke 8 : 13, note. *Καὶ* has this force in Matt 6 : 26; 10 : 29; 12 : 5. John 1 : 10; 6 : 70; 17 : 25. Stuart (Gram.), §125, 4, 2, Rem., p. 285.

[n] "*any thing*." There is an ellipsis of τὶ here. The sentence is obviously imperfect in English, without a supplement. The *object* of the verb, "gave," is expressed according to our *usus loquendi*.

[o] "I am perishing;" ἀπόλλυμαι. See ch. 12 : 30, note. So Thom., Wesley, Penn, Scarlett, Norton, Wakef., Dick., M.

[p] "rise." See v. 14, note. So Scarlett. Thelwall ("rise up").

[q] "no longer;" οὐκέτι. Scarlett, Norton, Wakef., Camp., Sawyer, Kend. So (E. V.) Gal. 3 : 25. Rob. (Lex.), Liddel, Grove's Lex.

[r] "rose." Thelwall. See v. 18, note.

[s] "went;" ἦλθε. M., Gray (in Angus), Thom., Penn, Dick., Camp.

[t] "while he was yet far off;" Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος. "While" signifies "during the time that." Webster (Dict.). Sharpe, Scarlett, Norton, Thelwall, Wakefield, Dick., Sawyer, "while." "Far off" (μακρὰν) is the rendering of Thelwall and Sawyer. Rob. (Lex.). So (E. V.) Eph. 2 : 13.

[u] "*on him*." Tyndale (1st Edition), Wakef., Sawyer, Penn. This supplement is properly inserted Luke 10 : 33, where the text is the same (ἐσπλαγχνίσθη) E. V., "had compassion *on him*." So Matt. 20 : 34, Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς (E. V.), "So Jesus had compassion *on them*." The sentence is harsh and imperfect without a supplement, as it does not accord with our idiom. If no supplement is used, the verb should be rendered "was moved with compassion," as in (E. V.) Matt. 18 : 27. Mark 1 : 41.

[v] "before;" ἐνώπιόν. So (E. V.), v. 18.

[w] "no longer;" οὐκέτι. So v. 19. See note.

KING JAMES' VERSION.

23 And bring hither the fatted calf, and kill *it;* and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

26 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in; therefore came his father out, and entreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me; and all that I have is thine.

GREEK TEXT.

ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν· 24 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι. 25 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν· 26 καὶ προσκαλεσάμενος ἕνα τῶν παίδων αὐτοῦ, ἐπυνθάνετο τί εἴη ταῦτα. 27 ὁ δὲ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφός σου ἥκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. 28 Ὠργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. 29 ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ, Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. 30 ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. 31 ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ

REVISED VERSION.

and bring[x] the fatted calf, and 23
kill *it;* and let us eat and be
merry; for this my son was 24
dead and is alive again; he was
lost, and is found. And they
began to be merry. Now his 25
elder son was in the field. And
as he came and [y]drew near[z]
the house, he heard music and
dancing. And he called one 26
of the servants, and asked him
what these things meant. And 27
he said to him, Thy brother is
come; and thy father hath killed the fatted calf, because he
hath received him safe and
sound. And he was angry, and 28
would not go in; therefore his
father [a]went out, and entreated
him. And he, answering, said 29
to his father, [b]Behold, [c]so many
years do I serve thee, and
[d]never transgressed thy commandment; and yet thou never
gavest me a kid, that [e]I might
be merry with my friends; but 30
[f]when this thy son came, who
hath devoured thy living with
harlots, thou hast killed [g]the
fatted calf for him. And he 31
said to him, [h]Child, thou art
ever with me, and all which I

[x] "hither," which occurs in the E. V., is not warranted by the text. In (E. V.) Matt. 17 : 17, "bring hither" is the equivalent of *φέρετέ—ὧδε*. So *ὧδε* occurs Matt. 14 : 18. "Hither" is dropped by Norton, Wakef., Camp., Sawyer, Kend., Thelwall. Nothing corresponding to it in Belg., De Wette, S. Fr., Iber., Ital.

[y] "drew near;" *ἤγγισε*. Thom., Penn. "Near" is preferable for the sake of euphony.

[z] "to," in the E. V., is superfluous according to present usage. It is dropped by Norton, Wakef., Camp., Kend.

[a] "went out;" *ἐξελθών*. Thom., Norton, Penn, M., Murd. Vulg., Mont., Eras., Beza, Castal., Göschen, Schott, "egressus;" Belg., "ging;" De Wette, "ging;" Iber., "salió."

[b] "Behold;" *Ἰδού*. Thom., Dick., Angus, Thelwall, M. See ch. 1 : 44, note.

[c] "so many;" *τοσαῦτα*. Kend., Angus, Wesley, Penn, Norton, Wakef., Sawyer, Thelwall.

[d] "never transgressed;" *οὐδέποτε—παρῆλθον*. Kend. *Οὐδέποτε* is rendered "never" by Camp., Sawyer, M., Norton.

[e] "I might be merry;" *εὐφρανθῶ*. This word should be rendered as in v. 23. So M., Thom.

[f] "when;" *ὅτε*. Kend., Sawyer, Thelwall. Rob. (Lex.).

[g] "the fatted calf." This change in the order of the sentence gives it a construction more familiar and natural, harmonizing with our conversational style.

[h] "Child;" *Τέκνον*. Sharpe. Rob. (Lex., *in verbo*): "As a term of endearing address in the vocative, like English *my child.*" See ch. 2 : 48, note.

KING JAMES' VERSION.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

GREEK TEXT.

σά ἐστιν. [32] εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ απολωλὼς ἦν, καὶ εὑρέθη.

REVISED VERSION.

have is thine. [i]It was right [j]to 32
be merry and be glad; for this
thy brother was dead, and is
alive again, [k]he was lost, and is
found.

CHAP. XVI.

AND he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

CHAP. XVI.

ΈΛΕΓΕ δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. [2] καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. [3] Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. [4] ἔγνων τί

CHAP. XVI.

AND he said also to his disci- 1
ples, There was a certain rich
man who had a steward; and
[a]he was accused to him [b]of
wasting his [c]possessions. And 2
he called him, and said to him,
[d]What *is* this that I hear of
thee? [e]render [f]an account of
thy stewardship; for thou [g]canst
be [h]steward no longer. And 3
the steward said within him-
self, What shall I do? for my
lord [i]taketh away the steward-
ship from me; I can not dig, to
beg I am ashamed. [j]I know 4

[i] "It was right;" ἔδει. M. Rob. (Lex., δεῖ): "Spoken of what is right in itself, or prescribed by law, custom, reason, *it is right, or proper.*" "Meet" is obsolete.

[j] "to be merry and be glad;" εὐφρανθῆναι—καὶ χαρῆναι. This literal rendering presents all that the text contains. Should it be deemed advisable to introduce the *subjects*, this phrase might be employed (for ἔδει εὐφραν. κ. τ. λ.), "We ought to be merry and be glad." Ἔδει has been paraphrased, "We ought," by Angus, and some later translators. Eras., "Lætari autem et gaudere." Beza, "Exhilerari verò et gaudere." Mont., "Oblectari autem et gaudere oportebat." Göschen, "Lætari autem et oblectari decebat."

[k] "he was lost;" ἀπολωλὼς ἦν. Camp. So (E. V.) in v. 24. Thom. ("he was indeed lost").

[a] "he;" οὗτος. Kendrick, Wesley, Dick., Sawyer. See ch. 9 : 24, note. In such constructions, "the same" is not in use, at present.

[b] "of wasting;" ὡς διασκορπίζων. Angus, Kend., Sharpe, Penn, Wakef., Camp., Sawyer, M. The more literal reading, "as wasting," is less proper, according to our *usus loquendi.*

[c] "possessions;" ὑπάρχοντα. M. See ch. 8 : 3, note.

[d] "What *is* this;" Τί τοῦτο. Thom., Sharpe, Penn, Scarlett, Norton, Wakef., Dick., Camp., Kend., Angus, M., Sawyer, Murdock. Schott, "Quid hoc est;" G. and S. Fr., De Sacy, "Qu' est-ce." This is an elliptical phrase for *Τί ἐστι τοῦτο;* Rob. (Lex., τίς). Compare Mark 1 : 27.

[e] "render;" ἀπόδος. Kend., Camp., Thelwall, Murdock, Sawyer. Rob. (Lex., *in verbo*): "Ἀποδιδόναι λόγον, to give account, to render an account for. Luke 16 : 2." Bretsch., "*rationem reddere.*" So (E. V.) Matt. 22 : 41; 22 : 21. Luke 20 : 25. Rom. 13 : 7, etc.

[f] "an account;" τὸν λόγον. As an alternative rendering, "the account." So De Wette, "die Rechnung;" Iber., "la cuenta." To say the least, this is *fully* as accurate, as "an account."

[g] "canst be;" δυνήσῃ. Thom., Sharpe, Wesley, Penn, Scarlett, Sawyer, Angus, Kend., M., Thelwall.

[h] "steward no longer;" ἔτι οἰκονομεῖν. So Camp. This arrangement is more natural than that of the E. V., as the auxiliary is not separated from the principal verb. In point of euphony, it is decidedly preferable.

[i] "taketh away;" ἀφαιρεῖται. As an alternative, "is taking away." So Bloomfield (N. Test.). Wakefield ("is taking from me"). M.

[j] "I know;" ἔγνων. Wesley, Sharpe, Angus, M., Thelwall, Penn, Scarlett, and Sawyer. Murdock (Syr., ܝܕܥ). So Tyndale, Cranmer, Geneva render this verb "I wot" (= "I know"); Rheims, "I know;" Vulg., Mont., Eras., Castal., "scio;" Beza, Göschen, Schott, "novi;" Belg., "Ik weet;" De Wette, "Ich weiss;" G. and S. Fr., "je sais;" Iber., "Yo sé;" Dan., "jeg veed." Heb. N. Test., אֵדַע. This verb is not rendered by *resolve,* in any other instance in the E. V.; nor does "resolve" occur except here.

KING JAMES' VERSION.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write four-score.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

GREEK TEXT.

ποιήσω, ἵνα, ὅταν μετασταθῶ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους αὐτῶν. [5] Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου; [6] Ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον πεντήκοντα. [7] Ἔπειτα ἑτέρῳ εἶπε, Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν, Ἑκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ γράψον ὀγδοήκοντα. [8] Καὶ ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν

REVISED VERSION.

what [k]I will do, that when I am put out of the stewardship, they may receive me into their
houses. And [l]calling [m]each one 5
of his lord's debtors *to him*, he said to the first, How much
owest thou to my lord? And 6
he said, [n]A hundred measures of oil. And he said to him, Take thy bill, and sit down quickly,
and write fifty. Then he said 7
to another, And how much owest thou? And he said, A hundred measures of wheat. And [o]he saith to him, Take thy
bill, and write [p]eighty. And 8
the lord [q]praised the unjust steward, because [r]he had done [s]prudently; for [t]the children of this world are [u]more prudent [v]with respect to [w]their own generation, than the children of

[k] "I will do;" ποιήσω. Gray and Pechy (in Angus), Penn, Scarlett, Sawyer, Thelwall, M. Belg., "ik doen zal;" S. Fr., "je ferai;" Iber., "haré." "Will" is here expressive of *determination*, not simply a sign of *future* action. Gray (on Angus).

[l] "calling—*to him*;" προσκαλεσάμενος. See ch. 7:19, note. So Penn.

[m] "each one;" ἕνα ἕκαστον. Bloomf. (Annot.), Kendrick, Thelwall, Sawyer. Murdock (Syr., [illegible]). Mont., "unumquemque;" Belg., "een iegelijk;" De Wette, "einen jeglichen;" Iber., "cáda uno."

[n] "A." When words commence with consonant sounds, "an" is improper.

[o] "he saith;" λέγει. Sharpe, Wesley, Wakef., Dick., Thelwall. Vulg., Mont., Erasmus, Castalio, "inquit;" Göschen and Schott, "dicit." The E. V., following Tyndale, uses the imperfect instead of the present tense.

[p] "eighty;" ὀγδοήκοντα. Thomson, Norton, Dick., Sawyer, Camp., Kend., Angus, M. "Four-score" is obsolete.

[q] "praised;" ἐπῄνεσεν. Sharpe, Sawyer, Thelwall, Rheims. Bengel, "*laudavit*." Rob. (Lex., *in verbo*): "*To praise much, to applaud.*" Lidd. and Greenfield, "*to praise;*" Bretsch., "*laudo.*" This verb occurs six times in the E. V. It is rendered "praise," 1 Cor. 11:2, 17, 22 (bis); in Rom. 15:11, "laud;" and only in the present instance "commend." The noun ἔπαινος occurs eleven times in the Greek text. In all these cases, the E. V. renders it by the equivalent noun "praise." On the other hand (with the exception occurring here), "commend" is the rendering of παρατίθημι, Luke 23:46. Acts 14:23; 20:32; of παρίστημι, 1 Cor. 8:8; of συνιστάνω, 2 Cor. 3:1; 5:12; 10:12; of συνιστάω, Rom. 3:5; 5:8; 16:1. 2 Cor. 4:2; 10:18 (bis); 12:11.

[r] "he had done;" ἐποίησεν. Alternative, "he had acted." So Scarlett, Pechy (on Angus).

[s] "prudently;" φρονίμως (ἅπαξ λεγ.). Sharpe, Penn, Kend., Scarlett, Camp., Thelwall, M., Angus, Wiclif, Robinson (Lex., *in verbo*). De Wette, "klüglich;" G. and S. Fr., "prudemment;" Iber., "prudentement;" Kuinœl, "*prudenter*." The Belg. has happily expressed the thought by "voorzichtelijk" ("with foresight"). So Norton, "with forethought." The following rendering is suggested for consideration, "he had acted with forethought—have more forethought than," etc.

[t] "the children;" οἱ υἱοὶ. As an alternative rendering here, and in the next member of the sentence, "sons." So Thelwall.

[u] "more prudent;" φρονιμώτεροι. See note *supra*, on this verse. This arrangement of the sentence is most simple and perspicuous. So Sharpe, Wakef., Wesley, Scarlett, Penn.

[v] "with respect to;" εἰς. M., Angus. So Robinson (Lex., γενεά, *in loco*): "*In respect to their own generation*, those with whom they live, and have to do." One of the significations of εἰς Rob. (Lex.) is "*as to, in respect to.*" (More correctly, "with respect to.") Greswell (quoted by Bloomf., N. Test.), "unto, or for their own generation."

[w] "their own;" ἑαυτῶν. Thelwall, Angus, Robinson (Lex.,

KING JAMES' VERSION.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?*

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate

GREEK TEXT.

ἑαυτῶν εἰσι. 9 Κἀγὼ ὑμῖν λέγω, Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. 10 Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστι. καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. 11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; 13 Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ

REVISED VERSION.

light. And I say to you, Make 9
[x]for yourselves friends [y]with
[z]the unrighteous mammon; that
when ye fail, [a]they may receive
you into [b]the everlasting habitations.
He who is faithful 10
[c]in the least, is faithful also in
much, and he who is unjust in
the least, is unjust also in much.
If, thererefore, ye have not been 11
faithful in the unrighteous mammon,
[d]who [e]will entrust [f]to you
the true *riches?* And if ye have 12
not been faithful in that which
is [g]anothers, who [h]will give
you that which is your own?
No servant can serve two mas- 13
ters; for he will [i]either hate

γενεά, in loco). S. Fr., "leur propre generation;" Ital., "lor propria generazione."

[x] "for yourselves;" ἑαυτοῖς (dativus commodi). Thomson, Penn. "For" accords with present usage, when the preposition is expressed. We often omit it, in this construction. Such omission here would be attended with some obscurity to common readers.

[y] "with;" ἐκ. Thom., Penn, Scarlett, Camp., M., Murdock. Iber., "con." One of the significations of ἐκ is that of "the *instrument* or means, *from, by*, with which any thing is done." Rob. (Lex., *in verbo et loco*). Compare Rev. 3 : 18; 17 : 2, 6; 18 : 3, 19.

[z] "the unrighteous mammon;" τοῦ μαμωνᾶ τῆς ἀδικίας. This is a Hebraism for μαμωνᾶ ἀδίκου, and should be rendered as in (E. V.) v. 11. Compare τὸν οἰκονόμον τῆς ἀδικίας, v. 8, and ὁ κριτὴς τῆς ἀδικίας, ch. 18 : 6. So Cranmer, Kend., M. De Wette, "dem ungerechten Mammon;" Iber., "las riquezas injustas;" Belg., "onrechtvaardigen Mammon."

[a] "they may receive you;" δέξωνται ὑμᾶς. As an alternative rendering, "ye may be received." So Thom., Wakef., Dick., M. In this case, the verb is regarded as impersonal. In point of fact, as Kuinœl observes, "In æterna autem domicilia recipit non nisi Deus." *Verbal* exactness demands the rendering "they may receive you," while the thought designed to be conveyed is, "ye may be received." Kuinœl: "Pluralis legitur, quoniam præcepit φίλους ad quod referri debet, unde non necesse est, ut δέξωνται cum aliis impersonaliter positum paternus, hoc sensu *ut recipiamini*." Vulg., Mont., Eras., Beza, Schott, Göschen, "recipiant vos;" Castal., "admittant vos;" Belg., "zij u mogen ontfangen;" De Wette, "sie euch aufnehmen;" S. Fr., "ils vous reçoivent;" Iber., "os reciban;" Ital., "vi ricevano."

[b] "the everlasting habitations;" τὰς αἰωνίους σκηνάς. Thom., Sharpe, Wesley. The article is retained on the ground that σκηνάς is contrasted with τοὺς οἴκους αὐτῶν, in v. 4. In other words, the steward expected that his lord's debtors would receive him in their houses. These houses were earthly, *temporal*. But the mansions into which those who obeyed the Saviour's command, would be received, were heavenly, *eternal*. The distinction is brought out with more force by the article τάς. The article is retained by Norton, "the eternal habitations;" Sawyer and Rheims, "the eternal tabernacles;" Camp., "the eternal mansions;" Belg., "de eeuwige tabernakelen;" Luther and De Wette, "die ewigen Hütten;" G. Fr., "les tabernacles éternels;" S. Fr., "les tentes éternels;" Iber., "las habitationes eternas;" Diodati, "ne' tabernaculi eterni;" Dan., "de evige Boliger." G. Campbell remarks on this passage: "The article has been very improperly, in this passage, overlooked by our translators. It adds to the precision, and, consequently, to the perspicuity of the application."

[c] "in the least;" ἐν ἐλαχίστῳ. So (E. V.) in the next member of the sentence. Wesley, Kend., Tyndale, Cranmer, Geneva, Rheims. Vulg., Mont., Eras., Göschen, "in minimo;" Castalio and Schott, "in re minima;" Belg., "in't minste." Alternative rendering, "in a very little," as (E. V.) Luke 19 : 17 (ἐν ἐλαχίστῳ). 1 Cor. 4 : 3. So Angus and M.

[d] "who will entrust;" τίς—πιστεύσει. Sharpe, Thom., Wesley, Penn, Norton, Camp., M.

[e] "will entrust;" πιστεύσει. Kend., Angus, Thom., Sharpe, Wesley, Penn, Norton, Camp., Thelwall, M.

[f] "to you;" ὑμῖν. Kend., Thom, Sharpe. Perhaps the phrase "entrust you with the true *riches*" would be preferable, as more idiomatic. So Wesley.

[g] "anothers;" ἀλλοτρίῳ. Thom., Sharpe, Wesley, Sawyer, Kend., Angus, M. Compare Matt. 25 : 14–29.

[h] "will give;" δώσει. Wesley, Scarlett, Norton, Wakefield, Dick., Camp., Kend., M.

[i] "either;" ἤ. This is the appropriate place for the conjunction, according to our *usus loquendi*, as well as for *euphony*. Sc Kend., M., Thom., Dick., Sawyer.

KING JAMES' VERSION.

the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things, and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

GREEK TEXT.

γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ.

14 Ἤκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν.
15 καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ ἐστιν.
16 Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.
17 Εὐκοπώτερον δέ ἐστι τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ

REVISED VERSION.

the one, and love the other;
[j]or he will hold to the one, and
despise the other. Ye can not
serve God and mammon. And 14
the Pharisees, [k]being [l]lovers of
money, [m]also heard all these
things, and [n]they scoffed at him.
And he said to them, Ye are 15
[o]those who justify yourselves
before men; but God knoweth
your hearts; for that which is
highly esteemed among men, is
[p]an abomination in the sight of
God. The law and the proph- 16
ets *were* until John; since that
time the kingdom of God is
preached, and [q]every one press-
eth into it. And it is easier 17
for heaven and earth [r]to pass
away, [s]than *for* one tittle of the

[j] "or;" ἤ. "Else" (copied by E. V. from Tyndale) is superfluous. It is omitted by Kend., Thom., Thelwall, M., Sharpe, Wesley, Norton, Wakef., Sawyer.

[k] "being;" ὑπάρχοντες. Thelwall. The participial construction is retained, as the phrase "who were lovers of money" is ambiguous. It may imply that a *certain portion* of the Pharisees were lovers of money, when in fact, the charge by the use of the participle is made *general* against the sect. Comp. Matt. 23:14. Scarlett has "being."

[l] "lovers of money;" φυλάργυροι. Norton, Wakef., M.—Thom. and Camp., "who loved money;" Murdock, "they loved money." Syr., ܪ̈ܚܡܝ ܗܘܘ ܟܣܦܐ. Heb. N. Test., אֹהֲבֵי כֶסֶף. Rob. (Lex., *in verbo*), "money-loving;" Bretschneider, "*argenti amans.*" In 2 Tim. 6:10, the noun φιλαργυρία is rendered in the E. V. "love of money." Φιλάργυρος occurs only here, and 2 Tim. 3:2, where it is rendered "covetous." In all other cases where "covetous" occurs (1 Cor. 5:10, 11; 6:10. Eph. 5:5), the Greek word is πλεονέκτης. By rendering 2 Tim. (as above "lovers of money"), we have a uniform translation. De Wette, "welche das Geld liebten;" S. Fr., "amateurs d'argent;" Iber., "amadores del dinero."

[m] "also;" καί. Numerous mistakes occur in the E. V. from giving "also" a wrong position. The correct rule is to bring it as *near as possible* to *that word*, whose signification it modifies. In the case before us, the word is "heard;" i. e., "the Pharisees also heard," etc. S. Fr., "entendaient aussi;" Diodati, "udivano anche;" Dan., "hörte ogsaa."

[n] "they scoffed at;" ἐξεμυκτήριζον. Norton, Wakef. ("scoffing at"), M. Rob. (Lex., *in verbo*): "To scoff at." This verb occurs in one other instance, viz., Luke 23:35, where it should receive the same translation. The preposition (ἐκ) is *intensive.* Liddell (μυκτηρίζω). The simple form μυκτηρίζομαι occurs but once, Gal. 6:7. As the simple verb has the etymological force of *turning up the nose at* (deriding), or, in modern parlance, *sneering at one*, ἐκμυκτηρίζω is most properly rendered by a stronger expression, "scoff at." Bretsch. (*in verbo*): "*Naso adunco suspendo, irrideo,* adjuncta notione contemptûs." Heb. N. Test., וַיַּלְעִגוּ. Belg., "zij beschimpten;" De Wette, "verhöhneten;" Iber., "escarnecian."

[o] "those who justify;" οἱ δικαιοῦντες. Present usage requires "those" rather than "they," before the relative. So Kendrick, Wakef.

[p] "an abomination;" βδέλυγμα. Thom., Sharpe, Wesley, Scarlett, Norton, M., Sawyer. Belgic, "een grouwel;" De Wette, "ein Gräuel;" S. Fr., "une abomination;" Ital., "un' abbominazione."

[q] "every one;" πᾶς. Thom., Sharpe, Scarlett, Penn, Norton, Wakef., Sawyer, Kend., M., Murdock. See ch. 14:11, note, and E. V., 6:40; 11:10.

[r] "to pass away;" παρελθεῖν. So (E. V.) Matt. 24:35. Mark 13:31 (bis). Luke 21:32, 33. 2 Cor. 5:17. Jas. 1:10. 2 Pet. 3:10. Rev. 21:1. Scarlett, Penn, Norton, Wakef., Dick., Sawyer, Angus, Thelwall, M., Rob. (Lex.).

[s] "than *for;*" ἤ. Wesley, M., Penn, Dick., Sawyer, Angus.

KING JAMES' VERSION.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from *her* husband, committeth adultery.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores.

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

22 And it came to pass, that

GREEK TEXT.

τοῦ νόμου μίαν κεραίαν πεσεῖν.
18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.
19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς.
20 πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος,
21 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπελείχον τὰ ἕλκη αὐτοῦ.
22 ἐγένετο δὲ ἀποθανεῖν

REVISED VERSION.

law to fail. [t]Every one who 18
putteth away his wife, and marrieth another, committeth adultery; and every one who marrieth her [u]who hath been put away from *her* husband, committeth adultery. [v]Now, there 19
was a certain rich *man* who was clothed in purple and fine linen, and fared sumptuously every day. And there was a 20
certain [w]poor *man*, named Lazarus, [x]who was laid at his gate, full of sores, and [y]longing to be 21
fed with the crumbs which fell from the rich [z]*man's* table; [a]but even the dogs came, and licked his sores. And it came to pass, 22

The fact that almost every one who attempts to quote this passage as it stands in the E. V., supplies the word "*for*," shows that our idiom demands it. It should be inserted, and *italicized*.

[t] "Every one;" Πᾶς. So (E. V.) Luke 6:40; 11:10. See ch. 14:11, note. So Wakef., M., Dick., Sawyer, Angus, Thelwall. Rob., Lex., πᾶς (2).

[u] "who hath been put away;" ἀπολελυμένην (perf. part.). Angus, M.—Thomson and Wakef. ("who hath been divorced"), Norton ("has been separated"). Vulg., Eras., Beza, Göschen, "dimissam;" Mont. and Schott, "repudiatam;" G. and S. Fr., "qui a été repudiée;" Ital., "ch' è stata ripudiata."

[v] "Now;" δέ. Wakef., Angus, M., Thelwall. G. Fr., "or;" Diodati, "or." This particle connects the illustration with the subject of the preceding context—*the abuse of wealth*—vv. 11, 15, etc. See Bloomfield (N. Test., *in loco*). Tyndale followed the Vulg., and dropped the particle. He was copied by the E. V. It is retained by Beza, Castalio, Syriac (ܕܝܢ), Heb. N. Test. (וַיְהִי), Belg.

[w] "poor *man*;" πτωχὸς. Thom., Kend., Sharpe, Wakefield, Dick., Camp., Sawyer, Murdock, M. Mont., Castal., Göschen, Schott, "pauper;" S. Fr., "un pauvre;" Iber., "un pobre;" De Wette, "Armer." Bloomf. (N. Test.) says: "Render, not *a beggar*, but *a poor destitute* person, as the usus loquendi and the context require." The proper term for "beggar" is προσαίτης. So the participle προσαιτῶν, John 9:8, "begged," where the critical Editions have προσαίτης. Heb. N. Test., עָנִי. Syriac, ܡܣܟܢܐ. Πτωχὸς, (properly an adjective) occurs thirty-four times in the N. Test. Twice (in this passage) it is rendered "beggar;" once, Gal. 4:9, "beggarly;" in all other cases, "poor." I have italicized "*man*." The rendering of the E. V. originated from that of the Vulg., "mendicus." Compare Luke 18:35, τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν (E. V.), "a certain blind man sat by the way-side begging."

[x] "who was laid;" ἐβέβλητο (pluperf.). The rendering of this verb by the imperfect is retained on the ground, that ἐβέβλητο is used for that tense, denoting *continued action*. So Kuinœl (*in loco*): "Eum (i. e. pauperem) autem quotidie ad vestibulum illius jacuisse exinde patet, quoniam v. 19, præcepit formula καθ' ἡμέραν quoniam epuloni, coll. v. 23, ejusque canibus domesticis notus erat, ita, ut hi ad eum accederent, et dolorem, quo ulcera eum cruciarent, blande lingendo mitigarent; ipsum etiam ἐβέβλητο continuationem actionis indicat v. Er. Schmiddius ad h. l. et ad Matt. 8:6." Some translators, however, render the verb "had been laid." This conveys the thought that the poor man was placed at the gate *once*. See Bloomf. (*in loco*). For the pluperfect as an imperfect, see Trollope (Gram., § 50, 7, p. 133).

[y] "longing;" ἐπιθυμῶν. See ch. 15:16, note. "Desire" is not sufficiently strong to express the thought. Belg., "begeerde" (*coveted*). While Beza has *desiderans*, the Vulg., Eras., Montanus, Castalio, Göschen, and Schott render the word by "cupiens." Ἐπιθυμῶν does not imply the act of requesting aid, as our word "desire" often does, and as it is here understood by most English readers; but it describes the sensation of hunger felt by Lazarus. Heb. N. Test., וַיִּתְאַוֶּה.

[z] "*man's*." This word should be *italicized*, as a supplement. Compare Ἄνθρωπος—πλούσιος, v. 19.

[a] "but even;" ἀλλὰ καὶ. Scarlett,—Kend., and Gray (in Angus), "Nay, even;" Göschen and Schott, "sed etiam;" Kuinœl, "*quin etiam*;" S. Fr., "mais—mêmes;" De Wette, "Aber auch." So (E. V.) Luke 12:7. Hoogeveen (ἀλλὰ καὶ), p. 7.

KING JAMES' VERSION.

the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried:

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he crieth and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, be-

GREEK TEXT.

τὸν πτωχὸν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. 23 καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ· 24 καὶ αὐτὸς φωνήσας εἶπε, Πάτερ Ἀβραὰμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. 25 Εἶπε δὲ Ἀβραὰμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὅδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι. 26 καὶ ἐπὶ πᾶσι τούτοις,

REVISED VERSION.

that [b]the poor *man* died, and
[c]was carried away by the angels
into Abraham's bosom: [d]the
rich *man* also died, and was
buried. And in [e]the under- 23
world he lifted up his eyes, be-
ing in torments, and seeth Abra-
ham [f]far off, and Lazarus in
his bosom. And [g]crying out, 24
he said, Father Abraham, [h]have
pity on me, and send Lazarus,
that he may dip the tip of his
finger in water, and cool my
tongue; for I am tormented in
this flame. But Abraham said, 25
[i]Child, remember that thou in
thy lifetime [j]didst receive thy
good things, and [k]Lazarus, in
like manner, [l]his evil things;
but now [m]here he is comforted,
and thou art tormented. And 26
besides all this, between us and

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[b] "the poor *man*;" τὸν πτωχὸν. See v. 20, note.

[c] "was carried away;" ἀπενεχθῆναι. Thelwall, Sawyer. Erasmus, Schott, "defortaretur;" Castal., "auferretur." Rob (Lex., ἀποφέρω): "*To bear*, or *carry away* from one place or person to another." Bretsch.: "Ablatum ad alios perfero, *perfero, deduco*. Luc. 16 : 22." So (E. V.) Mark 15 : 1. Rev. 17 : 3; 21 : 10. The word occurs in only one other instance, 1 Cor. 16 : 3, where "carry—away" (instead of "bring") would have been appropriate.

[d] "the rich *man*;" ὁ πλούσιος. "*Man*" is a supplement. Comp. v. 19.

[e] "the under-world;" τῷ ᾅδῃ. See ch. 10 : 15, note. "Place of the dead" is suggested as an alternative rendering of ᾅδης, in all cases. It occurs (E. V.) Ecclesiasticus 48 : 5.

[f] "far off;" μακρόθεν. Unless in poetry, "far" is now used for "afar."

[g] "crying out;" φωνήσας. Wesley, Scarlett, Thelwall, M. Rob. (Lex., *in verbo*): "(Spoken) of persons, *to cry out*." Sharpe ("cried out"). See ch. 8 : 8, note.

[h] "have pity on me;" ἐλέησόν με. Thom., Sharpe, Norton, Scarlett, Camp., M. Rob. (Lex., *in verbo*), "to pity." This rendering is deemed most appropriate, in view of the context.

[i] "Child;" Τέκνον. Sharpe, Thelwall. There is no necessity for abandoning the literal sense of this noun. See ch. 2 : 48, note. So Belg., Kend. De Wette, "Kind;" S. Fr., "Mon enfant."

[j] "didst receive;" ἀπέλαβες. The harsh sound of "receivedst," and the difficulty with which it is enunciated, furnish reasons for changing the *form* of the word. So Norton, Sharpe, Wakef., M.

[k] "Lazarus, in like manner;" Λάζαρος ὁμοίως. This arrangement is most perspicuous. It gives "Lazarus" (the nominative) a place corresponding with "thou," in the first clause. So Thom., Wakef., Sawyer, Kend. Ὁμοίως is more accurately rendered by "in like manner," than "likewise." The latter is now usually employed to signify "also." "In like manner" is the rendering of Thom., Sawyer, Kend., M. So in Revision of Mark 4 : 16; 15 : 31.

[l] "his evil things;" τὰ κακά. The article τὸ is used here in the sense of the possessive pronoun. See ch. 6 : 1, note. So Thom., Penn, Kend., Thelwall. Syriac, ܒܝ̈ܫܬܗ (Murdock, "his evil things"). G. Fr., "ses maux."

[m] "here." Instead of ὅδε (Text. Recept), ὧδε is the reading adopted by Lachmann, Tischendorf, Theile, Schott. So in the Vatican MS. (B), the oldest extant. Schott says: "Post νῦν δὲ vulgo ὅδε. Edidimus ὧδε cum Scholzio, Meyero, Lachm. (oppositum verbis ἐν τῇ ζωῇ σου) auctoritate 10 codd. unc. multorum minuscc. verss., Pesch., Philox., Arr., Pers., Memph., Sahid., Æth., Slav. Illud ὅδε librariis in promptu fuit oppos." Bloomf. (N. Test.) who contends that "propriety" demands ὅδε, still admits that "very many MSS. Versions, Fathers, and early Editions have ὧδε. Griesbach has noted ὧδε as equal, if not superior to ὅδε.

KING JAMES' VERSION.

tween us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

GREEK TEXT.

μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐντεῦθεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. 27 Εἶπε δὲ, Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, 28 ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὴν τόπον τοῦτον τῆς βασάνου. 29 λέγει αὐτῷ Ἀβραὰμ, Ἔχουσι Μωσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. 30 Ὁ δὲ εἶπεν, Οὐχὶ, πάτερ Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν. 31 Εἶπε δὲ αὐτῷ, Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ, ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.

REVISED VERSION.

you, there is a great gulf fixed;
so that they who would [n]pass
over [o]hence to you, can not;
[p]nor [q][r]*can* they *who would*, cross
over [s]thence to us. Then he 27
said, I pray thee, [t]then, father,
that thou wouldst send him to
my father's house; for I have 28
five brethren; that he may testify to them, lest they also
should come into this place of
torment. Abraham saith to 29
him, They have Moses and the
prophets: let them hear them.
And he said, Nay, father Abra- 30
ham; but if one [u]should go
to them from the dead, they
will repent. And he said to 31
him, If they hear not Moses
and the prophets, neither will
they be persuaded, though one
[v]should rise from the dead.

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[n] "pass over;" *διαβῆναι.* Norton, Thelwall. Vulg., Mont., Beza, Eras., Göschen, Schott, "transire." Rob. (Lex., *in verbo*): "Intrans., *to pass through,* or *over* to a place—*πρός* c. acc., Luke 16 : 26." So Sept., 1 Sam. 26 : 13, *καὶ διέβη Δαυὶδ εἰς τὸ πέραν,* Heb. וַיַּעֲבֹר דָּוִד הָעֵבֶר (E. V.), "Then David went over to the other side." 1 Sam. 14 : 8, *ἡμεῖς διαβαίνομεν εἰς,* Heb. אֲנַחְנוּ עֹבְרִים אֶל־ (E. V.), "We will pass over unto." Bretsch. (*in verbo*), "*transeo.*" Joseph., Antiq. VII., 9, § 7, *διαβῆναι τὸν Ἰορδάνην* (Whiston's Tr. of Josephus), "to pass—over Jordan." *Διαβῆναι* is rendered in the Heb. N. Test. לַעֲבֹר. Syr., ܠܡܥܒܪ (Junnius, "*transire*"). Belg., "overgaan."

[o] "hence;" *ἐντεῦθεν* (critic. Edd. *ἔνθεν*). "From" is superfluous, as "hence," alone, signifies "from here." Omitted by Thom., Camp., Kend., Angus, Thelwall, M., Dick.

[p] "nor;" *μηδὲ.* Thom., Sharpe, Penn, Scarlett, Dick., Kend., Thelwall. See ch. 8 : 17, note.

[q] "*can.*" As the sentence is elliptical, *δύνωνται* being *understood* (not *expressed*), in this member of the sentence, "*can*" is a supplement.

[r] "*can*—cross over;" *διαπερῶσιν.* Thom. Rob. (Lex., *in verbo*): "To cross over." By this rendering, the translation is brought nearer to the text, which has two verbs, *διαβῆναι,* and *διαπερῶσιν,* nearly, or quite synonymous.

[s] "thence;" *ἐκεῖθεν.* "From" is superfluous here. See note o. Several translators render this passage, "nor those from thence—pass," etc. This would be correct, if the adverb *ἐκεῖ there, in that place,* had been used. However, as in the first member *ἐντεῦθεν* is construed with *διαβῆναι,* so in this, *ἐκεῖθεν* belongs to *διαπερῶσιν.* I suggest as an alternative rendering of the passage the more concise form, "nor can they cross over thence to us."

[t] "then;" *οὖν.* Penn, Norton, Camp., Sawyer, Kend., M. S. Fr., "donc." See ch. 7 : 42, note. Bloomf. (*in loco*): "Render 'then,' denoting a consequence of what has preceded; q. d., Then if that is impossible, etc."

[u] "should go;" *πορευθῇ.* Bloomf. (N. Test.), Norton, Scarlett, Dick., M. The full expression "should go" accords with present usage; as in "should come," v. 29.

[v] "should rise;" *ἀναστῇ.* Scarlett, Dick., Camp., Murdock. See last note.

KING JAMES' VERSION.

CHAP. XVII.

THEN said he unto the disciples, It is impossible but that offences will come: but wo *unto him* through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: If thy brother tresspass against thee, rebuke him; and if he repent, forgive him.

4 And if he tresspass against

GREEK TEXT.

CHAP. XVII.

ΕΙΠΕ δὲ πρὸς τοὺς μαθητὰς, Ἀνένδεκτόν ἐστι μὴ ἐλθεῖν τὰ σκάνδαλα· οὐαὶ δὲ δι' οὗ ἔρχεται. 2 λυσιτελεῖ αὐτῷ εἰ μύλος ὀνικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔῤῥιπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων. 3 προσέχετε ἑαυτοῖς. ἐὰν δὲ ἁμάρτῃ εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. 4 καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμάρτῃ εἰς

REVISED VERSION.

CHAP. XVII.

AND he said to the disciples, 1
It is impossible for [a][b]the [c]occa-
sions of sin not to come; but
woe to him through whom they
come! [d]It would be better for 2
him, [e]if [f]an upper-millstone
[g]should be hung about his neck,
and he [h]should be thrown into
the sea, than that [i]he should
cause one of these little ones to
sin. Take heed to yourselves. 3
If thy brother [j]trespasseth
against thee, rebuke him; and
if he repenteth, forgive him.
And if he [k]trespasseth against 4

[a] "the occasions—come;" μὴ ἐλθεῖν. Bloomf. (N. Test., *in loco*): "The τοῦ inserted before μὴ ἐλθεῖν from many MSS., Fathers, and early editions, by Matthæi, Griesbach, Vater, and Scholz, is probably genuine, being quite agreeable to the usage of St. Luke. And thus we may render literally, 'It is impossible for offenses not to come.'" On this reading, it may be remarked, that it is adopted by Griesbach, Knapp. Theile, Lachm., Scholz, Tischend. (who, however, place τοῦ before τὰ σκάνδαλα). Schott says: "Voculam τοῦ post ἐστιν vulgo omissam (vel quod supervacuana habereter, vel collato loco Matt. 18 : 7) cum Griesb. aliisque inseruimus ex cdd. A.B.D.E.L.S.V. et permultis minuscc." As an alternative rendering, "that—the occasions of sin should not come." So Penn.

[b] "the;" τὰ. The article should not be dropped. "The," in this case, gives *definiteness* to its noun (σκάνδαλα), and is in harmony with our *usus loquendi*. So Thelwall.

[c] "occasions of sin;" σκάνδαλα. Kend. De Wette, "Verführungen" ("enticements"). Rob. (Lex., *in verbo*): "Gener. a cause of stumbling, falling, ruin, morally and spiritually."—"As a cause or occasion of sinning, or falling away from the truth." For the signification of this word, see ch. 7 : 23, note n.

[d] "It would be better;" λυσιτελεῖ. The following note on the parallel, Mark 9 : 42, is quoted from the Revision: "It would be better; καλόν ἐστιν. From the force of the conditional σκανδαλίσῃ, at the commencement of the sentence, it is necessary to render ἐστιν in a *conditional form*. 'Would be' is now the usual phrase instead of 'were.' Beza, 'bonum esset;' Eras., 'melius foret;' S. Fr., 'il serait mieux.'" In the passage before ns, σκανδαλίσῃ is placed in the subsequent clause. "Would be" is employed by Camp., Dick., and Sawyer. The expression accords with present usage.

[e] "if;" εἰ. Tyndale (Edit. 1526), Sawyer, Thelwall, Wiclif, Rheims, Murdock (Syr., ܐܢ). Vulg., Mont., Eras., Beza, "si;" De Wette, "wenn;" Dan., "om."

[f] "an upper-millstone;" μύλος ὀνικός. Dick., Camp. Rob. (Lex.): "*A millstone*, the upper one, or rider." "Larger mills (i. e., than those used in the family residences, moved by hand) were turned by an ass; whence the upper-millstone was called ὀνικός." Hesych. (quoted by Bretsch.), Μύλη· οὕτω λέγεται καὶ ὁ κατώ τῆς μύλης λίθος, τὸ δὲ ἄνω ὄνος. This corresponds with the Heb. רֶכֶב Deut. 24 : 6, "No man shall take a handmill (רֵחַיִם) or the upper-millstone (רֶכֶב) to pledge." Sept., μύλος οὐδὲ ἐπιμύλιον. In the parallel, Mark 9 : 42, the term is simply λίθος μυλικὸς (E. V.), "a millstone." This rendering is correct; but as in the passage before us, the text has μύλος ὀνικὸς, the rendering should correspond. De Wette, "Eselsmühlstein."

[g] "should be hung;" περίκειται. See note d. This form of the verb presents the thought with exactness, and *is* the ordinary one in conversation and writing.

[h] "should be thrown;" ἔῤῥιπται. In the parallel, Mark 9 : 42, the verb is βέβληται. To distinguish these verbs in the Revision, "thrown" is used here. So Thom., Scarlett, Kend., M., Thelwall. Rob. (Lex., ῥίπτω), "*to throw.*" For the use of this form of the Eng. verb, see last note.

[i] "he should cause—to sin;" σκανδαλίσῃ. The following note on this verb is copied from the Revision of Mark (9 : 42): "Shall cause—to sin; σκανδαλίσῃ. Sharpe, 'make—to sin;' Wakef., 'shall lead into sin.' Σκανδαλίζω sometimes has the force of the Hiphil conj. in Hebrew. Thus Rob.: '*Causative, to cause to offend, to lead astray, to lead into sin.*' Bretsch.: '[Dicitur] de iis, per quos, aliquo modo accidit, ut alter judicando *erret* agendove peccet.' If a literal rendering is deemed preferable, we might say, 'shall cause—to stumble.' So Thom. In the case before us, '*offend*' misleads common readers, who understand it as equivalent to 'making angry.' See Luke 7 : 23, note."

[j] "trespasseth;" ἁμάρτῃ. According to present usage, the indicative form of the verb, in the present tense, is used with "if," or any other conjunction. See ch. 4 : 3, note.

[k] "trespasseth;" ἁμάρτῃ. See last note.

KING JAMES' VERSION.

thee seven times in a day, and even times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you having a servant ploughing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant, because he did the things that

GREEK TEXT.

σὲ, καὶ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπὶ σὲ, λέγων, Μετανοῶ, ἀφήσεις αὐτῷ.

5 Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ, Πρόσθες ἡμῖν πίστιν. 6 Εἶπε δὲ ὁ Κύριος, Εἰ εἴχετε πίστιν, ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. 7 Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ εὐθέως, Παρελθὼν ἀνάπεσαι· 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἑτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; 9 Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι ἐποί-

REVISED VERSION.

thee seven times in a day, and
seven times in a day [l]turneth
to thee again, saying, I repent;
thou shalt forgive him. And 5
the apostles said to the Lord,
Increase our faith. And the 6
Lord said, If ye had faith as a
grain of mustard-seed, ye might
say to this sycamine-tree, [m]Be
thou uprooted and [n]planted in
the sea; and [o]it would obey
you. But which of you hav- 7
ing a servant ploughing, or
feeding cattle, [p]will say to him
immediately, [q]as *he* cometh in
[r]out of the field, [s]Come, and
[t]recline *at table?* [u]But [v]will he 8
not rather say to him, Make
ready [w]my supper, and gird
thyself, and serve me, till I
shall have eaten and [x]drunk;
and [y]afterwards thou shalt eat
and drink? Doth he thank 9
that servant, because he did

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l "turneth;" ἐπιστρέψῃ. See v. 3, note j.

m "Be thou uprooted;" Ἐκριζώθητι. Penn, Norton, Thelwall.

n "planted;" φυτεύθητι. The pronoun "thou" is superfluous before this imperative. It is omitted by Thomson, Penn, Norton, Scarlett, Wakef., Dick., Sawyer, Angus, M.

o "it would obey;" ὑπήκουσεν ἄν. Thom., Sharpe, Norton, Scarlett, Dick., Sawyer, Angus, M.

p "will say—immediately;" ἐρεῖ εὐθέως. See ch. 5 : 39, note. The Textus Receptus places the comma after εὐθέως. According to the punctuation (which has been followed here), this word qualifies ἐρεῖ. But Griesbach, Knapp, Theile, Trollope (N. Test.), Göschen, Kuinœl, and Schott place the comma after ἐρεῖ, thus joining it to παρελθὼν, so that the translation would be, "Come immediately," etc., confestim accede et accumbe. I prefer the punctuation of the Text. Recept., as most agreeable to the thought presented by the context, but would place in the margin, "or, according to some, Come immediately." De Wette, "wird—alsbald sagen: Komm her."

q "as *he* cometh in;" εἰσελθόντι. Sharpe, Kend. ("as he cometh"), Penn ("as soon as he cometh in"), Sawyer ("when he comes in"). The force of εἰς should not be disregarded. Τὴν οἰκίαν is understood after the participle. Bretsch. (εἰσέρχομαι): "Luc. 17 : 7, ubi εἰσελ. ἐκ τοῦ ἀγροῦ non est *redire ex* agro, sed *ingredi domum* (τὴν οἰκίαν quod sæpissime omittitur ut Luc. 11 : 37; 15 : 28; 24 : 29)."

r "out of;" ἐκ. The preposition has its radical force, and should not be confounded with ἀπὸ, "from."

s "Come;" Παρελθών. Thom. ("Come in"), Wesley, Norton, Scarlett, M., Wakef. ("Come hither"), Dick., Camp., Sawyer. Mont., "adveniens;" Beza and Schott, "accede;" Bengel, "accedens." Rob. (Lex., *in verbo*): "*To come near to* any person or thing, *to draw near*, to come." So Luke 12 : 37, παρελθὼν (E. V.), "come forth." Bretschneider (παρέρ., *in loco*), "accede."

t "recline *at table;*" ἀνάπεσαι. See ch. 11 : 37, note.

u "But;" ἀλλ'. Sharpe, Kendrick, Penn, Sawyer, Thelwall, Murdock. Belgic, "maar;" De Wette, "sondern;" Iberian, "mas."

v "will he not rather say;" οὐχὶ ἐρεῖ. Scarlett, Wakefield, Sawyer ("will he not say"), Rob. (Lex., οὐχὶ, *in loco*). The pronoun contributes to perspicuity and force.

w "my supper;" τί δειπνήσω. Kend., Thom., Norton, Dick., Camp., M. Schott, "para mihi cœnam;" Iber., "mi cena;" Italian, "apprestami la cena." "Sup" is obsolete except in poetry.

x "drunk;" πίω. This is the proper form of the English participle. Thelwall, M., Angus.

y "afterwards;" μετά. This orthography is now usual. It is found in the E. V., Exod. 11 : 1. 1 Sam. 9 : 13. Job 18 : 2 Prov. 20 : 17; 24 : 27; 28 : 23; 29 : 11. Gal. 3 : 23.

KING JAMES' VERSION.

were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

GREEK TEXT.

ησε τὰ διαταχθέντα αὐτῷ; οὐ δοκῶ. 10 οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, Ὅτι δοῦλοι ἀχρεῖοί ἐσμεν· ὅτι ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν.

11 ΚΑΙ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας. 12 καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἳ ἔστησαν πόῤῥωθεν· 13 καὶ αὐτοὶ ἦραν φωνὴν, λέγοντες, Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς. 14 Καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκα-

REVISED VERSION.

[z]what was commanded[a]? [b]I
think not. So [c]also ye, when 10
ye shall have done [d]all that
was commanded you, say, We
are unprofitable servants; we
have done [e]what [f]it was our
duty to do. And it came to 11
pass, as [g]he was going to Jeru-
salem, that he passed through
the midst of Samaria and Gali-
lee. And [h]as he was entering 12
a certain village, there met him
[i]ten lepers, who stood [j]far off;
and they lifted up their [k]voice, 13
[l]saying, Jesus, Master, have
mercy on us! And [m]seeing 14
them, he said to them, Go, show
yourselves to the priests. And
it came to pass, that [n]as they
were going, they were cleans-

---

[z] "what was commanded;" *τὰ διαταχθέντα.* M., Sharpe, Dick., Kend., Murdock.—Tyndale and Geneva, "that which was commanded;" Belg., "'t gene—bevolen was." See ch. 5 : 27, note.

[a] The Textus Receptus has *αὐτῷ* after *διαταχθέντα.* This is canceled by Griesb., Knapp, Theile, Tittm., Lachm., Tischend., Göschen, Schott, Scholz. Bloomfield (N. Test.): "This, not found in nearly all the best MSS., and several Fathers, and early Editions, is, with reason, canceled by almost every Editor, from Bengel to Scholz." Kuinœl says: "*Αὐτῷ* post *διαταχθέντα* plures codices omittunt, additum videtur a grammaticis vel perspicuitatis caussâ, quoniam v. 10, legitur *τὰ διαταχθέντα ὑμῖν.*"

[b] "I think;" *δοκῶ.* Thom., Sharpe, Wesley, Norton, Scarlett, Wakef., Kendrick, Angus, Thelwall, M. De Wette, "Ich meine;" S. Fr., "je—pense;" Iber., "pienso." "Trow" (copied by E. V. from Tyndale) is obsolete.

[c] "also;" *καὶ.* Thelwall, Kend., Angus, Sharpe, Sawyer. S. Fr., "aussi;" Iber., "tambien."

[d] "all that was commanded;" *πάντα τὰ διαταχθέντα.* See note z.

[e] "what;" *ὅ.* Sharpe, Wesley, Norton, Wakef., Dickinson, Camp., Sawyer, Kend., Angus, M.

[f] "it was our duty;" *ὠφείλομεν.* Angus, M. Our idiom demands "it," before "was." Alternative, "were bound." So Thom., Penn, Kend., Camp.

[g] "he was going;" *ἐν τῷ πορεύεσθαι.* Thomson, Scarlett, Sawyer, Kend., Thelwall ("while he was going"). There can be no question that the thought is, "while he was on his journey to Jerusalem." This is most correctly expressed by the participial construction, or the English progressive form of the verb.

[h] "as he was entering;" *εἰσερχομένου αὐτοῦ.* Thom., Wakef., M., Thelwall. The S. Fr. renders "il entrait" (equivalent to "he was entering"). The preposition "into" is superfluous. It is dropped by Thom., Sharpe, Penn, Norton, Wakefield, Kendrick. As this participle sometimes has a future sense (Acts 18 : 21. So verb Luke 23 : 29), the alternative rendering is suggested, "as he was about entering." So Norton, Bloomf. (N. Test.). See last note. Syr., ܘܟܕ ܩܪܒ ܠܡܥܠ ("and when he drew near to enter").

[i] "ten lepers;" *δέκα λεπροὶ ἄνδρες.* Thom., Wesley, Norton, Wakef., Camp., Sawyer, Kend., M. *Ἄνδρες* may be regarded as pleonastic. Compare Matt. 18 : 23. A literal rendering is, "leprous men."

[j] "far off;" *πόῤῥωθεν.* This orthography is uniformly employed in the Revision.

[k] "voice;" *φωνὴν* (sing.) Thom., Wesley, Dick., M., Angus, Thelwall, Sawyer.

[l] "saying;" *λέγοντες.* Thelwall, Kend., Thom., Sharpe, Norton, Wakef., Sawyer, M.

[m] "seeing;" *ἰδών.* Wesley, Kend, Thelwall, M. S. Fr., "ayant vu;" Iber., "habiendo [los] visto."

[n] "as they were going;" *ἐν τῷ ὑπάγειν αὐτούς.* Scarlett, Thom., Wakef., Sawyer, Kend., M., Thelwall ("as they were going"), Murdock. Erasmus, Beza, Göschen, "inter eundum;" Schott, "inter discendum. See v. 11, note.

KING JAMES' VERSION.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering, said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The

GREEK TEXT.

θαρίσθησαν. 15 εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν· 16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; 18 οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος; 19 Καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐ-

REVISED VERSION.

ed. And one of them, °seeing 15
that he was healed, turned
back, and with a loud voice
glorified God, and ᵖfell on *his*
face at his feet, giving him
thanks; and he was a Samaritan.
And Jesus, answering, 17
said, Were not ᵠthe ten cleansed?
but where *are* the nine?
ʳˢWere there none found ᵗto re- 18
turn, and give glory to God,
ᵘexcept this stranger? And he 19
said to him, ᵛRise, and ʷdepart;
thy faith ˣhath saved thee. And 20
ʸbeing asked by the Pharisees,
when the kingdom of God
ᶻwould come, he answered them,

° "seeing;" ἰδών. As in v. 14. So Kend., M., Sharpe, Penn, Sawyer, Thelwall. The participial construction is used by Thom., Scarlett, Norton, Wakef., Dick., and Camp. (i. e., "perceiving").

ᵖ "fell;" ἔπεσεν. "Down" is superfluous. Omitted by Kend., Thelwall, Sharpe, Penn, Norton, Wesley, Sawyer.

ᵠ "the ten;" οἱ δέκα. Scholefield, Sharpe, Penn, Norton, Wakef., Kendrick, Angus, Thelwall, M. Belg., "de tien;" De Wette, "die zehn;" G. and S. Fr., "les dix;" Iber., "los diez;" Italian, "i dieci;" Danish, "de ti." The euphonic adverb after "were," of E. V., is superfluous.

ʳ "Were—found;" εὑρέθησαν. It is not necessary to regard this aorist as a substitute for the present. It refers to *the time* of the *return* (ὑποστρέψαντες) which was past. So Sharpe, Norton, Kend. Vulg., "est inventus;" Mont., "sunt inventi;" Eras., Beza, "sunt reperti;" Göschen, Schott, "apparuerunt." The whole verse is interrogative, according to the punctuation of the Text. Recept. of Bagster. So Erasmus (Gr. text), Griesb., Tisch., Lachm., Knapp, Theile, Tittm., Scholz, Schott, Trollope (Gr. text), Kuinœl. So in the versions, Vulgate, Erasmus, Castalio, Göschen, Schott, Belgic, Luther, De Wette, S. Fr., Iber., Ital., Danish, Junius and Murdock (from Syriac), Thom., Sharpe, Penn, Norton, Kend., Camp., Angus. The punctuation of the E. V. was copied from Wiclif, or Tyndale.

ˢ "were there none found;" οὐχ εὑρέθησαν. Kendrick, M., Thom., Scarlett, Sharpe, Penn, Dick., Kend., Angus. The aorist here is rendered as above. See last note.

ᵗ "to return;" ὑποστρέψαντες. Kend., Sharpe. The literal rendering "returning" would not accord with our *usus loquendi*. "The participle is very often put for the infinitive." Matthæi (Gram., § 550, obs. 4). See ch. 10 : 25, note.

ᵘ "except;" εἰ μή. Kend., Scarlett, Norton, Dick., Camp., M. "Save" is obsolete.

ᵛ "Rise;" Ἀναστὰς. See ch. 8 : 54, note.

ʷ "depart;" πορεύου. So (E. V.) Luke 4 : 42. John 16 : 7. Acts 5 : 41; 22 : 21. 2 Tim. 4 : 10. Rob. (Lex., *in verbo*): "To pass on, *to go away, to depart*." The phrase "to go one's way" is obsolete.

ˣ "hath saved;" σέσωκέ. So E. V., Luke 7 : 50 (σέσωκέ); 18 : 42. Thelwall, M., Wesley, Norton. From the fact that the Samaritan received a marked commendation from Christ, because he returned and gave him thanks, while there is a tacit reproof of "the nine," it would seem that σέσωκέ has a force beyond that implied in "hath made thee whole," or "healed thee." The nine were made whole or healed, as well as the Samaritan. Hence a *literal* rendering of the verb by "saved," is deemed deemed most appropriate. To this may be added, that the healing of the Samaritan is represented in v. 15 by ἰάθη.

ʸ "being asked;" Ἐπερωτηθεὶς. Thom., Scarlett, Sharpe, Kendrick, Wesley, Norton, Wakef., M., Thelwall ("being questioned").

ᶻ "would come;" ἔρχεται. M., Wakef., Murdock. "Would," instead of "should," is employed by Thomson, and several later translators. I suggest as an alternative rendering, "When doth the kingdom of God come?" and in the answer, "The kingdom of God doth not come." By this, ἔρχεται has its literal rendering in the present, in both instances. So Wesley, "When cometh the kingdom of God?—The kingdom of God cometh." Wiclif, Rheims, Kend., and Thelwall, "When the kingdom of God cometh—The kingdom of God cometh not." Luther, "Wann kommt das Reich Gottes?—Das Reich Gottes kommt." The rendering of the E. V. probably originated in that of Erasmus, "quando

KING JAMES' VERSION.

kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And they shall say to you, See here! or, See there! go not after *them*, nor follow *them*.

24 For as the lightning that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

GREEK TEXT.

τοῖς, καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως· 21 οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε, ἤ, ἰδοὺ ἐκεῖ. ἰδοὺ γάρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν. 22 Εἶπε δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. 23 καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ ὧδε, ἤ, ἰδοὺ ἐκεῖ· μὴ ἀπέλθητε, μηδὲ διώξητε. 24 ὥσπερ γὰρ ἡ ἀστραπὴ ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

REVISED VERSION.

and said, The kingdom of God
cometh not with observation;
nor will they say, [a]Behold, 21
here! or, Behold, there! for,
behold, the kingdom of God is
[b]among you. And he said to 22
the disciples, [c]Days will come,
when ye [d]will desire to see one
of the days of the Son of man,
and ye [e]will not see it. And 23
they [f]will say to you, [g]Behold,
here! or, behold, there! go not
after *them*, nor follow *them*.
For as the lightning [h]flashing 24
out of the [i]*one part* under
heaven, shineth to the other
part under heaven, so [jk]will
the Son of man be in his day.

venturum esset regnum Dei?" He, however, translated ἔρχεται, in the second instance, in the future, "veniet." On the contrary, the Vulg. and Mont. have "venit," in both cases. The Heb. N. Test. has the future, תָּבוֹא—תָּבוֹא, which presents the thought with exactness.

[a] "Behold;" Ἰδοὺ (bis). See ch. 1 : 44, note z. So in the next member of the sentence, and in E. V. The word is a demonstrative particle. The imperative (of aor. mid. εἰδόμην) is ἰδοῦ.

[b] "among;" ἐντὸς. M., Dick., Kend. Schott, "inter vos." Bloomfield says: "The present context requires us to take the words in the natural sense, for *in the midst of*, ἐντὸς ὑμῶν being for ἐν ὑμῖν, q. d., the kingdom of God has even commenced among you, is in the midst of you (ἔφθασεν ἐφ' ὑμᾶς, as it is said 11 : 20), though you do not see it." Kuinœl: "*Ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν, scitote enim jam inter vos* (in regione et populo vestro) illud ipsum constitutum, initium cepisse vobis non opinantibus, nec credentibus, cum præconceptibus opinionibus capti teneamini. Quæ vos adhuc exspectatis, ea jam evenerunt, attamen non ita ut vos sperastis et adhuc speratis; ego, Messias, veni conditurus regnum, sive societatem eorum, qui ob virtutis doctrinæque meæ studium hâc invitâ exercitum, felicitate post mortem fruituri sint summâ et perpetuâ." He adds: "Ἐντὸς haud raro est idem quod ἐν, *inter*, ut ap. Xenoph. Anabasis I : 19, 2, ubi τὰ ἐντὸς αὐτῶν dicuntur, quæ apud se in castris habebant.—In versione Alexandrina respondet Heb. בקרב quod eodem modo adhiberi solet." Compare Heb., Sept., and E. V., Numb. 11 : 20, 21. Heb. N. Test., בְּקִרְבְּכֶם מַלְכוּת. Iber. (note), "O está en medio de." Bloomfield (Annotat.) says: "'Among' is adopted by the best critics ancient and modern."

[c] "Days;" ἡμέραι. As this noun is *anarthrous*, the article of the E. V. is omitted. So Sharpe, Norton, Wakef., Thelwall. This use of ἡμέραι is Hebraistic, equivalent to יָמִים, "time." Rob. (Lex., *in verbo et loco*). Compare Acts 15 : 7, ἀφ' ἡμερῶν ἀρχαίων (E. V.), "a good while ago." Gesen. (Lex.). As an alternative, "a time." So Wakef. and Norton. Kuinœl (*in loco*): "Erit temporis."

[d] "will long;" ἐπιθυμήσετε. See ch. 15 : 16, note. "Will" is most appropriate in indicating the future.

[e] "will not see;" οὐκ ὄψεσθε. See last note.

[f] "will say;" ἐροῦσιν. Scarlett, Sharpe, Norton, Kend., M. The language is that of prediction.

[g] "Behold;" Ἰδοὺ. Thelwall. See ch. 1 : 44, note. So in next member of the sentence.

[h] "flashing;" ἡ ἀστράπτουσα. Scarlett, Sawyer. Rob. (Lex., *in verbo*), "to flash." Alternative rendering, "the flashing lightning." Kendrick. The thought might be expressed more *freely* thus, "as a flash of lightning."

[i] "*one*." This word is strictly supplementary. So the word "*other*," in the subsequent member of the sentence. Hence both are *italicized*.

[j] In the Textus Receptus, καὶ follows ἔσται. It is canceled by Griesb., Tischend., Knapp, Theile, Scholz, Göschen, Kuinœl, and bracketed by Tittm., Lachm., and Bloomf. Schott says: "Καὶ vulgo post οὕτως ἔσται additum ex v. 26, vel e textu Vulg., Matth. 24 : 27. Griesb. aliique recte omittunt auctoritate cdd. permultorum (9 unc.) verss., Pesch., Philox., Pers., Arr., Slav., Goth., Vulg."

[k] "will—be;" ἔσται. Thomson, M., Penn, Scarlett, Sharpe, Norton, Wakef., Dick., Camp., Kend., M. See v. 23, note.

KING JAMES' VERSION.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed *them* all:

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and

GREEK TEXT.

25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. 26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. 27 ἤσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας. 28 ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν· 29 ᾗ δὲ ἡμέρᾳ ἐξῆλθε Λὼτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας· 30 κατὰ ταῦτα ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. 31 ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά· καὶ ὁ ἐν

REVISED VERSION.

But first he must suffer many 25
things, and be rejected [l]by this
generation. And as it was in 26
the days of Noah, so [m]will it be
also in the days of the Son of
man. They [n]were eating, they 27
were drinking, they were marrying wives, they were given
in marriage, till the day that
Noah [o]entered the ark, and the
flood came, and destroyed [p]*them*
all. [q]In like manner also as it 28
was in the days of Lot: they
were eating, they were drinking, they were buying, they
were selling, they were planting, they were building; but 29
[r]on the day when Lot went out
[s]from Sodom, [t]*the Lord* rained
fire and brimstone from heaven,
and destroyed *them* all: [u]Thus 30
[v]will it be in the day when the
Son of man is revealed. In 31
that day, he who shall be on
the house-top, and his [w]goods
in the house, let him not come
down [x]to take them *away;* and

[l] "by;" ἀπὸ. So (E. V.) Matt. 7:16. See Luke 9:22. So Thom., M., Penn, Scarlett, Sharpe, Kend., Angus, Norton, Wesley, Dick., Sawyer, Thelwall.

[m] "will it be;" ἔσται. See v. 24, note k.

[n] "were eating;" ἤσθιον. This verb, with those which follow it, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, and those in v. 28, ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν, is put in the imperfect, because *continued action* is described. Hence the appropriate rendering is by the Eng. progressive form. So Norton, Wakef., Kend., Thelwall, M., Buttmann (Gram., § 137, 4), Stuart (Gram., p. 217, § 136).

[o] "entered;" εἰσῆλθε. See v. 12, note. "Enter" of itself signifies "to go into;" hence "into" with "enter" is superfluous. There may, however, be cases, where, for the sake of *euphony*, "into" should be retained. The present is not one of that class. So Thom., Sharpe, Norton, Camp., Dick.

[p] "*them*." This word is a supplement, and should have been *italicized* (as at the close of v. 29), in the E. V. So Wakefield. Iber. ["los"].

[q] "In like manner;" ὁμοίως. Kend., Thelwall, M. Rob. (Lex.). "Likewise" is often used in the sense of "also," "too," and is, therefore, ambiguous.

[r] "on the day when;" ᾗ—ἡμέρᾳ. Scarlett, Dick., Norton,—Camp., Sawyer, Sharpe ("on the day that").

[s] "from;" ἀπὸ. Thelwall, Scarlett. Vulg., Mont., "exiit Lot à Sodomis." See Gen. 19:10–22. Lot *came out* of the city, and went *from* it, before the Lord destroyed Sodom.

[t] "*the Lord*." This is the proper nominative of ἔβρεξε. Compare Gen. 19:24. Sept. κύριος ἔβρεξεν. Heb. יהוה המטיר. Rob. (Lex., βρέχω) quotes this passage, and supplies (though inaccurately) ὁ Θεὸς, as the nominative. So Bloomf. (N. Test.). Kuinœl: "Ἔβρεξε nempe ὁ Θεὸς."

[u] "Thus;" κατὰ ταῦτα. Angus, M., Sharpe. See Rob. (Lex., οὗτος). So with προσηύχετο (E. V.) Luke 18:11.

[v] "will it be;" ἔσται. See v. 26, note.

[w] "goods;" σκεύη. So (E. V.) Mark 3:27. Rob. (Lex.). Thom., Penn, Scarlett, Sharpe, M., Wesley, Angus. "Stuff," in the sense of *moveables*, or *furniture*, is obsolete.

[x] "to take them *away;*" ἆραι αὐτά. This verb properly signifies "to take up." Hence the idea of *carrying away* that which is lifted up has been associated with it. It is deemed most accurate to use "*away*" as a supplement. As αὐτά refers to σκεύη, the literal rendering "them" is appropriate. See Rob. (Lex., *in verbo*), Dunnbar's Lex.

KING JAMES' VERSION.

he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where. Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

GREEK TEXT.

τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψά-
τω εἰς τὰ ὀπίσω. 32 μνημονεύετε
τῆς γυναικὸς Λώτ. 33 ὃς ἐὰν ζη-
τήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι,
ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπο-
λέσῃ αὐτήν, ζωογονήσει αὐτήν.
34 λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσον-
ται δύο ἐπὶ κλίνης μιᾶς· ὁ εἷς παρα-
ληφθήσεται, καὶ ὁ ἕτερος ἀφεθή-
σεται. 35 δύο ἔσονται ἀλήθουσαι
ἐπὶ τὸ αὐτό· ἡ μία παραληφθή-
σεται, καὶ ἡ ἑτέρα ἀφεθήσεται.
36 Καὶ ἀποκριθέντες λέγουσιν
αὐτῷ, Ποῦ, κύριε; Ὁ δὲ εἶπεν
αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ
συναχθήσονται οἱ ἀετοί.

REVISED VERSION.

[y]in like manner, he who [z]*shall
be* in the field, [a]let him not turn
back. Remember Lot's wife. 32
Whoever shall seek to save his 33
life, [b]will lose it, and whoever
shall lose his life, [c]will pre-
serve it. I tell you, in that 34
night there [d]will be [e]two [f]on
one bed; [g]one [h]will be taken,
and the other [i]left. Two women 35
[j]will be grinding together; one
will be taken, and the other left.
[k]And they answered, and said 36
to him, Where, Lord? And
he said to them, Wherever the
body *is*, [l]there will the eagles
be gathered together.

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[y] "in like manner;" ὁμοίως. Thom., Scarlett, Sharpe, M. See v. 28, note.

[z] "*shall be.*" As ἔσται occurs in the preceding clause, and is rendered by "shall be," the supplement here should conform to that rendering. So Thom., Dick.

[a] "let—turn back;" ἐπιστρεψάτω εἰς τὰ ὀπίσω. Penn, Sharpe, Wakef., Sawyer. "Return back" is tautological. The literal rendering is that of Eras., "non redeat ad relicta," or *more exactly*, of Mont., "non redeat in quæ retrò." Rob. (Lex., *in* ἐπιστρέφω, et *h. loco*): "Spec. *to turn back upon, to return* pr. and with ὀπίσω." In the para'lel, Mark 13 : 16, the E. V. has "turn back again." By an oversight in correcting the proof, the Rev. of Mark has "return" instead of "turn."

[b] "will lose;" ἀπολέσω. Penn, Scarlett, Sharpe, Norton, Wakef., Dick., Kend., M.

[c] "will preserve;" ζωογονήσει. "Will" is the auxiliary employed by Penn, Sharpe, Norton, Kend., M. See v. 23, note.

[d] "will be;" ἔσονται. Penn, M., Norton. See v. 23, note.

[e] "two;" δύο. No supplementary word is used here. It does not seem advisable to render the translation more explicit than the text, when there is no exigentia loci. So in E. V. of Matt. 24 : 40, δύο ἔσονται ἐν τῷ ἀγρῷ is rendered simply, "two shall be in the field." In the passage before us, no supplement is employed by Kend., Norton, Thom., Scarlett, Sawyer, Murdock, Belg., De Wette, S. Fr., Iber.

[f] "on one bed;" ἐπὶ κλίνης μιᾶς. Penn, Sharpe, Norton ("on the same bed"), Sawyer, Thelwall. As κλίνη may be used here for the couch, or table-seat, on which it was customary to recline at meals, "couch" should be placed in the margin. Rob. (Lex., *in verbo*) supposes that this is its meaning in this passage. It is rendered "couch" by Wakefield, Thom., M., and Sawyer. Kuinœl remarks: "Κλίνη non tantum significat *lectum cubicularem*, sed et *lectum triclinarem*." Iber. has this marginal note: "Acaso reclinados á la mesa."

[g] "one;" ὁ εἷς. Kend., Thom., Sharpe, Wesley, Wakefield, Camp., Dick., M. Thelwall. In conformity with our idiom, ὁ is not translated. In such a phrase, we omit the article before the first subject, and use it before the second, as here, "one will be taken, and the other left." See ch. 7 : 41, note.

[h] "will be taken." See v. 23, note.

[i] "left;" ἀφεθήσεται." From the connection of "left" with "will be taken," it is unnecessary to insert the auxiliary "will be." So Kend., Thom. ("dismissed"), Scarlett, Wesley, Wakef., Camp., Sawyer. In the next verse, the E. V. properly omits the auxiliary—where the construction is precisely the same—and has, "the one shall be taken, and the other left."

[j] "will be grinding." See v. 23, note. Norton, Kend., M., etc., have "will be."

[k] The clause δύο ἔσονται ἐν τῷ ἀγρῷ κ. τ. λ., which forms the thirty-sixth verse E. V., "Two *men* shall be in the field," etc., has been properly thrown into the margin by Bagster. It is canceled by Griesb., Lachm., Tischend.,—bracketed by Knapp, Theile, Tittmann, Göschen. Though found in the Elzevir text, it is not in that of Stephens. It is not in the Vat. B. Kuinœl says: "Multi diversarum familiarum codd. optimi hunc versum omittunt, neque adeo ab ὁμοιοτέλευτον omissus videtur, sed probabilius est, verba hujus versus e Matt. loco parallelo 24 : 40, in hunc locum esse translata." Schott: "Desunt (i. e. δύο ἔσονται κ. τ. λ.) in cdd. permultis (11 unc.) in quibus A.B.E.G.H. verss. Memph., Æth., Goth., Slav. MS. Plerique recentiorum cdd. recte omittunt cum Griesb." Though Bloomf. would retain this reading, he furnishes no satisfactory reason for disregarding the evidence, which weighs so heavily against its authenticity.

[l] "there;" ἐκεῖ. Thom., Norton, Sharpe, Wesley, Penn, Wakef., Camp., Dick., Sawyer, Kend., Thelwall, M.

KING JAMES' VERSION.

CHAP. XVIII.

AND he spake a parable unto them *to this end*, that men ought always *to* pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man.

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge

GREEK TEXT.

CHAP. XVIII.

ΕΛΕΓΕ δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, λέγων, 2 Κριτής τις ἦν ἔν τινι πόλει, τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος. 3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. 4 Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι· 5 διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτὴν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με. 6 Εἶπε δὲ ὁ Κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· 7 ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν

REVISED VERSION.

CHAP. XVIII.

AND he also spake a parable 1
to them, [a]to the end, [b]*that they*
ought always to pray, and not
to faint; saying, There was in 2
a city a judge who feared not
God, [c]nor [d]regarded man. And 3
there was a widow in that city;
and [e]she went to him, saying,
[f]Do me justice on mine adversary.
And he would not for a 4
while; but afterwards he said
within himself, Though I fear
not God, nor regard man, yet, 5
[ff]because indeed this widow
troubleth me, [g]I will do her justice,
lest by her continual coming
[h]she should weary me. And 6
the Lord said, Hear what the
unjust judge saith; and [i]will 7
not God do [j]justice to [k]his

[a] "to the end;" *πρὸς τὸ.* Penn, Wesley ("to this end").

[b] "*that they.*" This supplementary nominative is drawn from the object *αὐτοῖς.* So Thom., Sharpe, Wakef., Norton, Camp., Dick., Kend. Or we may use this language, "*that one* ought," etc., though, perhaps, nothing would be gained by the change. The scope of the passage shows, that the importance of prayer by *the elect*, is the topic.

[c] "nor;" *μή.* See ch. 8 : 17, note. Thom., Sharpe, Scarlett, Wesley, Wakef., Norton, Camp., Angus, Kend., M.

[d] "regarded;" *ἐντρεπόμενος.* As an alternative rendering, "reverenced," as in Matt. 21 : 37. Luke 20 : 13. Heb. 12 : 9. So Wesley.

[e] "she went;" *ἤρχετο.* Comparing this verb with *ἵνα μὴ εἰς τέλος ἐρχομένη*, it seems clear that it is put in the imperfect tense to mark *continued*, or *repeated action.* See ch. 7 : 11, note. The difficulty is to express the thought in English without employing a phrase which will be criticized as *too colloquial.* Two forms are submitted for consideration, "she used to go to him;" or, "she continued going to him."

[f] "Do me justice on;" *Ἐκδίκησόν.* As there is nothing in the narrative which restricts the thought to *penal satisfaction* for crime, the radical sense of the verb, "*to carry out* right and justice," may properly be expressed as above. Rob. (Lex.): "*To do justice, to maintain the right* or *cause* of any one, *to vindicate.* Luke 18 : 5." So Kendrick, Angus, Thom., Scarlett, Wesley, Wakef. ("Do me justice against"), Norton ("against him"), Camp., M. De Wette, "Schaffe mir Recht gegen—;" Belgic, "Doet mij recht tegen—;" Iber., "Hazme justicia—;" Dan., "Skaf mig Ret—;" Diodati, "Fammi ragione del—."

[ff] "because indeed;" *διά γε.* Rob. (Lex., *γε*).

[g] "I will do—justice;" *ἐκδικήσω.* See last note. Diodati, "io—faro ragione;" Dan., "vil jeg skaffe—Ret;" Belg., "zoo zal ik—recht doen;" De Wette, "so will ich—Recht schaffen;" Iber., "haré justicia."

[h] "she should weary;" *ὑπωπιάζῃ.* This *full* expression for the verb is deemed accordant with *present usage.* "Weary" is hardly strong enough to be the equivalent of a word which signifies primarily "to strike so as to blacken the eyes," and, in a secondary sense, "to treat with great severity." "To beat out" would be deemed too much of an approach to common language. "Should weary me out" is, therefore, suggested as an alternative.

[i] "will—do;" *ποιήσει.* The auxiliary "will" is employed by Thom., Sharpe, Scarlett, Penn, Wakef., Norton, Camp., Sawyer, Kend., M.

[j] "justice;" *τὴν ἐκδίκησιν.* See v. 3, note. Bretschneider: "Sensu forensi, *vindicatio—ab injuria illata.*" Dunbar (Lex.), "justice awarded." So Scarlett, Wakef., Norton, Dick [illegible] "recht."

[k] "his;" *αὐτοῦ.* Tyndale, Cranmer, Ge[illegible] Wakef., Norton, Camp., Dick., Sawyer. S.[illegible]

KING JAMES' VERSION.

his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, un-

GREEK TEXT.

βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς; 8 λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

9 Εἶπε δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην· 10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης. 11 ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο, Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοὶ, ἢ

REVISED VERSION.

elect [l]who cry [m]to him day and
night, though [n]he beareth long
[o]in respect to them? I tell you 8
that [p]he will do them justice
speedily. Nevertheless, when
the Son of man cometh, will he
find faith on the earth? And 9
he spoke this parable to [q]some
who trusted [r]in themselves that
they were righteous, and despised others. Two men went 10
up into the temple to pray; the
one a Pharisee, and the other
[s]a tax-gatherer. The Pharisee 11
[t]stood, and prayed thus with
himself, [u]O God! I thank thee
that I am not [uu]like other men,
extortioners, unjust, adulterers,

"who cry;" *τῶν βοώντων*. Alternative, "who are crying." So Wakef., Scarlett.

[m] "to him;" *πρὸς αὐτὸν*. The *order* of the text is retained here, as entirely appropriate. So Thom., Sharpe, Scarlett, Wesley, Penn, Norton, Camp., Sawyer, Kend. S. Fr., "à lui jour et nuit."

[n] "he beareth long;" *μακροθυμῶν*. The form of the subj. and indic. present is the same in modern usage. See ch. 4 : 3, note.

[o] "in respect to them?" *ἐπ' αὐτοῖς;* Kend. This pronoun refers to *ἐκλεκτῶν*. Hence, as the scope of the passage shows, the forbearance of God (bearing long) has reference to the claims which *his people* have on his compassion. Rob. (Lex., *ἐπὶ cum dat.*): "(Spoken) of the ground, or motive, the exciting cause of any action *upon, at*, i. e., *on account of, because of*. So of the incidental cause, *upon, at, by reason of, on account of*." Bresch. (*in verbo*): "*β. de quo* aliquid dictum est." John 12 : 16, *ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα* (E. V.), "these things were written of (i. e., concerning) him." Matth. 13 : 14, *καὶ ἀναπληροῦται ἐπ' αὐτοῖς* (*concerning them*, as *to them*) *ἡ προφητεία Ἠσαΐου*. Dunbar (Lex.), "*τὸ ἐπ' ἐμοὶ*, 'as it respects me.'" Bloomfield (N. T.): "We may render literally, *though he be long suffering* [as it regards the injurious] *in their behalf, long in interposing for their succor*." Compare Ecclus. 32 : 22 (E. V. 35 : 18), *οὐδὲ μὴ μακροθυμήσει ἐπ' αὐτοῖς*, "Neither will (the Mighty) be patient towards (i. e., in respect to, concerning) them."

[p] "he will do them justice;" *ποιήσει τὴν ἐκδίκησιν*. See v. 6. note.

[q] "some;" *τινας*. Thom., Sharpe, Scarlett, Norton, Camp., Dick., Kend., M.

[r] "in themselves;" *ἐφ' ἑαυτοῖς*. The rendering of the E. V. is retained here, though it is perhaps less exact than "in respect to themselves." However, as the thought is sufficiently clear, it is deemed best not to change the phraseology.

[s] "a tax-gatherer;" *τελώνης*. See ch. 3 : 12, note.

[t] "stood, and prayed thus, etc;" *σταθεὶς—ταῦτα προσηύχετο, κ. τ. λ.* As some adopt the rendering, "The Pharisee, standing by himself, prayed thus," this may be placed in the margin. I prefer the rendering of the E. V. Kuinœl assigns the following reason for construing *πρὸς ἑαυτὸν* with *προσηύχετο*: "*Pharisæus stabat, et* secum tacitus hunc in modum precabatur. Plures quidem interpretum *πρὸς ἑαυτὸν* referunt ad participium *σταθεὶς* atque explicant vel, *seorsim solus stabat*, vel, *loco suo, præcipuo aliquo*, ubi conspiciretur procul a vectigalium exactore. Hunc vero interpretanti rationem non admittit usus loquendi. Etenim Hebraicum לבדו ab interpretibus Alexandrinis explicatur per *καθ' ἑαυτὸν*, velut Zach. 12 : 12, h. e. *seorsim*, nunquam vero per *πρὸς ἑαυτὸν*, nec ullibi hæc ipsa vox *πρὸς ἑαυτὸν* hoc sensu legitur, sed respondet *ἐν ἑαυτῷ* h. e. *secum, tacite*, ut Marc. 11 : 31; coll. 12 : 7; 10 : 26; 16 : 3. Luc. 20 : 5, 14; coll. 12 : 17." So (in substance) Bloomf. (N. T.). De Wette, "betete bei sich selber."

[u] "O God!" *Ὁ Θεὸς*. Bloomf. (N. Test.), Thom., Scarlett, Wakef., Norton, Camp., Dick., M. Trollope (Gram., p. 13): "In the flection of nouns, the remains of the ancient dialects which occur in the N. Test., are exclusively Attic; in accordance with which the nominative *Θεὸς* is always, and with a single exception, for the vocative." Green (Gram., pp. 252, 253).

[uu] like;" *ὥσπερ*. See next note.

KING JAMES' VERSION.

just, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily, I say unto you, Who-

GREEK TEXT.

καὶ ὡς οὗτος ὁ τελώνης. 12 νη-
στεύω δὶς τοῦ σαββάτου, ἀποδε-
κατῶ πάντα ὅσα κτῶμαι. 13 Καὶ
ὁ τελώνης μακρόθεν ἑστὼς οὐκ
ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς
τὸν οὐρανὸν ἐπᾶραι· ἀλλ' ἔτυ-
πτεν εἰς τὸ στῆθος αὐτοῦ, λέγων,
Ὁ Θεὸς, ἱλάσθητί μοι τῷ ἁμαρ-
τωλῷ. 14 Λέγω ὑμῖν, κατέβη
οὗτος δεδικαιωμένος εἰς τὸν οἶκον
αὐτοῦ, ἢ ἐκεῖνος. ὅτι πᾶς ὁ ὑψῶν
ἑαυτὸν ταπεινωθήσεται· ὁ δὲ τα-
πεινῶν ἑαυτὸν ὑψωθήσεται.
15 Προσέφερον δὲ αὐτῷ καὶ
τὰ βρέφη, ἵνα αὐτῶν ἅπτηται·
ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμη-
σαν αὐτοῖς. 16 ὁ δὲ Ἰησοῦς
προσκαλεσάμενος αὐτὰ εἶπεν,
Ἄφετε τὰ παιδία ἔρχεσθαι πρός
με, καὶ μὴ κωλύετε αὐτά· τῶν
γὰρ τοιούτων ἐστὶν ἡ βασιλεία
τοῦ Θεοῦ. 17 ἀμὴν λέγω ὑμῖν,

REVISED VERSION.

or even [v]like this [w]tax-gatherer.
I fast twice in the week, I give 12
tithes of all which [x]I acquire.
And the [y]tax-gatherer, standing 13
[z]far off, [a]would not even lift up
his eyes to heaven, but smote
on his breast, saying, [b]O God!
be merciful to me a sinner. I 14
tell you, this [c]*man* went down
to his house justified rather
than the other; for every one
who exalteth himself [d]will be
humbled; but he who humbleth
himself will be exalted. And 15
they brought to him [e]their in-
fants [f]also, that he might touch
them; but his disciples, [g]seeing
it, rebuked them. But Jesus, 16
[h]calling them to *him*, said, Suf-
fer [i]the little children to come
to me, and forbid them not;
for of such is the kingdom of
God. [j]Truly, I say to you, 17

[v] "like;" ὡς. Scarlett, Norton, Dick. So (E. V.) Matt. 6 : 29; 28 : 3. John 7 : 46. Acts 8 : 32. This rendering presents the thought, and is more euphonious than "as."

[w] "tax-gatherer;" τελώνης. Norton, Wakef., Sharpe. See ch. 3 : 12, note.

[x] "I acquire;" κτῶμαι. Penn, Dickinson, Sawyer, Angus ("gain"), M. De Wette, "ich erwerbe;" Schott, "acquiro." Green (Gram., *in loco*, p. 28): "I pay tithes of all my gains, ὅσα κτῶμαι, 'whatever I am from time to time acquiring.' 'All that I possess' would require κέκτημαι." Trench (on Bib. Revision, p. 125): "Ὅσα κτῶμαι is not 'all that I *possess*,' but 'all that I acquire' ('quæ mihi acquiro, quæ mihi redeunt')." In the perfect κέκτημα, the word first obtains the force of "I possess," or, in other words, "I *have acquired*." Compare Deut. 14 : 22.

[y] "tax-gatherer." See v. 10, note.

[z] "far off;" μακρόθεν. See chap. 16 : 23, note.

[a] "would not even;" οὐκ ἤθελεν οὐδὲ. Penn, Wakef., Norton, Sharpe, Kend. Rob. (Lex., οὐ): "Οὐκ οὐδέ, *not even*, Luke 18 : 13."

[b] "O God!" Ὁ Θεὸς. See v. 11, note.

[c] "*man*." This word is *italicized*, as a supplement.

[d] "will be humbled;" ταπεινωθήσεται. "Will" is employed as the sign of the future by Scarlett, Penn, Wakef., Norton, Sharpe, Kend., M. So in the rendering of ὑψωθήσεται, at close of verse. Uniformity requires that ταπεινωθήσεται should be rendered by "humbled" here, as its participle is in the next member of the sentence. See ch. 14 : 11, note.

[e] "their infants;" τὰ βρέφη. The article is retained in the Belg., Luther, De Wette. It is used here for the possessive pronoun. Bloomf. (N. Test.): "Τὰ βρέφη, 'the children,' i. e., 'their children.'" Thelwall. See ch. 5 : 2, note. As an alternative rendering of the noun, "young children." Wakef., "little children;" S. Fr., "petits enfans."

[f] "also;" καὶ. This position of the word is demanded on the principle noticed ch. 16 : 14, note. So Angus.

[g] "seeing;" ἰδόντες. Kend., Scarlett, M., Wesley, Norton, Sharpe, Thelwall.

[h] "calling—to;" προσκαλεσάμενος. Kend, Scarlett, Wesley, Norton, Camp., M. See ch. 6 : 13, note.

[i] "the little children;" τὰ παιδία. Scarlett, Penn, Dick., Kendrick. The article is rendered by Norton, and Campbell. Pechy (note in Angus) says: "*The* little children; i. e., clearly the ones now present, saying nothing (only impliedly) about little children *generally*." The article is retained by Wiclif, Belgic, Luther, De Wette, G. and S. Fr., Span., Iber., Diodati, Ital., Dan.

[j] "Truly;" ἀμὴν. See ch. 4 : 24, note.

KING JAMES' VERSION.

soever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is* God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have

GREEK TEXT.

ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

18 Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων, Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 19 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός. 20 τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσῃς· μὴ φονεύσῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου. 21 Ὁ δὲ εἶπε, Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. 22 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι. 23 Ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα. 24 Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον εἶπε, Πῶς δυσκόλως οἱ τὰ χρήμα-

REVISED VERSION.

whoever shall not receive the
kingdom of God [k]like a little
child, [l]will [m]by no means en-
ter into it. And a certain 18
ruler asked him, saying, Good
[n]Teacher, what shall I do to
inherit eternal life? And Jesus 19
said to him, Why callest thou
me good? [o]No one *is* good,
[p]except one, *that is* God. Thou 20
knowest the commandments,
Do not commit adultery, [q]Do
not kill, Do not steal, Do not
bear false testimony, Honor
thy father and thy mother.
And he said, All these have I 21
kept from my youth.[r] And 22
Jesus, [s]hearing [t]this, said to
him, Yet thou lackest one
thing; sell all that thou hast
and distribute to the poor, and
thou shalt have [u]a treasure in
heaven; and come, follow me.
And when he heard this, [v]he 23
became very sorrowful: for he
was [w]exceedingly rich. And 24
Jesus, [x]seeing him become very
sorrowful, said, [y]With what

[k] "like;" ὡς. See v. 11, note.

[l] "will—enter;" εἰσέλθῃ. Sharpe, Penn, Norton. Trollope (Gram., p. 143): "In *negative* prepositions, the *conjunctive* (subjunctive) is used with οὐ μὴ instead of the future."

[m] "by no means;" οὐ μή. Rob. (Lex., μή 1 : 8). E. V., Matt. 5 : 26. Scarlett, Dick., Sawyer, Kend., M.

[n] "Teacher;" Διδάσκαλε. See ch. 9 : 38, note.

[o] "No one;" οὐδεὶς. See ch. 1 : 61, note.

[p] "except;" εἰ μή. M., Norton. "Save," in this sense, is obsolete.

[q] "Do not kill;" μὴ φονεύσῃς. This is the uniform reading of the verb in all cases, in the E. V., except Matt. 19 : 18, where οὐ φονεύσεις is translated, "Thou shalt do no murder." As this verb seems to be often used in the sense of "murder," this sentence should be placed in the margin, "*or*, Do not murder." It is so rendered by Thelwall, Thom., Scarlett, Wesley. The Lexicons usually define the verb by *murder*, *slay*, *kill*.

[r] The adverb "up," in the E. V., is not authorized by any thing in the text; nor is it needed as a supplement. It is dropped by Thom., Scarlett, Wesley, Penn, Wakefield, Norton, Camp., Kend., Angus.

[s] "hearing;" Ἀκούσας. Thomson, Sharpe, Scarlett, Camp., Kend., M., Thelwall.

[t] "this;" ταῦτα. So in (E. V.) v. 23. Thom., Sharpe, Scarlett, Wakef., Norton, Camp., Dick. See ch. 5 : 27, note.

[u] "a treasure;" θησαυρὸν. Wakefield, Sawyer, Murdock. Belg., "eenen schat;" De Wette, "einen Schatz;" G. and S. Fr., "un trésor;" Diodati and Ital., "un tesoro."

[v] "he became;" ἐγένετο. Penn, Kend., Thellwall, M. The radical sense of the verb is most appropriate. So Mont., Beza, Castal., "factus est;" Belg., "wierd;" De Wette, "ward (er—betrübt)."

[w] "exceedingly;" σφόδρα. Wakef., Norton, M., Angus, Thelwall ("exceeding").

[x] "seeing him become;" Ἰδὼν—αὐτὸν—γενόμενον. M. Greenfield, Liddell (Lexx.). See v. 23, note v.

[y] "With what difficulty;" Πῶς δυσκόλως. Tyndale, Cranmer, Geneva, Scarlett, Dick., Sawyer. The reading "How hardly" is not pure English. Rob. and Dunbar (Lexx.): "*With difficulty*." This is the rendering in Revis. of Mark (10 : 23).

KING JAMES' VERSION.

riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it*, said, Who then can be saved?

27 And he said, The things which are impossible with men, are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily, I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

GREEK TEXT.

τα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ. 25 Εὐκοπώτερον γάρ ἐστι, κάμηλον διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 26 Εἶπον δὲ οἱ ἀκούσαντες, Καὶ τίς δύναται σωθῆναι; 27 Ὁ δὲ εἶπε, Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατά ἐστι παρὰ τῷ Θεῷ. 28 Εἶπε δὲ ὁ Πέτρος, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι. 29 Ὁ δὲ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφοὺς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, 30 ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

31 ΠΑΡΑΛΑΒΩΝ δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτοὺς, Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ

REVISED VERSION.

difficulty [z]will those who have
riches, enter into the kingdom
of God! For it is easier for a 25
camel to go through a needle's
eye, than for a rich man to
enter into the kingdom of God.
And those who heard *it*, said, 26
Who, then, can be saved? And 27
he said, The things which are
impossible with men, are possible with God. Then Peter 28
said, [a]Behold, we have left all,
and followed thee. And he 29
said to them, [b]Truly, I say to
you, there is [c]no one who hath
left house, or parents, or brethren, or wife, or children, [d]for
the sake of the kingdom of
God, who [e]will not receive 30
manifold[f] in this present time,
and in the world to come [g]eternal life. Then he [h]took the 31
twelve *aside*, and said to them,
Behold, [i]we are going up to
Jerusalem, and [j]all the things
written by the prophets [k]concerning the Son of man [l]will be

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[z] "will—enter;" *εἰσελεύσονται.* Scarlett, Penn, Norton, Dick., Kend., Angus.

[a] "Behold;" *Ἰδοὺ.* See ch. 1 : 44, note.

[b] "Truly;" *Ἀμὴν.* See ch. 4 : 24, note.

[c] "no one;" *οὐδείς.* See ch. 1 : 61, note.

[d] "for the sake of the kingdom of God;" *ἕνεκεν τῆς βασιλείας.* Thom., Sharpe, Wakef., Norton, Kend., M.

[e] "will—receive;" *ἀπολάβῃ.* Sharpe, M., Scarlett, Penn, Wakef., Norton, Dick.

[f] The word "more" after "manifold," in the E. V., is superfluous, as *πολλαπλασίων literally* signifies "*many times more,*" i. e., "*manifold.*"

[g] "eternal life;" *ζωὴν αἰώνιον.* So (E. V.) in parallel, Mark 10 : 30. Penn, Norton, Camp., Sawyer.

[h] "took—*aside;*" *παραλαβὼν.* Sharpe, Wakefield,—Camp., Scarlett, M., Thelwall ("taking—aside"). The following note on *παραλαβὼν* is copied from the Revision of Mark (10 : 32): "*Aside.* This supplement is necessary to complete the sense. It is taken from the parallel, Matt. 20 : 17, *παρέλαβε τοὺς δώδεκα μαθητὰς κατ' ἰδιαν* (E. V.), 'took the twelve disciples apart.' The thought is really conveyed by *παρέλαβε,* 'he took to himself,' equivalent to 'he took aside.' S. Fr., 'ayant—pris avec lui;' Iber., 'tomó á (sí);' De Wette, 'nahm er—die Zwölfe zu sich;' Belg., 'de twaalve—tot hem nemende;' Campbell, 'taking—aside;" Wakef., 'he took—aside.'"

[i] "we are going;" *ἀναβαίνομεν.* Thom., Sharpe, Scarlett, Penn, Wakef., Norton, Camp., Dick., Thelwall. In the note on this verb in the parallel, Mark 10 : 33 (Revision of Mark), it is said: "The progressive form of the verb, indicating *present continued action,* is exact, as the Saviour and his disciples were now on the way."

[j] "all the things written;" *πάντα τὰ γεγραμμένα.* Thelwall, Scarlett ("all things written").

[k] "concerning the Son of man;" *τῷ υἱῷ τοῦ ἀνθρώπου.* As an alternative rendering, "on the Son of man." So Kendrick. Wakef. has "in the Son of man." Schott: "Quæcunque per vates scripta sunt consummabuntur hominis filio." Göschen and Kuinœl agree with the E. V.

[l] "will be accomplished;" *τελεσθήσεται.* Penn Thomson, Wakef., M.

KING JAMES' VERSION.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on;

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging;

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passed by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold

GREEK TEXT.

τοῦ ἀνθρώπου. 32 παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ ὑβρισθήσεται, καὶ ἐμπτυσθήσεται, 33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. 34 Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχὼ, τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· 36 ἀκούσας δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο τί εἴη τοῦτο. 37 ἀπήγγειλαν δὲ αὐτῷ, Ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. 38 Καὶ ἐβόησε, λέγων, Ἰησοῦ, υἱὲ Δαβὶδ, ἐλέησόν με. 39 Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ

REVISED VERSION.

accomplished. For [m]he will be 32
delivered up to the Gentiles;
and will be mocked, and [n]abused,
and [o]spitten on; and [p]hav- 33
ing scourged *him*, they [q]will
put him to death; and the third
day he [r]will rise again. And 34
they understood none of these
things; and this saying was
hidden from them, and they
knew not the things which
were spoken. And it came to 35
pass, that [s]as he drew near[t]
Jericho, a certain blind man
sat by the way-side begging;
and hearing [u]a crowd [v]passing 36
along, he asked what it meant.
And they told him,[w] Jesus of 37
Nazareth [x]is passing by. And 38
[y]he shouted, saying, Jesus, [z]son
of David, have mercy on me.
And those who went before, 39
[a]charged him [b]to be silent; but

m "he will be delivered up;" παραδοθήσεται. Scarlett, Sharpe, Wakef., Angus, M. See ch. 9 : 44, note.

n "abused;" ὑβρισθήσεται. Rob. (Lex.), Kend. As an alternative, "shamefully treated." So M., and E. V., 1 Thess. 2 : 2 ("shamefully entreated").

o "spitten on;" ἐμπτυσθήσεται. Wakef. The perf. part. of "to spit" is either "spit," or "spitten." The last form is preferred for the sake of *euphony*. See Bullion (Eng. Gram., § 32).

p "having scourged;" μαστιγώσαντες. Norton, M., Thelwall.

q "will put him to death;" ἀποκτευνοῦσιν. "Will," auxiliary, is employed by Norton, Camp., M.

r "will rise again;" ἀναστήσεται. Thomson, Sharpe, Scarlett, M.

s "as he drew near;" ἐν τῷ ἐγγίζειν. See ch. 7 : 12, note i. So often in E. V.

t The preposition "to" is superfluous before a word designating a person, place or thing, after such verbs as "drew near," "approach," etc. Hence it is omitted here, before Jericho.

u "a crowd;" ὄχλον. See ch. 3 : 7, note. The definite article should not be used here. The blind man by hearing merely knew that "*a* crowd" was passing. It was only by subsequent inquiry, he ascertained that is was "*the* crowd" which accompanied Jesus. "The" has been exchanged for the indefinite "a," by Scarlett, Penn, Wakef., M., Angus.

v "passing along;" διαπορευομένον. So Norton, Kend., M., Liddell (Lex., *in verbo*). The participial construction is most accurate. It has been adopted by Penn, Wakef., Norton, Sawyer, Thelwall. By this rendering, we make a distinction between διαπορεύομαι and παρέρχομαι (*to pass by*), in the next verse. This is the only case where the E. V. renders this verb by "pass by."

w The particle ὅτι (E. V., "that") is merely a mark of quotation. See ch. 7 : 16, note. So Angus.

x "is passing by;" παρέρχεται. Angus, Thelwall, Sawyer.

y "he shouted;" ἐβόησε. Liddell (Lex., *in verbo*): "To utter a cry—to shout." The noun βωὴ usually signifies *a shout*. Lidd. and Dunbar. This rendering distinguishes this verb from κράζω, "to cry out," in the next verse.

z The supplement "*thou*," before "Son," is superfluous. So in v. 39, where it is repeated in the E. V. Omitted by Thomson, Scarlett, Sharpe, Norton, Camp., Dick., Kend., Sawyer, Angus, M., Thelwall.

a "charged him;" ἐπετίμων αὐτῷ. Wesley, Camp., Sawyer, Kend., Wakef. ("were charging"). So E. V. in the parallels, Mark 10 : 48 (ἐπιτίμων αὐτῷ), and in Matt. 12 : 16. Mark 8 : 30; 10 : 48. Note in Revis. of Mark (9 : 21): "When the verb is *emphatic*, its force is properly expressed (as in E. V.) by 'rebuke.'" Dunbar (Lex., *in verbo*): "N. T. to charge *or* enjoin strictly." Rob. (Lex., *in verbo*): "*To admonish strongly, to charge strictly.*" Bretsch.: "*Serio jubeo.* Luc. 18 : 39."

b "to be silent;" ἵνα σιωπήσῃ. Kendrick, Scarlett, Camp.,

KING JAMES' VERSION.

his peace: but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

GREEK TEXT.

πόλλῳ μᾶλλον ἔκραζεν, Υἱὲ Δαβὶδ, ἐλέησόν με.
40 Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτὸν,
41 λέγων, Τί σοι θέλεις ποιήσω; Ὁ δὲ εἶπε, Κύριε, ἵνα ἀναβλέψω.
42 Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε.
43 Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

REVISED VERSION.

[c]he cried out [d]much more, Son
of David, have mercy on me.
And Jesus [e]stopped, and com- 40
manded him [f]to be led to him;
and when [g]he came near, he
asked him, saying, What wilt 41
thou [h]that I should do [i]for
thee? And he said, Lord, that
I may receive my sight. And 42
Jesus said to him, Receive thy
sight; thy faith hath made thee
whole. And immediately he 43
received his sight, and followed him, glorifying God: and
all the people, [j]seeing *it*, gave
praise to God.

CHAP. XIX.

AND *Jesus* entered and passed through Jericho.

2 And behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for

CHAP. XIX.

ΚΑΙ εἰσελθὼν διήρχετο τὴν Ἱεριχώ·
2 καὶ ἰδοὺ, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος·
3 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ

CHAP. XIX.

AND [a]He, [b]having entered 1
Jericho, [c]was passing through
it; and behold, *there was* a man 2
named Zaccheus, who was [d]a
chief tax-gatherer, and he was
rich; and he sought to see 3
[e]who Jesus was, [f]and yet could

Thelwall. So in parallel, Revis. of Mark 10 : 48. "To hold one's peace" is obsolete. Present usage demands the infinitive in such construction. The E. V. often renders the subjunctive with *ἵνα* by the infinitive.

[c] "he cried out;" *ἔκραξεν*. Penn, Sharpe, Norton, Wakef., Angus, M., Rob. (Lex., *in verbo*). So Matt. 8 : 29; 14 : 26; 20 : 30; 27 : 23. Luke 4 : 41; 9 : 39; 19 : 40, etc.

[d] "much more;" *πολλῷ μᾶλλον*. Thelwall, Kend. (in parallel, Mark 10 : 48), Sawyer. Iber., "mucho mas." So *πολλῷ μᾶλλον* is rendered (E. V.) Matt. 6 : 30. Liddell (Lex., *πολύς*, B).

[e] "stopped;" *Σταθεὶς*. Norton, Penn, Camp., Dick.,—Kend. and Sawyer, "stopping;" S. Fr., "s'étant arrêté;" Iberian, "paróse." Rob. (Lex., *in verbo*): "In the aorists *ἔστην* and *ἐσταθὴν*, *to stand still, to stop.*" Liddell (Lex.): "In general *to stop, cease, be still.*"

[f] "to be led;" *ἀχθῆναι*. Sharpe, Thelwall. Vulg., Mont., Eras., "adduci;" Castal., Göschen, Schott, "duci." So often in E. V.

[g] "he came near;" *ἐγγίσαντος*. Kendrick, Scarlett, Sawyer. See ch. 7 : 12, note.

[h] "that I should do;" *ποιήσω*. Wesley, Scarlett, Angus, M. Penn. Our idiom demands this form of the verb. S. Fr., "que je—fasse."

[i] "for thee?" *σοι*. Thom., Wesley, Penn, Scarlett, Norton ("for you"), Wakef., Kend. Dativus commodi.

"seeing;" *ἰδὼν*. Wesley, Scarlett, Sawyer, Thelwall.

[a] "He." The nominative of the verb not being expressed in the text, the pronoun is employed with a capital to show its reference to the Saviour. So Angus, Thelwall, and M. "he," without a capital, is used by Tyndale, Wesley, Sharpe, Kend.

[b] "having entered;" *εἰσελθὼν*. Norton, M., Scarlett, Dick.

[c] "was passing through;" *διήρχετο*. Kend., Thom., Sharpe, Penn, Norton. This is the imperfect of continued action.

[d] "a chief tax-gatherer;" *ἀρχιτελώνης* (*ἅπαξ λεγόμ.*). Sharpe. See ch. 3 : 12, note. The article "the" (copied from Geneva) is improperly inserted in the E. V. It leads the reader to suppose that Zaccheus the chief of the whole order of the tax-gatherers. The indefinite article ("a") is employed by Tyndale, Coverdale. Cranmer, Thom., Penn, Wakef., Kend., M.

[e] "who Jesus was;" *τὸν Ἰησοῦν, τίς ἐστι*. Wakefield, M. Beza, "quis esset Jesus." Bloomf. (N. T.): "Literally, 'to see what sort of a person Jesus is,' for *ἰδεῖν τίς ἐστιν ὁ Ἰησοῦς*." Matt. (Gram., § 295, 3): "In dependent propositions, the subject is often wanting, because it is construed with the verb of the preceding proposition." See also Kühner (Gram., § 347, 3). So in Latin, nostri *Marcellum, quam tardus sit*, instead of *quam tardus sit Marcellus*. In our usual parlance, we should say "which was Jesus;" as G. Fr., "lequel était Jésus;" and Iber., "cual era Jesus." According to Scholefield, p. 25, *τίς ἐστι* = *ὁποῖος ἦν* (Jas. 1 : 24), "what sort of a person he was."

[f] "and yet;" *καί*. So (E. V.) 2 Cor. 6 : 9, 10. Stuart

KING JAMES' VERSION.

the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down: for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the

GREEK TEXT.

ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ
ἡλικίᾳ μικρὸς ἦν. 4 καὶ προ-
δραμὼν ἔμπροσθεν ἀνέβη ἐπὶ
συκομωραίαν, ἵνα ἴδῃ αὐτόν· ὅτι
δι' ἐκείνης ἤμελλε διέρχεσθαι.
5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον,
ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτὸν,
καὶ εἶπε πρὸς αὐτὸν, Ζακχαῖε,
σπεύσας κατάβηθι· σήμερον γὰρ
ἐν τῷ οἴκῳ σου δεῖ με μεῖναι.
6 Καὶ σπεύσας κατέβη, καὶ ὑπε-
δέξατο αὐτὸν χαίρων. 7 καὶ
ἰδόντες ἅπαντες διεγόγγυζον, λέ-
γοντες, Ὅτι παρὰ ἁμαρτωλῷ
ἀνδρὶ εἰσῆλθε καταλῦσαι. 8 Στα-
θεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν
Κύριον, Ἰδοὺ, τὰ ἡμίση τῶν
ὑπαρχόντων μου, κύριε, δίδωμι

REVISED VERSION.

not [g]on account of [h]the crowd,
[i]for he was [j]small in stature.
And he ran before, and [k]climb- 4
ed [l]a sycamore-tree to see him;
for [m]he was about to pass that
way. And when Jesus came to 5
the place, he looked up and
saw him, and said to him,
Zaccheus, make haste, and come
down; for to-day I must [n]re-
main in thy house. And he 6
made haste, and came down,
and received him joyfully. And 7
when they saw *it*, they all
murmured, saying,[o] [p]he hath
gone in [q]to lodge with [r]a sinful
man. And Zaccheus [s]stood up, 8
and said to the Lord, Behold,
Lord, the half of my [t]posses-

(Gram., ֶ185, Rem.). Rob. (Lex., καὶ, I. f. *a*). Hoogeveen (καὶ, V., p. 83). See Luke 8 : 13, note.

[g] "on account of;" ἀπὸ. M. Rob. (Lex., ἀπὸ): "(Spoken) of the *occasion*, or incidental cause, *from*, i. e., *because of*, *by reason of*, *on account of*." Bloomf. (N. Test.): "The use of ἀπὸ, before τοῦ ὄχλου, is Hellenistic, and found on the Heb. מִן, *on account of*."

[h] "the crowd;" τοῦ ὄχλου. See ch. 3 : 7, note. So Angus, Thom.

[i] "for;" ὅτι. Kend., M., Thom. So (E. V.) in v. 4. Thus often in E. V., as Luke 1 : 37, 45, 48, 49; 2 : 11. Rob. (Lex.): "Simply, ὅτι is put after certain classes of verbs, and also gener. to express the cause, reason, motion of the action of those verbs, or of any action, or event mentioned, *that*, i. e., *seeing that*, *because*, *for*."

[j] "small in stature;" τῇ ἡλικίᾳ μικρὸς. M., Dick. As an alternative rendering, "of low stature." So Norton. Wakef. and Camp., "of a low stature."

[k] "climbed;" ἀνέβη. In conformity with our *usus loquendi*, "up" is omitted. "Climb" signifies *to go up* by a slow motion. So Thom., Wakef.

[l] The preposition "into" which the E. V. uses as the equivalent of ἐπὶ ("on," or "upon"), is omitted, according to our idiom. We say, "he climbs the tree;" the preposition "on" being left to be supplied by the hearer's mind.

[m] "he was about to pass;" ἤμελλε διέρχεσθαι. M.—Wakef., "he was going to pass." Rob. (Lex., μέλλω): "*To be about to do*, or suffer any thing, *to be on the point of*, construed with an infinitive of that which one is about to do or suffer, mostly with the inf. *future*." See ch. 7 : 2, note.

[n] "remain;" μεῖναι. Kendrick, Dick. Compare text, and E. V., Luke 10 : 7. See ch. 1 : 56, note. So often in E. V.

[o] The particle ὅτι (E. V., "that"), before παρὰ, is merely a sign of quotation, and should not be translated. See ch. 7 : 16, note. "That" is omitted by M., Thom., Wesley, Sharpe, Scarlett, Wakef., Camp., Norton, Dick., Sawyer, Kend.

[p] "he hath gone in;" εἰσῆλθε. Sawyer ("has gone in"). See ch. 9 : 8, and 4 : 34, notes.

[q] "to lodge;" καταλῦσαι. So (E. V.) Luke 9 : 12. Wakef., Sharpe, Penn, Thelwall. Rob. (Lex., *in verbo*): "In N. Test. gener. *to lodge*, *to take lodging*, intransitive. Luke 9 : 12; with παρά τινι, 19 : 7." Liddell (Lex.): "*To turn in*, *to lodge with one*." Dunbar (Lex.): "To lodge."

[r] "a sinful man;" ἁμαρτωλῷ ἀνδρὶ. Sharpe, Scarlett ("wicked man"). So E. V. (ἀνὴρ ἁμαρτωλός), Luke 5 : 8. Rob. (Lex.): "Ἀνὴρ vel ἄνθρωπος ἁμαρτωλός, a sinful man, a sinner." So Thom., Wakef., Penn, Kend., M.

[s] "stood up;" Σταθεὶς. Wakef., Norton, Sawyer, Murd.—Thom., Scarlett, and M., "standing up."

[t] "possessions;" ὑπαρχόντων. See ch. 8 : 3, note.

KING JAMES' VERSION.

poor; and if I have taken any thing from any man by false accusation, I restore *him* four-fold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten ser-

GREEK TEXT.

τοῖς πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. 9 Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. 10 ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

11 ἈΚΟΥΌΝΤΩΝ δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολήν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλήμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι· 12 εἶπεν οὖν, Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακράν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι. 13 καλέσας δὲ δέκα

REVISED VERSION.

sions I give to the poor, and if
[u]I have taken any thing from
[v]any one by fraud, I restore[w]
fourfold. And Jesus said to 9
him, To-day salvation [x]hath
come to this house, [y]because he
also is a son of Abraham. For 10
the Son of man [z]hath come to
seek and to save that which
was lost. And when [a]they had 11
heard [b]this, [c]he went on to
speak a parable, because he
was near [d]Jerusalem, and[e] they
thought that the kingdom of
God [f]would immediately appear.
He said therefore, A 12
certain nobleman went into a
[g]distant country to receive[h] a
kingdom, and to return. And 13
he called [i]ten of his servants,

---

[u] "I have—taken by fraud;" ἐσυκοφάντησα. Iber., "he defraudado;" De Wette, "ich—übervortheilt habe." Rob. (Lex., *in verbo*), Kend., and Sawyer ("have defrauded"),—Norton ("I have wronged"), M. ("have taken—unjustly"). Kuinœl (on Luke 3 : 14): "In versione Alexandrina συκοφαντεῖν respondet Hebr. עָשַׁק defraudavit, Job. 35 : 9. Ps. 119 : 121." Perhaps the generic term "wrongfully" would be most appropriate here, rather than "unjustly." S. Fr., "j'ai fait tort."

[v] "any one;" τινός. Thelwall. Iber., "á alguno."

[w] "*him*," which is inserted in the E. V. as a *supplement*, after "restore," is unnecessary. There is nothing in the text which authorizes its use. Dropped by Sharpe, Scarlett, Wakef., Camp., Sawyer, M.

[x] "hath come;" ἐγένετο. See v. 7, note p.

[y] "because;" καθότι. So (E. V.) Acts 2 : 24. Sawyer. So in Revis., Luke 1 : 7. Lexicons of Dunbar and Greenfield. Thelwall, "because that." "Forasmuch" is nearly obsolete. Scarlett and Dick., "since."

[z] "hath come;" ἦλθε. See v. 7, note p.

[a] "they had heard;" Ἀκουόντων. Scarlett. See ch. 5. : 25, note. Our idiom demands the pluperfect.

[b] "this;" ταῦτα. See ch. 5 : 27, note.

[c] "he went on to speak;" προσθεὶς εἶπε. Norton. The language here is a Hebraism. Job 29 : 1, וַיֹּסֶף—וַיֹּאמַר, Sept. προσθεὶς—εἶπε, "He (Job) went on to speak;" *or*, in more modern phraseology, "he proceeded to speak;" *or*, "he added." Bloomfield (N. Test.): "Meaning, by Hebraism, 'he went on to speak.'" Rob. (Lex., προστίθημι): "By Hebraism, like יסף before an infinitive, or sometimes a finite verb, *to add to do* any thing, i. q., *to do again, to do further.*" See Gesen. (Lex., יָסַף). Sept., Gen. 4 : 2, προσέθετο τεκεῖν.

[d] The preposition "to," before Jerusalem (E. V.), is superfluous, according to our *usus loquendi*. We do not usually express it, after "nigh," and "near."

[e] "because" of the E. V. is unauthorized by the text. It is dropped by Thom., M., Scarlett, Wakef., Camp., Norton, Dick., Sawyer, Angus, Kend., Thelwall.

[f] "would immediately appear;" μέλλει—ἀναφαίνεσθαι. Kend., Wesley, Norton. So "would" is employed instead of "should," by Thom., Sharpe, Camp., Dick. The *thought* may be expressed, in other phraseology, by "was about to appear immediately," or "was immediately to appear."

[g] "distant;" μακράν. Kend. So in Revision, Luke 15 : 13. See note on that verse. So Norton, Dick., Sawyer, Penn, Thom., Angus.

[h] "for himself" of the E. V. (ἑαυτῷ) is pleonastic. Dropped by Kendrick, Norton, M. So De Wette has simply "zu empfangen." S. Fr., "pour reçevoir un royaume;" Iber., "á recebir un reino;" Ital., "a ricevere un reame."

[i] "ten of his servants;" δέκα δούλους. Angus, Wesley, Wakef., Camp., Penn, Norton, Dick. G. Fr., "dix de ses serviteurs;" S. Fr., "dix de ses esclaves;" Iber., "diez de sus siervos." Bloomfield (N. Test.): "'ten of his servants,' a round number." "His ten servants" implies that he had that number only, and would have required τοὺς δέκα δούλους. Compare τοὺς δώδεκα μαθητὰς αὐτοῦ, in Matt. 10 : 1, Luke 9 : 1; τοῖς δώδεκα μαθηταῖς αὐτοῦ, Matt. 11 : 1.

KING JAMES' VERSION.

vants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

GREEK TEXT.

δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτοὺς, Πραγματεύσασθε ἕως ἔρχομαι. 14 Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. 15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνῷ τίς τί διεπραγματεύσατο. 16 παρεγένετο δὲ ὁ πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς. 17 Καὶ εἶπεν αὐτῷ, Εὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. 18 Καὶ ἦλθεν ὁ δεύτερος, λέγων, Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς. 19 Εἶπε δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω πέντε πόλεων. 20 Καὶ ἕτερος ἦλθε, λέγων, Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣ εἶχον ἀποκειμένην ἐν σουδαρίῳ·

REVISED VERSION.

and [j]gave them ten pounds, and
said to them, [k]Trade till I
come. But his citizens hated 14
him, and sent an embassy after
him, saying, We will not have
this *man* [l]reign over us. And 15
it came to pass, [m]when [n]he returned, having received the
kingdom, [o]that he commanded
those servents to be called to
him, to whom [p]he gave the money, that he might know [q]what
[r]each had gained by trading.
Then [s]the first came, saying, 16
Lord, thy pound hath gained
ten pounds. And he said to 17
him, [t]Well done, good servant! because thou hast been
faithful in a very *little*; have[u]
authority over ten cities. And 18
the second came, saying, Lord,
thy pound hath gained five
pounds. And he said [v]also to 19
him, Be thou also over five
cities. And another came, say- 20
ing, Lord, behold, *here is* thy
pound, which I have kept laid
up in a napkin: for I feared 21

[j] "gave;" ἔδωκεν. Wesley, Sharpe, Wakef., Norton, Sawyer, Angus, Thelwall, M. De Wette, "gab."

[k] "Trade;" Πραγματεύσασθε. Kend., Angus, Thom., Wesley, Sharpe, Wakef., M. Rob. (Lex., *in verbo*): "In N. Test. like English *to do business*, i. e., *to trade, to trafic.*" Liddell (Lex.): "Espec. *to carry on a business, be engaged in commerce.*" De Wette, "Handelt;" S. Fr., "Faites des affaires;" Iber., "Negociad;" Belg., "Doet handelinge."

[l] "to" of E. V. is unnecessary before "reign," according to our idiom. See v. 27, note.

[m] "that," in the E. V. (before "then"), is superfluous. It is dropped by M., Angus, Thom., Wesley, Sharpe, Scarlett, Wakef., Camp., Penn, Norton, Dick.

[n] "he returned;" ἐν τῷ ἐπανελθεῖν αὐτὸν. Kend., Angus, Camp., Penn, M. See ch. 4 : 34, note. As an alternative rendering, "at his return," as Wakef.

[o] "that;" καὶ. M. In such constructions after ἐγένετο—καὶ *may* be treated as *pleonastic*. See Rob. (Lex., καί).

[p] "he gave;" ἔδωκε, as in v. 13. So Thelwall, Kendrick, Wakef., M.

[q] "what;" τί. Kend., Thom., Wesley, Sharpe, Wakefield, Camp., Sawyer.

[r] "each;" τίς. Kend., Wesley, Sharpe, Scarlett, Wakefield, Penn, Dick., Thelwall. The following note on Mark 15 : 24 (Revision), where τίς τί occurs, is in point: "Each; τίς. Wakef., Sharpe, Kend., Dick. In strictness, there is a double interrogative here, 'who should take what.'"

[s] "the first, etc.;" ὁ πρῶτος κ. τ. λ. The natural order (placing the nominative before the verb) is adopted by Thom., Sharpe, Norton, Scarlett, Wakef., Penn, Dick., Sawyer, Kend., M., Thelwall.

[t] "Well done;" Εὖ. So (E. V.) Matt. 25 : 21, 23. Rob. (Lex., *in verbo*): "(Used) absolutely in commendations, i. q., εὖγε, *well! well done!*" So Thom., Wesley, Norton, Scarlett, Wakef., Camp., Dick., Kend., M.

[u] "thou" of the E. V. has no equivalent in the text, and is omitted by Thom., Wesley, Norton, Scarlett, Camp., Dick., Sawyer, Kend.

[v] "also;" καὶ. Sharpe, M., Norton.

KING JAMES' VERSION.

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him.

GREEK TEXT.

21 ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ. αἴρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις ὃ οὐκ ἔσπειρας. 22 Λέγει δὲ αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα· 23 καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό; 24 Καὶ τοῖς παρεστῶσιν εἶπεν, Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. 25 (Καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς.) 26 Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ'

REVISED VERSION.

thee, because thou art an austere man; thou takest up
[w]what [x]thou didst not lay
down, and reapest [y]what thou
didst not sow. And he said to 22
him, Out of thine own mouth
[z]I will judge thee, [a]wicked servant!
Thou knewest that I
was an austere man, taking up
[b]what I laid not down, and
reaping [c]what I did not sow;
why, then, didst thou not [d]put 23
my money into the bank, that
at my coming I [e]might have exacted
[f]it with [g]interest? And 24
he said to those who stood by,
Take from him the pound, and
give *it* to him who hath [h]the
ten pounds. (And they said to 25
him, Lord, he hath ten pounds.)
For I say to you, That to every 26
one who hath, [i]*more* [j]will be
given; and from him who hath
not, even what he hath will be
taken from him. But those, 27

---

[w] "what;" ὅ. Sharpe, Wesley, Scarlett, Norton, Wakef., Camp., Dick., Sawyer, Kend., Thelwall, M.

[x] "thou didst not lay down;" ἔθηκας. Scarlett. Euphony demands this form of the verb. So (E. V.) at end of this verse (ἔσπειρας), "didst not sow."

[y] "what;" ὅ. See note w on this verse. So Sharpe, Wesley, Scarlett, Norton, Wakef., Kend., M.

[z] "I will judge;" κρινῶ. Penn. This order is that of Thom., Scarlett, Camp., Dick.

[a] "*thou*" of the E. V. is unnecessary. It is dropped by Norton, Sawyer.

[b] "what;" ὅ. See v. 21, note w.

[c] "what;" ὅ. See v. 21, note w.

[d] "put;" ἔδωκας. Wakef., Scarlett, Sharpe, Penn, Sawyer, Gray (on Angus), M. As τράπεζα, which originally signified *a table*, was employed to signify a money-table or counter, and finally a *place* where money was exchanged and invested, like our banks, it is proper to give the verb a rendering which will correspond with the thought presented by the phrase "into the bank" (ἐπὶ τὴν τράπεζαν, *literally*, "on the table").

[e] "might have exacted;" ἂν ἔπραξα. So (E. V.) Luke 3:13. Kend., M. Bloomfield (N. Test.): "This sense of πράσσειν for exigere is found also in the classical writers, but generally in the middle voice. Yet Thucyd. 1:99 has ἀκριβῶς ἔπρασσον, 'the Athenians *strictly exacted*, etc.'" Bretch. (*in verbo*): "*Exigo*, de vectigalibus, usura." Alternative, "I might exact."

[f] "it;" αὐτό. Kendrick, Thom., Sharpe, Wesley, Norton, Wakef., Camp., Dick., Thelwall, M. The E. V. copied "mine own" from Tyndale. It is a correct rendering of the parallel passage, Matt. 25:27, where the Greek is τὸ ἐμόν.

[g] "interest?" τόκῳ. Thomson, Wesley, Scarlett, Norton, Wakef., Camp., Penn, Dick., Sawyer, Angus. "Usury" which was formerly employed to indicate the *increase*, or *gain* derived from money, has now the signification of an *increase* which exceeds the rate fixed by law. It should be changed in all places, in the E. V., for "interest," or "use." Webster (Dict.): "*Usury* formerly denoted any legal interest; but in this sense, the word is no longer in use."

[h] "the ten pounds;" τας δέκα μνᾶς. The reason for the use of the article here is obvious. There is a reference to v. 16. See v. 25. It is retained by Thom., Wakef., Dick., Kend. In the parallel, Matt. 25:16, the servant who receives five talents "traded with the sum, and made *them* other five talents." He, therefore, on the return of the "man" had ten "talents." Hence he is indicated in v. 28 thus, "give it to him who hath the ten talents" (τῷ ἔχοντι τὰ δέκα τάλεντα). Here, too, the E. V. improperly omits the article (τὰ).

[i] "*more*." Thom., Norton, Camp., Dick. This supplement is deemed necessary to complete the sentence and obviate the harshness of "that hath, will be given." In Luke 8:18, this harshness does not occur, as "will" is preceded by "to him;" we can, therefore, dispense with the supplement, in that case.

[j] "will be given;" δοθήσεται, as in Revision, Luke 8:18. Norton, Wakef., Scarlett, Dick.

KING JAMES' VERSION.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you;* in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither.*

31 And if any man ask you, Why do you loose *him?* thus shall ye say unto him, Because the Lord hath need of him.

GREEK TEXT.

αὐτοῦ. 27 Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς, ἀγάγετε ὧδε, καὶ κατασφάξατε ἔμπροσθέν μου. 28 Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

29 ΚΑΙ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ, 30 εἰπὼν, Ὑπάγετε εἰς τὴν κατέναντι κώμην· ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε. 31 καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διατί λύετε; οὕτως ἐρεῖτε αὐτῷ, Ὅτι ὁ κύριος αὐτοῦ

REVISED VERSION.

mine enemies, [k]who would not
have me [l]reign over them,
bring hither, and [m]slay *them* be-
fore me. And [n]having spoken 28
these things, [o]he went on be-
fore, [p]going up to Jerusalem.
And it came to pass, [q]as he 29
drew near to Bethphage and
Bethany, at the mount called
the mount of Olives, [r]he sent
forth two of his disciples, say- 30
ing, Go [s]into the village over
against *you*, in [t]which, [u]as ye
enter, [v]ye will find a colt tied,
on which [w]no man [x]ever sat;
loose him, and [y]lead him [z]*to me.*
And if [a]any one [b]asketh you, 31
Why do ye loose *him?* thus
shall ye say to him, [c]The Lord

[k] "who would not have me;" τοὺς μὴ θελήσαντάς με. Thom., Sharpe, Camp., Kend. Compare E. V., and Revision, v. 14.

[l] "reign;" βασιλεῦσαι. As in v. 14, "to" of E. V. is dropped before "reign." After the verbs *bid, dare, see, feel, let, have,* etc., the infinitive is used without its usual sign "to." Bullion (Eng. Gram., § 67, R. 18).

[m] "slay;" κατασφάξατε (ἅπαξ λεγόμ.). As this word has, more strictly, the sense of "to slaughter" (Rob. and Lidd., Lexx.), that rendering is suggested as an alternative; though, perhaps, the change would not be of much consequence. However, "slay" is made the equivalent of ἀποκτείνω, φονεύω, σφάζω, and some other verbs, in the E. V.

[n] "having spoken;" εἰπών. M., Thom., Scarlett, Sawyer, Kend. S. Fr., "après avoir dit;" Iber., "habiendo dicho."

[o] "he went on before;" ἐπορεύετο ἔμπροσθεν. Sharpe, Thelwall. Rob. (Lex., πορεύω): "Often *to pass on, to go away, to depart.*"

[p] "going up;" ἀναβαίνων. Sharpe, Wesley, Scarlett, Penn, Sawyer, Angus, Thelwall, M.

[q] "as he drew near;" ὡς ἤγγισεν. Kend., M. The note on the parallel, Mark 11 : 1 (Revision) is as follows: "They drew near; ἐγγίζουσιν. In the parallel (E. V.), Matt. 21 : 1, 'drew nigh.' So, *drew near,* Matt. 21 : 34. Luke 15 : 1; 21 : 8; 22 : 47; 24 : 15. Rob. (*in verbo*), 'to draw near.'"

[r] "he sent forth;" ἀπέστειλε. Wakef., Thelwall. So (E. V.) in the parallel, Mark 11 : 1, ἀποστέλλει, and often elsewhere. Belg., "uitzond;" De Wette, "sandte—ab;" S. Fr., "il envoya."

[s] "ye" of the E. V. is superfluous. Omitted in the parallel (E. V.), Mark 11 : 2, and by Thom., Scarlett, Norton, Wakef., Camp., Dick., Sawyer, Kend., Angus, M.

[t] The article "the," before "which" (E. V.), is improper. There is nothing in the text to authorize it. Not inserted by Thelwall, Kend., Sharpe, Wesley, Scarlett, Norton, Wakefield, Camp., Penn, M., Angus.

[u] "as ye enter;" εἰσπορευόμενοι. Wakef., Camp., M., Dick, Murdock, Thomson. Alternative, "on entering." Gray (on Angus).

[v] "ye will find;" εὑρήσετε. Thom., Sharpe, Scarlett, Norton, Wakef., Penn, Angus, M., Sawyer.

[w] "no man;" οὐδεὶς—ἀνθρώπων. Thom., Scarlett, Norton, Wakef., Camp., Penn, Dick., Sawyer, Kend., M.

[x] "ever;" πώποτε. Kend., Thom., Scarlett, Norton, Wakef., Camp., M., Rob. (Lex.).

[y] "lead;" ἀγάγετε. Rob. (Lex., *in verbo*): "*To lead* or *bring* to a person or place." Liddell, "to lead;" Bretsch., "*duco;*" Vulg., Mont., Eras., Beza, "adducite;" S. Fr., "l'amenez." So (E. V.) Mark 13 : 11. Luke 4 : 1, 29; 22 : 54; 23 : 1, 32. John 18 : 28. Acts 8 : 32.

[z] "*to me.*" This supplement, which is necessary to complete the sentence, is taken from the parallel, Matt. 21 : 2, where the text is ἀγάγετέ μοι.

[a] "any one;" τις. Thom., Sharpe, Scarlett, Norton, Wakef., Camp., Kend., M.

[b] "asketh;" ἐρωτᾷ. See ch. 4 : 3, note.

[c] "that" (in the E. V.) is omitted on the ground that its

KING JAMES' VERSION.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord: Peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that if these

GREEK TEXT.

χρείαν ἔχει. 32 Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς· 33 λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτοὺς, Τί λύετε τὸν πῶλον; 34 Οἱ δὲ εἶπον, Ὁ κύριος αὐτοῦ χρείαν ἔχει. 35 Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπιῤῥίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν. 36 πορευομένου δὲ αὐτοῦ, ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. 37 Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, 38 λέγοντες, Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις. 39 Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτὸν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. 40 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Λέγω ὑμῖν, ὅτι,

REVISED VERSION.

hath need of him. And [d]those 32
who were sent forth, [e]went
away, and found [f]*it*, even as he
had said to them. And as they 33
were loosing the colt, the owners
[g]of it said to them, [h]Why
do ye loose the colt? And 34
they said, The Lord hath need
of him. And [i]they led him to 35
Jesus; and [j]having cast [k]their
own garments on the colt, they
set Jesus on [l]*him*. And as he 36
went, they spread their [m]garments
in the way. And [n]as he 37
was now drawing near at the
descent of the mount of Olives,
the whole multitude of the disciples
began to rejoice and
praise God with a loud voice
for all the mighty works which
they had seen, saying, Blessed 38
be the king who cometh in the
name of the Lord! Peace in
heaven, and glory in [o]*the* highest!
And some of the Pharisees 39
sees from among the [p]crowd
said to him, [q]Teacher, rebuke
thy disciples. And he answered 40
ed, and said to them, I tell you

equivalent, ὅτι, is used to indicate the quotation of the words of Christ without change. See Rob. (ὅτι). Trollope (Gram.), p. 191. It is omitted in the parallel, Matt. 21 : 3, and by Wesley, Wakef., Thom., Scarlett, Norton, Kend., M., De Wette, Iber.

[d] "those who were sent forth;" οἱ ἀπεσταλμένοι. See v. 29, note r.

[e] "went away;" Ἀπελθόντες. Rob. (Lex., *in verbo*): "*To go away, to depart from* a place or person." *To go one's way* is obsolete.

[f] "*it*." Wakef., Kend. The sentence is imperfect and harsh without a supplement, as the object of the verb, πῶλον, is expressed in the parallel, Mark 11 : 4.

[g] "of it;" αὐτοῦ. Sharpe, Wakef., M., Penn, Dick.

[h] "Why do ye loose;" Τί λύετε. Scarlett, M. So in v. 31, Διατί λύετε (E. V.), "Why do ye loose." The E. V. followed Tyndale in giving the rendering an unnecessary inversion.

[i] "they led;" ἤγαγον. See v. 30, note. So Thelwall.

[j] "having cast;" ἐπιῤῥίψαντες. M. The participial construction is retained by Scarlett, Campbell, Sawyer, Gray (on Angus). S. Fr., "ayant jeté."

[k] "their own;" ἑαυτῶν. Thelwall, Wakef., Dick., M. In the next verse, τὰ ἱμάτια governs αὐτῶν, which the E. V. properly renders "their."

[l] "*him*." Kend., Scarlett. "Therein" is obsolete, except in law language. In this instance, it is ambiguous to common readers.

[m] "garments;" ἱμάτια. So in v. 35. Kend., Angus. M.

[n] "as he was—drawing near;" Ἐγγίζοντος—αὐτοῦ. M. See ch. 7 : 12, note. The participial construction is retained by Kend., Angus, Thelwall, Wakef.

[o] "*the*." As ὑψίστοις is *anarthrous*, "*the*" is *italicized*, as a supplement. So Wakef. In the parallel, Mark 11 : 10, the article τοῖς is expressed before ὑψίστοις.

[p] "crowd;" ὄχλου. See ch. 3 : 7, note.

[q] "Teacher;" Διδάσκαλε. See ch. 2 : 46, and 9 : 38, notes.

KING JAMES' VERSION.

should hold their peace, the stones would immediately cry out.

41 And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought,

46 Saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves.

47 And he taught daily in the

GREEK TEXT.

ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται. 41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτῇ, 42 λέγων, Ὅτι εἰ ἔγνως καὶ σὺ, καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου· 43 ὅτι ἥξουσιν ἡμέραι ἐπὶ σὲ, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν, 44 καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοὶ, καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας, 46 λέγων αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.

47 Καὶ ἦν διδάσκων τὸ καθ'

REVISED VERSION.

that if these [r]should be silent,
the stones would immediately
cry out. And [s]as he drew 41
near, [t]and beheld the city, he
wept over it, saying, [u]O, that 42
thou hadst known, even thou,
at least in this thy day the
things [v]*belonging* to thy peace!
but now they [w]are hidden from
thine eyes. For the days will 43
come on thee [x]when thine enemies will cast [y]a rampart about
thee, and [z]will encompass thee,
and [a]will shut thee in on every
side, and [b]level thee with the 44
ground, and thy children within thee; and they [c]will not
leave in thee one stone on another; because thou didst not
know the [e]time of thy visitation. And he went into the 45
temple, and began to cast out
those [f]in it [g]who sold and
bought, saying to them, It is 46
written, My house is [h]a house
of prayer, but ye have made it
a den of [i]robbers. And he 47
taught daily in the temple.

[r] "should be silent;" σιωπήσωσιν. See ch. 18 : 39, note.

[s] "as he drew near;" ὡς ἤγγισεν. See v. 29, note. M., Kend.

[t] "and beheld;" ἰδών. Camp., Penn, M.,—Kend., Sharpe, Sawyer, and Angus, "and saw."

[u] "O, that;" Ὅτι εἰ. Sharpe, Wesley, Scarlett, Norton, Wakef., Camp., Dick., Sawyer. See ch. 12 : 49, note.

[v] "*belonging*." In every supplement, *conciseness* is an important element.

[w] "are hidden;" ἐκρύβη. M. See ch. 10 : 21, note.

[x] "when;" καί. Scarlett, Wakef., Kend., M., Norton, Penn. Rob. (Lex., καί): "Continuative in respect to *time*, i. e., connecting clauses and sentences in the order of time." So in Mark 15 : 25. The note in the Revision of Mark is as follows: "When; καί. Wesley, Kend., Camp., Wakef. Hoogeveen (on καί): 'Put for ἵνα, Mark 15 : 25. Heb. 8 : 8.' Bloomf. (N. T.), Greenf. De Wette, 'da;' Iber., 'cuando;' Ital., 'che;' Beza, 'quando;' Castal., 'cum.'"

[y] "a rampart;" χάρακά. Rob. (Lex., *in verbo*): "*A rampart, mound*, Lat. *vallum*. Luke 19 : 43." So Camp., M., Dick.

[z] "will encompass;" περικυκλώσουσί. Angus. As an alternative, "surround." "Compass" is obsolete, and "compass about," a tautology.

[a] "will shut—in;" συνέξουσί. Kend., Sawyer.

[b] "level—with the ground;" ἐδαφιοῦσί. Rob. (Lex., *in verbo*). Wakef., Camp., Gray (on Angus) Sharpe, Scarlett ("to the ground"), Dick., M. Bretsch.: "*Solo æquo*."

[c] "will not leave;" οὐκ ἀφήσουσιν. M., Sharpe, Kend.

[d] "thou didst not know;" οὐκ ἔγνως. M. Euphony demands this form of the Eng. verb. Scarlett, Camp., Dick.

[e] "time;" καιρόν. As alternative rendering, "season."

[f] "in it;" ἐν αὐτῷ. Scarlett, Kend.

[g] "who sold and bought;" τοὺς πωλοῦντας—καὶ ἀγοράζοντας. So (E. V.) Mark 11 : 15. Kend., Thelwall.

[h] "a house;" οἶκος. Camp., Kend., Norton, Wakef., Penn, Sawyer. The noun is anarthrous; the indefinite article is, therefore, appropriate here. The text is the same in Mark 11 : 17. The following is the note in that passage (Revision of Mark): "A house; οἶκος. Kend., Pechy, Wesley, Dick., Wakef., Camp., Sharpe, Thom. S. Fr., 'une maison;' Belgic, 'een huis;' De Wette, 'ein Bethaus.' There is no article in the Heb. or Sept., Isa. 56 : 7, which is here quoted."

[i] "robbers;" λῃστῶν. See ch. 10 : 30.

KING JAMES' VERSION.

temple. But the chief priests, and the scribes, and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAP. XX.

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him*, with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say,

GREEK TEXT.

ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ· 48 καὶ οὐχ' εὕρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

CHAP. XX.

ΚΑΙ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, 2 καὶ εἶπον πρὸς αὐτὸν, λέγοντες, Εἰπὲ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; 3 Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτοὺς, Ἐρωτήσω ὑμᾶς κἀγὼ ἕνα λόγον, καὶ εἴπατέ μοι· 4 Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; 5 Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς, λέγοντες, Ὅτι ἐὰν εἴπωμεν, Ἐξ

REVISED VERSION.

[j]And the chief priests, and the
scribes, and the chief people
[k]were seeking to destroy him,
and could not find [l]how to do 48
it, for all the people were very
attentive to hear him.

CHAP. XX.

AND it came to pass on 1
one of those days, [a]as he [b]was
teaching the people in the temple, and [c]preaching the good
news, the chief priests, and the
scribes, [d]with the elders [e]came
up, and spoke to him, saying, 2
Tell us, by what authority doest
thou these things? or who is
he who gave thee this authority? And he answered, and 3
said to them, [f]I also will ask
you one [g]question; and answer
me: [h]The immersion of John, 4
was it from heaven, or [i]from
men? And they reasoned 5
[j]among themselves, saying, [k]If

[j] "And;" δὲ. Penn, M.

[k] "were seeking;" ἐζήτουν. Norton. The imperfect *continuative* is best represented by this form of the verb.

[l] "how to do *it*;" τὸ τί ποιήσωσιν. M. Iber., "no hallaban medios de hacer [lo]." A *literal* rendering furnishes a sentence which is harsh, and quite remote from our *usus loquendi*. By inserting the supplement "*it*," which refers to "destroy," we present the thought, while the phraseology is familiar and perspicuous.

[a] "that," which follows "days," in the E. V., is superfluous. Omitted by Sharpe, Wesley, Scarlett, Camp., Norton, Sawyer. In the English Editions of the Common Version, it is *italicized*, as a supplement. In American Editions, some copies have used the Roman letters, others the *italic*.

[b] "was teaching;" διδάσκοντος. Scarlett, Camp., Norton, Wakef., Penn, Sawyer, M.

[c] "preaching the good news;" εὐαγγελιζομένου. See ch. 4 · 18, note.

[d] "with the elders;" σὺν τοῖς πρεσβυτέροις. The inversion of the sentence copied from Tyndale by the E. V., causes an ambiguity. The above arrangement is that of Angus, Kend., Thom., Sharpe, Camp., Norton, Wakef., Dick., M., Sawyer.

[e] "came up;" ἐπέστησαν. Thom., Sharpe, M. Rob. (Lex., *in verbo*): "*To come to* any person or place." Liddell: "*To come near.*" The full thought is, "came and stood by." In (E. V.) Luke 10 : 40, "came to."

[f] "I also;" κἀγώ. Camp., Norton, Penn, Sawyer, Kend. So parallel, Mark 11 : 29 (Revision). As the conjunction properly qualifies the word or sentence which precedes it, it should be here placed directly after the pronoun.

[g] "question;" λόγον. So in parallel (E. V.) Mark 11 : 29. Scarlett, Camp., Norton, Wakef., Penn, Sawyer, Kend., M.

[h] "The immersion;" Τὸ βάπτισμα. See ch. 3 : 3, note.

[i] "from;" ἐξ. M. So ἐξ in first clause of sentence. Kend., Angus, Sharpe, Scarlett, Camp., Norton, Wakef., Penn, Dick., Sawyer, Thelwall, M.

[j] "among themselves;" πρὸς ἑαυτοὺς. So (E. V.) v. 14. Angus, Thom., Wesley, Camp., M., Wakef., Penn. The sentence συνελογίσαντο πρὸς ἑαυτοὺς may be rendered more literally, "they reasoned together among (*or* by) themselves." This is suggested as an alternative. The verb in the parallel, Mark 11 : 31, is simply ἐλογίζοντο, "they were reasoning." The change, however, would not be important.

[k] "If we say;" ἐὰν εἴπωμεν. Thomson, Wesley, Scarlett, Camp., Norton, Wakef., Penn, Sawyer.

KING JAMES' VERSION.

From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, That they could not tell whence *it was.*

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also,

GREEK TEXT.

οὐρανοῦ, ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 6 *ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι.* 7 *Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.* 8 *καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.*

9 *Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ἱκανούς.* 10 *καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δῶσιν αὐτῷ· οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν κενόν.* 11 *καὶ προσέθετο πέμψαι ἕτερον δοῦλον· οἱ δὲ*

REVISED VERSION.

we say, From heaven, he will
say, Why, then, [l]did ye not be-
lieve him? But[m] if we say, 6
[n]From men; all the people will
stone us; for [o]they are persuad-
ed that John was a prophet.
And they answered, that [p]they 7
did not know whence *it was.*
And Jesus said to them, [q]Nei- 8
ther do I tell you by what au-
thority I do these things. And 9
he began to speak [r]this parable
to the people; [s]A man planted
a vineyard, and [t]let it out to
husbandmen, and [u]went abroad
for a long time. And at the 10
season, he sent a servant to the
husbandmen, that [v]they might
give him [w]*some* of the fruit of
the vineyard; but the husband-
men beat him, and sent *him*
away empty. And again he 11
sent another servant; and they

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[l] "did ye not believe;" *ἐπιστεύσατε.* This is the natural order of the words. So parallel (E. V.) Mark 11 : 31. Wesley, Kend., Scarlett, Norton, Wakef., Penn, Dick., Sawyer, M.

[m] "and" is unnecessarily and improperly placed after "But," in the E. V. It was copied from Tyndale. Omitted by Sharpe, Wesley, Scarlett, Norton, Wakef., Penn, Dick., Thelwall, Sawyer, M.

[n] "From;" *Ἐξ.* See v. 4, note i.

[o] "they are persuaded;" *πεπεισμένος.* "They be persuaded" is ungrammatical, according to present usage. All later English translators have changed "be" to "are."

[p] "they did not know;" *μὴ εἰδέναι.* Sharpe, Scarlett, Norton, Wakef., Penn, Angus, M., Sawyer, Thelwall ("knew not"). S. Fr., "ils ne savaient;" Iber., "no sabian;" De Wette, "sie wussten nicht;" Belg., "zij niet en wisten."

[q] "Neither do I tell you;" *Οὐδὲ ἐγὼ λέγω ὑμῖν.* So parallel (E. V.) Mark 11 : 33. Euphony and ease in enunciation demand this arrangement. It is that of Kend., Scarlett, Penn, M. The E. V. copied Tyndale.

[r] "this parable to the people;" *πρὸς τὸν λαὸν—παραβολὴν ταύτην.* This arrangement is adopted as the natural and usual one in English. So Wesley, Scarlett, Norton.

[s] *Τις*, which is joined to *Ἄνθρωπός*, in the Text. Recept., is canceled by Griesb., Lachm., Theile, Scholz, Kuinœl, Göschen, Tittm., Alford, and Schott. It was probably copied from Matt. 21 : 33, and has been improperly retained here.

[t] "let it out;" *ἐξέδοτο αὐτὸν.* So in parallel, Mark 12 : 1. Angus, Sharpe, Wesley, Norton, Wakef., Penn, Kend., Thelwall, M., Sawyer.

[u] "went abroad;" *ἀπεδήμησε.* Rob., Dunbar, and Liddell (Lexx.), Thom. Bretsch.: "*Peregere proficiscor.*"

[v] "they might give;" *δῶσιν.* Wesley, Norton, Dick.

[w] "*some* of the fruit;" *ἀπὸ τοῦ καρποῦ.* Thom., "some of the product." De Wette, in the parallel, Mark 12 : 2, "einen Theil—von den Früchten." The following note is copied from the Revision of Mark 12 : 2: "After verbs of *receiving*, etc., *ἀπὸ*, before a genitive, conveys the idea that a part of the thing is received; *τὶς* or *τὶ* accus. being understood. Butt. (Gram., §132, 5, c.). In the East, rent is not paid in money, but *in kind*. The proprietor receives a portion of the produce, for the use of the land. The parallel, Matt. 21 : 34, *λαβεῖν τοὺς καρποὺς αὐτοῦ*, should be rendered, 'to receive his fruits.' So Wakef., Matt. 21 : 34. See Bloomf. (N. Test., *in loco*). Such phrases as 'to take of,' 'to receive of,' though familiarized by means of the E. V., are nevertheless violations of our idiom, and have never been so 'naturalized,' as to acquire any currency in conversation or writing. In all such cases, 'part,' or 'portion' should be placed after the verb."

KING JAMES' VERSION.

and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

GREEK TEXT.

κἀκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. 12 καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. 13 εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες ἐντραπήσονται. 14 Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γένηται ἡ κληρονομία. 15 Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος, ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; 16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Ἀκούσαντες δὲ εἶπον, Μὴ γένοιτο. 17 Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε, Τί οὖν ἐστι τὸ γεγραμμένον τοῦτο, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγε-

REVISED VERSION.

beat him also, and [x]having handled *him* shamefully, sent *him*
away empty. And again he sent 12
a third, and they wounded him
also, and cast *him* out. Then 13
said the lord of the vineyard,
What shall I do? I will send
my beloved son, [y]perhaps they
will reverence him, when they
see *him*. But when the hus- 14
bandmen saw him, they reasoned among themselves, saying,
This is the heir; come, let us
kill him, that the inheritance
[z]may become ours. And they 15
cast him out of the vineyard,
and killed him. What, therefore, [a]will the lord of the vineyard do? He [b]will come and 16
destroy these husbandmen, and
[c]give the vineyard to others.
And when they heard *it*, they
said, [d]By no means! And [e]look- 17
ing at them, he said, [f]What,
then, is this that is written,
The stone which the builders
rejected, [g]this [h]hath become

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[x] "having handled—shamefully;" ἀτιμάσαντες. So parallel (E. V.) Mark 12 : 4 (ἠτιμωμένον, ἀτιμόω). This idiomatic phrase is forcible and perspicuous. It is regarded as superior to any other, which has been employed by late translators. "Entreated" is quite obsolete, in the sense of this passage, and besides this, it is now used with a very different signification. The participial construction of the text is retained, as exact, and more euphonious than the verb would be. So S. Fr.

[y] "perhaps;" ἴσως. Wesley, Scarlett, Penn, Dick., Thelwall, M. Rob. (Lex., *in verbo*). Sept. for אוּלַי. Gen. 32 : 21 (Sept. 32 : 20). Heb. N. Test., אוּלַי.

[z] "may become;" γένηται. So Rob. (Lex., γίνομαι, *in loco*): "*May become ours*." The radical sense of the verb (*fieri*) is appropriate here. Vulg., Eras., Beza, Schott, Göschen, "fiat;" Belg., "worde."

[a] "will—do;" ποιήσει. Sharpe, Thomson, Scarlett, Wesley, Camp., Penn, Norton, Wakef., Dick., Sawyer, Kend., Angus, M.

[b] "will come;" ἐλεύσεται. Sharpe, Thom., Wesley, Scarlett, Penn, Norton, Wakef., Kend., M.

[c] "give;" δώσει. No auxiliary is required with this verb. So Kend., Norton, Thom., Wakef.

[d] "By no means!" Μὴ γένοιτο (*literally*, "May it not come to pass!"). M., Sawyer. The reading of the E. V. (copied from Tyndale) unnecessarily introduces the Divine name. The phrase is equivalent to the Hebrew חָלִילָה. (So Heb. N. Test.) In the Latin Versions it is rendered by "Absit!" "Ne fiat!" ("Far be it!" May it not come to pass!") Belg., "Dat zij verne!" De Wette, "Das sei ferne!" S. Fr., "Qu' ainsi n'advienne!" Iber., "No sea [así]." Diodati, "Così non sia!" Ital., "Oh! non sia così!" Syr., ܠܐ ܢܗܘܐ ܗܕܐ ("May this not be!") Dan., "Gid det aldrig skee!" It will be observed, that in none of those versions, is the name of the Deity introduced. They are all more *literal* than the E. V.

[e] "looking at;" ἐμβλέψας. Sharpe, Rob., Liddell. Bretsch.: "Ἐμβλέπω τινί, in faciem alicujus inspicio." The participial construction is retained by Thom., Scarlett, Camp., Norton, M., Thelwall.

[f] "What, then;" Τί οὖν. The order of the text is most appropriate. So Thomson, Penn, Campbell, Norton, Sawyer, Kend., M.

[g] "this;" οὗτος. Kend., Sharpe, M., Thelwall.

[h] "hath become;" ἐγενήθη Angus, Norton, Sawyer. See ch. 4 : 34, note.

KING JAMES' VERSION.

18 Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither ac-

GREEK TEXT.

νήθη εἰς κεφαλὴν γωνίας; 18 Πᾶς
ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον
συνθλασθήσεται· ἐφ' ὃν δ' ἂν
πέσῃ, λικμήσει αὐτόν. 19 Καὶ
ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ
γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν
τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ
ἐφοβήθησαν τὸν λαόν· ἔγνωσαν
γὰρ ὅτι πρὸς αὐτοὺς τὴν παρα-
βολὴν ταύτην εἶπε.

20 Καὶ παρατηρήσαντες ἀπέ-
στειλαν ἐγκαθέτους, ὑποκρινομέ-
νους ἑαυτοὺς δικαίους εἶναι, ἵνα
ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ
παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ
ἐξουσίᾳ τοῦ ἡγεμόνος. 21 καὶ
ἐπηρώτησαν αὐτὸν λέγοντες, Δι-
δάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέ-
γεις καὶ διδάσκεις, καὶ οὐ λαμ-

REVISED VERSION.

[i]the chief corner-*stone?* Who- 18
ever [j]falleth on that stone [k]will
be dashed in pieces; but on
whomsoever [l]it falleth, it will
grind him to powder. And the 19
chief priests and scribes sought
to lay hands on him [m]at that
very time, but they feared the
people; for [o]they knew that
he had spoken this parable
[p]against them. And they watch- 20
ed *him*, and sent forth spies,
[q]who feigned themselves [r]to be
[s]righteous [t]*men*, that they might
take hold of his words, [u]in order
[v]to deliver him up to the power
and authority of the governor.
And they asked him, saying, 21
Teacher, we know that [w]thou
speakest and teachest rightly,

---

[i] "the chief corner-*stone?*" εἰς κεφαλὴν γωνίας; So Penn, Murdock. The following note on the parallel passage (Mark 12 : 10), is copied from the Revision: "The chief corner-*stone;* κεφαλὴν γωνίας. Rob. (ἀκρογωνιαῖος): '*Κεφαλὴν* (= ראשׁ Ps. 118 : 22) refers not to the *highest* point or *coping*, but to the *head or junction* of the two walls of a building.' The supplement '*stone*' is taken from the E. V. of Ps. 118 : 22." Tyndale and Geneva, "the head corner-stone." As alternative rendering, "the corner-stone."

[j] "falleth;" πεσὼν. Kendrick, Thom., Scarlett, Penn, Sawyer, M.

[k] "will be dashed in pieces;" συνθλασθήσεται. Kend. De Wette, "wird zerschmettert werden;" Luther, "wird zerschellen;" Iber., "se hará pedazos;" Ital., "sarà infranto." Rob. (Lex., *in verbo*): "*To crush together, to dash in pieces.*" Passow (Lex.): "*Confringor.*" Wakef., "will be broken to pieces." The rendering of the E. V. is too feeble. The simple verb θλάω is defined by Liddell, *to crush, bruise, pound;* and by Dunbar, *to bruise, break, crush, break in pieces.* The preposition σὺν, in composition (Rob., Lex.), designates "completeness of an action, *altogether*, on every side, *wholly*, and is thus intensive; e. g., συμπληρόω, συγκαλύπτω." See the use of this verb, Sept., Micah 3 : 3. It is rendered in the passage before us by Beza, Göschen, and Schott, "confringetur." Pasor (συνθλάομαι) says: "*Vetus interpres* (Hieron.) Luc. 20 : 18, *vertit* conquassabitur. *Sed κυριώτερον redditur* confringetur. *Nam τὰ θλαστά Aristoteli sunt, quæ in frusta dissiliunt* ut *vitrum, glacies.*" Kuinœl (in parallel, Matt. 21 : 44): "*Contundi.*"

[l] "it falleth;" πέσῃ. Scarlett, Norton, M.

[m] "at that very time;" ἐν αὐτῇ τῇ ὥρᾳ. Wakefield. The arrangement of the text is adopted here.

[n] "but;" καὶ. So parallel (E. V.) Mark 12 : 12. As an alternative rendering, "and yet." See ch. 11 : 46, note.

[o] "they knew;" ἔγνωσαν. So parallel (E. V.) Mark 12 : 12. Thom., Sharpe, Wesley, Penn, Norton, Wakef., Kendrick, Thelwall, M.

[p] "against;" πρὸς. The rendering of the E. V. has been retained by many of the later Eng. translators. Still, "as to," or "respecting," is suggested as an alternative rendering. See ch. 14 : 6, note.

[q] "who feigned themselves;" ὑποκρινομένους ἑαυτοὺς. Sharpe, M. Alternative, "feigning themselves." So Wesley, Thelwall.

[r] "to be;" εἶναι. Scarlett, Wesley, Thelwall, Norton, M. The entire sentence may be rendered more in accordance with our present usage of language, "pretending to be righteous men."

[s] "righteous;" δικαίους. Thelwall, Kend., Scarlett, Norton, M. This is the more usual rendering of the word in the E. V. The signification seems obviously *generic*. See Rob. (Lex.).

[t] "*men.*" This word is properly *italicized*, as a supplement, by Thelwall.

[u] "in order to;" εἰς. M., Scarlett. Rob. (Lex., εἰς). So often in E. V.

[v] "to deliver—up;" παραδοῦναι. Norton, Wakef., M. See ch. 9 : 44, note.

[w] "thou speakest;" λέγεις. Kend., Scarlett, Wesley, Penn, Camp., Norton, Wakef., M., Sawyer.

KING JAMES' VERSION.

ceptest thou the person *of any*, but teachest the way of God truly:

22 Is it lawful for us, to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cesar's.

25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 Then came to *him* certain of the Sadducees (which deny that there is any resurrection) and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die,

GREEK TEXT.

βάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. 22 ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὔ; 23 Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτούς, Τί με πειράζετε; 24 ἐπιδείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; Ἀποκριθέντες δὲ εἶπον, Καίσαρος. 25 Ὁ δὲ εἶπεν αὐτοῖς, Ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. 26 Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτόν, 28 λέγοντες, Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ἐάν τινος

REVISED VERSION.

and [x]dost not accept the person
[y]*of men*, but teachest the way
of God [z]in truth; is it lawful 22
for us to give tribute to Cesar,
or [a]not? But he, [b]perceiving 23
their craftiness, said to them,
Why [c]do ye try me? Show me 24
a penny. Whose image and
[d]inscription hath it? They answered,
and said, Cesar's. And 25
he said to them, Render, [e]then,
to Cesar the things which [f]are
Cesar's, and to God the things
which [g]are God's. And they 26
could not take hold of his
words before the people: and
[h]they wondered at his answer,
and [i]were silent. Then there 27
came to *him* [j]some of the Sadducees
(who deny that there is
[k]a resurrection), and [l]asked him,
saying, Teacher, [m]Moses wrote 28
this for us. If a man's brother

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[x] "dost not accept;" *οὐ λαμβάνεις.* This form of the Eng. verb is adopted for the sake of euphony. It is not necessary to employ "thou."

[y] "*of men.*" This supplement is taken from the parallel, Mark 12:14, where the text has *πρόσωπον ἀνθρώπων.* An unnecessary diversity in the two passages is thus avoided.

[z] "in truth;" *ἐπ' ἀληθείας.* So (E. V.) Mark 12:14. Sawyer, Wesley, Scarlett, Kend. (margin), Thelwall. The E. V. follows Tyndale.

[a] "not?" *οὔ;* So (E. V.) in the parallels, Matt. 22:17. Mark 12:14. Kend., Scarlett, Penn, Camp., Norton, Dick., Sawyer, M.

[b] "perceiving;" *Κατανοήσας.* Kendrick, Thelwall, Sharpe, Scarlett, Camp., Dick., Sawyer, M.

[c] "do ye try;" *πειράζετε.* Kend., Thom. ("are ye trying"). See ch. 4:2, note.

[d] "inscription;" *ἐπιγραφήν.* Kend., Wesley, Wakef., Sharpe, Thom., Dick, Norton, Scarlett. "Inscription" signifies what is engraved, stamped, or written on any substance. Webster (Dict.). Rob. (Lex., *in verbo*). Bretsch. (Lex.): "*Inscriptio, titulus—monetæ.*" Liddell: "*An inscription.*"

[e] "then;" *τοίνυν.* Thom., Norton, M. So (E. V.) Jas. 2:24. Liddell (*in verbo*).

[f] "are." So parallel (E. V.) Mark 12:17 (*bis*, as here). Thus most of the later English translators. "Be" is ungrammatical.

[g] "are." See last note.

[h] "they wondered;" *θαυμάσαντες.* Penn, Wakef., Sawyer, M. See ch. 7:9, note.

[i] "were silent;" *ἐσίγησαν.* See ch. 9:36, note. Wakef., Kend.

[j] "some;" *τινες.* Sharpe, Scarlett, Penn, Camp., Norton, Wakef., Kend., M., Angus.

[k] "a resurrection;" *ἀνάστασιν.* Kendrick, Sharpe, Norton, Sawyer, Angus, M., Thelwall. De Wette, "eine."

[l] The pronoun "they" is omitted, as superfluous, before "asked." So Scarlett, Wesley, Penn, Sawyer, M.

[m] "Moses wrote *this* for us;" *Μωσῆς ἔγραψεν ἡμῖν.* The note on this passage in the parallel, Mark 12:19 (Revision), is as follows: "This sentence is elliptical. In ch. 10:5, the ellipsis is supplied (*Μωσῆς*—) *ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην.* Rob. (*γράφω*) remarks: '*Γράφειν ἐντολήν τινι, to write a commandment to* or *for* any one—with *ἐντολήν* implied Mark 12:19. Luke 20:28.' Bretsch.: '*Literis præcipio, præscribo τινί.*' The pronoun *this* has been employed as *the supplement*, instead of the entire phrase '*this commandment,*' as the reader's mind naturally refers it to the language of the precept, which follows. It is desirable to aim at conciseness, whenever a supplement is employed

KING JAMES' VERSION.

having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering, said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be ac-

GREEK TEXT.

ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ στέρμα τῷ ἀδελφῷ αὐτοῦ.
29 ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος·
30 καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος·
31 καὶ ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἑπτά· καὶ οὐ κατέλιπον τέκνα, καὶ ἀπέθανον·
32 ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή.
33 ἐν τῇ οὖν ἀναστάσει, τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.
34 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐκγαμίσκονται·
35 οἱ δὲ καταξιωθέντες τοῦ αἰῶνος

REVISED VERSION.

[n]should die, having a wife, and
he [o]should die [p]childless, that
his brother should take his
wife, and raise up [q]offspring for
his brother. [r]Now, there were 29
seven brethren; and the first
took a wife, and died [s]child-
less. And the second took [t]the 30
wife, and he died childless.
And the third took her; and 31
in like manner the seven also:
and they left no children, and
died. Last of all the woman 32
died also. In the resurrection, 33
therefore, [u]to which of them
doth she become a wife? for
the seven [v]had her for a wife.
And Jesus, answering, said to 34
them, The [w]children of this
world marry, and are given in
marriage: but those [x]who are 35
deemed worthy to obtain that

Ἡμῖν is the *dativus commodi*, and is properly rendered by 'for us.' So Thom."

[n] "should die;" *ἀποθάνῃ*. This form of the English verb accords with our present *usus loquendi*. So Scarlett. If we use the indicative *form* of the verb, then "if—dieth" is appropriate.

[o] "should die;" *ἀποθάνῃ*. See last note.

[p] "childless;" *ἄτεκνος*. Sharpe, Scarlett, Camp., Norton, Kend., M. So this word is properly rendered (E. V.) v. 30.

[q] "offspring;" *σπέρμα*. Kend. Castal., "prolem;" S. Fr., "postérité;" Iber., "linage;" Ital., "progenie." The following note on this word is taken from the Revision of Mark (12 : 19): "Rob., 'by metonomy *children, offspring;*' Bretsch., '*proles*. 'Offspring' is often employed in the E. V., e. g., Job 21 : 8. Isa. 44 : 3; 61 : 9." Wakef., "posterity;" Scarlett, "issue."

[r] "Now;" *οὖν*. Angus, Kend., Thom., Wesley, Penn, Camp., Norton, Dick., Wakef., M. The particle here denotes "the mere *sequence* of one clause on the other." Rob. (Lex., *in verbo*).

[s] "childless;" *ἄτεκνος*. See note p.

[t] "the wife;" *τὴν γυναῖκα*, i. e., *the wife* of his brother. See *τὴν γυναῖκα*, v. 28. Compare Matt. 22 : 25, *ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ*. So Sharpe, Thelwall. If we regard *τὴν* as the equivalent of a possessive pronoun, then we may render it by "his" ("his wife"). So Kend. and Wakef. Luther and De Wette, "das Weib;" S. Fr., "la femme;" Iber., "la muger;" Dan., "Hustruen."

[u] "to which of them doth she become a wife?" *τίνος αὐτῶν γίνεται γυνή;* As the verb (especially in the present tense) has the signification of *fieri*, it is rendered literally in the present tense Eng. In the parallel, Mark 12 : 23, the words are the same with the exception of *ἔσται* in place of *γίνεται*. The following note from the Revision of Mark is in point: "To which of them will she be a wife? *τίνος αὐτῶν ἔσται γυνή;* The E. V. here is a solecism. Our idiom requires the above rendering. It presents the thought of the text. As an alternative rendering, 'of which of them will she be a wife?' Still, I regard this as *harsh*. It is the reading of S. Fr., De Sacy, and De Wette. Montanus, Beza, Castalio, 'cujus eorum uxor?' Spanish and Iberian, 'de cuál ellos será muger?' Syriac, ܠܐܝܢܐ ܡܢܗܘܢ ܬܗܘܐ ܐܢܬܬܐ (*literally*, 'of which of them will she be wife?')."

[v] "had her for a wife;" *ἔσχον αὐτὴν γυναῖκα*. Scarlett, Penn, Sawyer. S. Fr., "l'ont eu pour femme;" Iber., "la tuvieron por muger;" De Wette, "haben sie zum Weibe gehabt." "For" is preferable to "as," for the sake of *euphony*, besides it is more common in our familiar style. *To have to wife* is obsolete.

[w] "children;" *υἱοί*. This is one of the very few cases where this word is properly used so as to include both sexes. The verbs by which it is followed, *γαμοῦσι* ("marry"), *ἐκγαμίσκονται* ("are given in marriage") authorize "children" as the proper rendering. So in v. 36. Compare 2 Cor. 6 : 18, *ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας.*

[x] "who are deemed worthy;" *οἱ—καταξιωθέντες*. Norton,

KING JAMES' VERSION.

counted worthy to obtain that
world, and the resurrection from
the dead, neither marry, nor are
given in marriage:
36 Neither can they die any
more: for they are equal unto
the angels; and are the children
of God, being the children of the
resurrection.
37 Now that the dead are rais-
ed, even Moses shewed at the
bush, when he calleth the Lord
the God of Abraham, and the God
of Isaac, and the God of Jacob.
38 For he is not a God of the
dead, but of the living: for all
live unto him.

GREEK TEXT.

ἐκείνου τυχεῖν καὶ τῆς ἀναστά-
σεως τῆς ἐκ νεκρῶν οὔτε γαμοῦ-
σιν οὔτε ἐκγαμίσκονται· 36 οὔτε
γὰρ ἀποθανεῖν ἔτι δύνανται·
ἰσάγγελοι γάρ εἰσι, καὶ υἱοί εἰσι
τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ
ὄντες. 37 Ὅτι δὲ ἐγείρονται οἱ
νεκροὶ, καὶ Μωσῆς ἐμήνυσεν ἐπὶ
τῆς βάτου, ὡς λέγει Κύριον τὸν
Θεὸν Ἀβραὰμ καὶ τὸν Θεὸν
Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ.
38 Θεὸς δὲ οὐκ ἔστι νεκρῶν,
ἀλλὰ ζώντων. πάντες γὰρ αὐ-
τῷ ζῶσιν. 39 Ἀποκριθέντες δέ

REVISED VERSION.

world, and the resurrection
from the dead, neither marry,
nor are given in marriage;
[y]for [z]they can die no more; 36
[a]since they are [b]like angels,
and are [c]children of God, being
children of the resurrection.
[d]But that [e]the dead rise, even 37
Moses showed—[f]at The Bush—
when he calleth the Lord, the
God of Abraham, and the God
of Isaac, and the God of Jacob.
[g]Now, he is not a God of the 38
dead, but of the living; for
[h]to him all are living. Then 39

Dick., Kend., M., Liddell (Lex.). So this word should be rendered in all cases, as "accounted," or "counted" is needed in rendering *λογίζομαι*.

[y] "for;" *γὰρ*. Thom., Camp., Wakef., Angus, Kend., Thelwall, M. S. Fr., "car;" Belg., "want;" De Wette, "denn." The particle is *causal*.

[z] "they can die no more;" *οὔτε—ἀποθανεῖν ἔτι δύνανται.* Thom., Angus, M. De Wette, "sie können auch nicht mehr sterben;" Belg., "zij en kunnen niet meer sterven." Rob. (Lex., on *ἔτι*) says: "With a negative, *no further, no more.*"

[a] "since;" *γὰρ*. Liddell (Lex.). So M. As this particle may be rendered by "for," or "since," the latter word is used here to avoid the repetition of "for," which occurs in the preceding clause, v. 35. So S. Fr. renders the first *γὰρ* by "car" ("for"), and the second by "parce que" ("because"). Iber., "porque,—pues;" De Wette, "denn,—dann."

[b] "like angels;" *ἰσάγγελοι* (*ἅπαξ λεγ.*). Wakef., Sharpe,—Angus, M. See Rob., Liddell, Dunbar (Lexx.). Pasor (Lex., *in verbo*): "Angelo similis, Luc. 20 : 36, *ἰσάγγελοι γὰρ εἰσι*, pares angelis, id est, similes, ut liquet ex Matt. 22 : 30, qui habet, *ὡς ἄγγελοι τοῦ Θεοῦ*." So *ἰσόθεος* in Homer and the Greek Tragedians is applied to kings and heroes in the sense of "godlike." Belg., "Engelen gelijk;" Luther, "Engeln gleich;" De Wette, "engelgleich;" G. and S. Fr., "semblables aux anges;" Thom., "angel-like;" Camp., "like the heavenly messengers;" Norton and Dick., "like the angels." The article should not be inserted before "angels."

[c] "children;" *υἱοί*. The noun here (and in the next clause) is anarthrous. Its signification is *general*. "The" of the E. V. is dropped by Thom., Sharpe, Scarlett, Penn, Camp., Norton, Wakef., Kend., Thelwall, M., Sawyer. No article in Belg., De Wette, S. Fr., Iber., Ital.

[d] "But;" *δὲ*. Kend., Thom., Sharpe, Wesley, Penn, Camp., Norton, Wakef., Sawyer. De Wette, "aber."

[e] "the dead rise;" *ἐγείρονται*. So (E. V.) in the parallel, Mark 12 : 26. Gray (in Angus) says: "'Rise,' as in 1 Cor. 15 : 15, taking *ἐγείρονται* as middle." Rob. (Lex., *in verbo*): "Mid. intrans., *to awake, to rouse up, to arise.*"

[f] "—at The Bush—;" *ἐπὶ τῆς βάτου*. The following note on these words is copied from the Revision of Mark (12 : 26): "—at the bush—. All later critics regard the phrase *ἐπὶ τῆς βάτου* as a reference to the section Exod. 3 : 2, etc., where the appearance of the Lord is related. Rob. (*ἐπὶ*): '*On* or *in* the section of the bush.' Fritz.: 'Est enim *ἐπὶ* sic pervagato usu *de loco* dictum *bey* dem Dornbusche, quo loco de rubro exponit, et citandi formula vitæ communis negligentiæ consentanea.' A similar mode of citation is found in Rom. 11 : 2, *ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή;* Bloomf. (Annotat.): 'The sense is this; have ye not read in the *book of Moses*, in that place, which contains the history of the bush, that God said, etc.' De Wette, 'in der Geschichte vom Dornbusche;' Iberian, 'en el libro dé Moises [donde escribe] de la zarza.' This mode of citation was common among the Hebrews and Arabs. Some leading word of a section or chapter gives a name to the passage. See 2 Sam. 1 : 18, where 'the bow' is the title of the lamentation of David over Saul and Jonathan (comp. v. 22, 'the bow'). Thus the chapters of the Koran are named from some word or phrase, which they contain. Should it be thought that the above rendering will not be sufficiently perspicuous to common readers, then a supplement may be employed thus, 'in the book of Moses *at the place concerning* the bush.' The supplement 'at the place' is taken from Luke 4 : 17, *εὗρε τὸν τόπον οὗ ἦν γεγραμμένον*." I use capitals to distinguish the words as the name of a section. This should have been done in the Revision of Mark.

[g] "Now;" *δὲ*. Thom., Scarlett, Camp., Norton, Wakef., Gray (on Angus). As this particle is merely *continuative*, "now" is an appropriate equivalent. Robinson (Lex., *δὲ*, 2). "For" is so generally acquired as the rendering of *γὰρ*, that it should not be employed as the equivalent of *δὲ*. So (E. V.) Matt. 1 : 18.

[h] "to him all are living;" *πάντες—αὐτῷ ζῶσιν*. By this

KING JAMES' VERSION.

39 Then certain of the scribes answering, said, Master, thou hast well said.

40 And after that, they durst not ask him any *question at all.*

41 And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 Then in the audience of all the people, he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets,

GREEK TEXT.

τινες τῶν γραμματέων εἶπον, Διδάσκαλε, καλῶς εἶπας. 40 *Οὐκ ἔτι δὲ ἐτόλμων ἐπερωτᾷν αὐτὸν οὐδέν.*

41 *Εἶπε δὲ πρὸς αὐτούς, Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαβὶδ εἶναι;* 42 *καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ ψαλμῶν, Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,* 43 *ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.* 44 *Δαβὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστιν;* 45 *Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ,* 46 *Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς,*

REVISED VERSION.

[i]some of the scribes said to
him, Teacher, [j]thou hast spoken
well. And [k]they durst ask him 40
nothing further. And he said 41
to them, How say they, [l]*that*
[m]the Anointed is [n]the son of
David? [o]And yet David him- 42
self saith in the book of Psalms,
The Lord said to my lord, Sit 43
thou [p]at my right hand, till I
make thine enemies thy foot-
stool. David, therefore, call- 44
eth him Lord, [q]and how, *then,*
is he his son? [r]Then, in the 45
hearing of all the people, he
said to his disciples, Beware of 46
the scribes who desire [s]to walk
about in long robes, and love
[t]salutations in the market-

slight change in the order of the sentence, while *ζῶσιν* receives its literal rendering (according to the Greek signification of the past tense), the thought is distinctly exhibited. So Penn has "all are living to him." By using a supplementary phrase, Campbell has brought out the thought thus, "they are all, *though dead to us,* living to him." See ch. 12 : 30, note.

[i] "some;" *τινες.* So in v. 27 (Revision). Thom., Sharpe, Scarlett, Angus, Wesley, Penn, Camp., Norton, Wakef., M.

[j] "thou hast spoken well;" *καλῶς εἶπας.* We occasionally hear the expression "Well said!" but never "You have well said!" So, "Well done!" but not, "You have well done!" In this last case, we invert the phrase, and employ, "You have done well." Nor is it according to our idiom to use "thou hast said well." The above rendering is most appropriate. So Thom., Scarlett, Camp., Norton, Sawyer, M.

[k] "they durst ask him nothing further;" *Οὐκ ἔτι—ἐτόλμων ἐπερωτᾷν αὐτὸν οὐδέν.* Wakef. By this rendering, we can drop the supplement of the E. V., "*question at all,*" and yet present the thought with exactness. S. Fr., "ils n'osaient plus l'interroger sur rien;" De Wette, "sie wagten—nicht mehr zu befragen;" Iber., "no se atrevieron a preguntarle nada."

[l] "*that.*" This word is a *supplement.* In the parallel, Mark 12 : 35, *ὅτι* is expressed in the text.

[m] "the Anointed;" *τὸν Χριστὸν.* See ch. 2 : 26, note.

[n] "the son of David?" *υἱὸν Δαβὶδ εἶναι;* So in parallel (E. V.) Mark 12 : 35. Kend., Sharpe, Penn, Norton, Wakef., Sawyer.

[o] "And yet;" *καί.* See ch. 8 : 13, and 19 : 3, notes.

[p] "at;" *ἐκ.* See ch. 1 : 11, note.

[q] "and how *then;*" *καὶ πῶς.* This is the arrangement demanded by our *usus loquendi.* Thom., Sharpe, Scarlett, Penn. "And" (*καί*) is improperly omitted in the E. V., though in the parallel, Mark 12 : 27, it is translated. It is as appropriate in one instance, as in the other. It is rendered by Thelwall, Norton, Sawyer, Kend., Gray (on Angus). Vulg., Mont., Erasmus, Beza, Göschen, "et;" Belg., "ende;" De Wette, "und;" S. Fr., "et;" Iber., "i;" Diodati and Ital., "e." Heb. N. Test., ו. Dan., "altsaa." "*Then*" is *italicized,* as a suppliment, here. So in Revision of Mark (12 : 37).

[r] "Then, in the hearing of all the people;" *Ἀκούοντος δὲ παντὸς τοῦ λαοῦ.* Kend., Wakef., Sawyer ("and in the hearing," etc.), Norton ("in the hearing of the whole people"). As "audience," in the sense demanded here, is, to say the least, *obsolescent,* the above change makes the sentence differ but slightly from the phraseology of the E. V. As an alternative, "Now, while all the people were hearing *him.*"

[s] "to walk about;" *περιπατεῖν.* Sharpe, Dick., Norton. So (E. V.) 1 Pet. 5 : 8. De Wette, "umherwandeln." Wakef. (in Mark 12 : 38, *περιπατεῖν*). Dan., "som ville (gierne) gaae omkring." Liddell (*in verbo*): "*To walk round, walk about.*" So Greenfield (Lex.).

[t] "salutations;" *ἀσπασμούς.* Thelwall, M., Norton. So in parallel (E. V.) Mark 12 : 38. See Luke 11 : 43, note.

KING JAMES' VERSION.

and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAP. XXI.

AND he looked up and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow, casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

GREEK TEXT.

καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· 47 οἳ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. οὗτοι λήψονται περισσότερον κρίμα.

CHAP. XXI.

'ΑΝΑΒΛΕΨΑΣ δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους· 2 εἶδε δὲ καί τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτὰ, 3 καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλεῖον πάντων ἔβαλεν· 4 ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλε.

REVISED VERSION.

places, and [u]*the* [v]first seats in
the synagogues, and [w]*the* [x]first
places [y]in [z]the feasts: who de- 47
vour widows' houses, and for a
[zz]pretense make long prayers;
these will receive greater [a]con-
demnation.

CHAP. XXI.

AND [a]looking up, he saw the 1
rich *men* casting their gifts into
the treasury. And he saw also 2
a certain poor widow, casting
[b]*in* [c]there two mites. And he 3
said, [d]Truly, I say to you, that
this poor widow [e]cast [f]*in* more
than [g]all *these;* for these all 4
[h]out of their abundance, [i]cast
[j]into the gifts of God, but she,
[k]out of her want, cast in all the
living that she had. And as 5

[u] "*the.*" So Thelwall. *Πρωτοκαθεδρίας* is *anarthrous*. Our *usus loquendi* demands the article, which is *italicized*, as a supplement.

[v] "first seats;" πρωτοκαθεδρίας. Kend., Sharpe, Thomson, Penn, Wakef., Sawyer. De Wette, "erste Stühle;" S. Fr., "premiers sièges;" Iber., "primeras sillas;" Diodati and Ital., "primi seggi." Rob. (Lex., *in verbo*). See ch. 11 : 43, note.

[w] "*the.*" So Thelwall. As πρωτοκλισίας is *anarthrous*, the article is a supplement. See note *supra*.

[x] "first places;" πρωτοκλισίας. Kendrick, Penn, Norton, Thelwall, Sawyer. S. Fr., "premièrs places;" De Wette, "erste Plätze." See ch. 14 : 7, note.

[y] "in;" ἐν. Belg., "in;" S. Fr., "dans;" Iber., "en." So three times in this verse. If this is deemed too *literal* (so Rev. Mark 12 : 39), then "at."

[z] "the;" τοῖς. The article is overlooked in the E. V. (which follows Tyndale) here, as in the parallel, Mark 12 : 43. It is translated in Belg., "de;" De Wette, "den;" S. Fr., "les;" Iber., "los;" Ital., "nei" ("in the"). The article is used here, because the "feasts" were those which had become customary among friends, and the word was, therefore, definite. In the instance when Herod "made a supper" (δεῖπνον) on his birthday (Mark 6 : 21), as the entertainment was probably unusual, the article is not used, and the E. V. properly terms it "a supper" i. e., a feast).

[zz] "pretense;" προφάσει. Rob. (Lex.), Wesl., Sharpe, Sawyer.

[a] "condemnation;" κρίμα. Scarlett, Penn, Norton, M. So (E. V.) Luke 23 : 40. 1 Cor. 11 : 34. 1 Tim. 3 : 6. Rob. (Lex., on this word) remarks that it most frequently signifies *condemnation, sentence,* "implying also *punishment* as a certain consequence. Mark 12 : 40. Luke 20 : 47, etc." As an alternative rendering the idiomatic phrase, "a heavier sentence."

[a] "looking up;" ἀναβλέψας. Scarlett, Wesley, Norton, Wakef., Dick., Kend., Thelwall, M., Sawyer.

[b] "*in.*" This word is a supplement. See preceding member, βάλλοντας—εἰς ("casting—into").

[c] "there;" ἐκεῖ. Sharpe, Penn, M., Sawyer.

[d] "Truly;" Ἀληθῶς. See Luke 9 : 27, note. Camp., Norton, Sawyer, Kend., M., Thelwall.

[e] "cast;" ἔβαλεν. M., Thelwall. The aorist should have its usual force here. In the parallel, Mark 12 : 43, the perfect βέβληκε occurs, and is properly rendered in the E. V. by "hath cast in." So Kend ("threw").

[f] "*in.*" See v. 2, note.

[g] "all *these;*" πάντων. As in Rev. of Mark (12 : 43), where by a typographical error "those" occurs. "These" is a supplement.

[h] "out of;" ἐκ. Wakef., Sharpe, Scarlett, Camp., Thelwall.

[i] "cast;" ἔβαλον. Aorist, as in v. 3. See note e.

[j] "into;" εἰς. So v. 1 (εἰς). Kend., Sharpe, Wesley, Camp.

[k] "out of;" ἐκ. See note h.

KING JAMES' VERSION.

5 And as some spake of the temple, how it was adorned with goodly stones, and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them.

GREEK TEXT.

5 ΚΑΙ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται, εἶπε, 6 Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται. 7 Ἐπηρώτησαν δὲ αὐτὸν, λέγοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον, ὅταν μέλλῃ ταῦτα γίνεσθαι;

8 Ὁ δὲ εἶπε, Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ὅτι ἐγώ εἰμι· καὶ, Ὁ καιρὸς ἤγγικε. μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν. 9 ὅταν δὲ

REVISED VERSION.

some spoke of the temple, [l]that
it was adorned with [m]beautiful
stones and [n]offerings, he said,
[o]*As to* these things which ye 6
behold, [p]*the* days will come, in
[q]which there [r]will not be left
one stone on another, which
will not be thrown down. And 7
they asked him, saying, Teacher, [s]when then will these things
be? and what [t]*will be* the sign
when these things are [u]about
to come to pass? And he said, 8
Take heed that ye be not deceived; for many [v]will come in
my name, saying, I am [w]*he;*
and the time draweth near: go
[x]not, therefore, after them. But 9

[l] "that;" ὅτι. Kend., Sawyer, Camp. De Wette, "dass;" Belg., "dat." The passage is elliptical; διὰ τοῦτο being understood. Hoogeveen (p. 139, ὅτι, IV.). Trollope (Gram., p. 191). Compare John 15 : 19.

[m] "beautiful;" καλοῖς. Kend., Angus, Scarlett, Camp., Norton, Dick., Sawyer.

[n] "offerings;" ἀναθήμασι. Rob. (Lex., *in verbo*): "*An offering* consecrated to God, and laid up in the temple. Luke 21 : 5." The *votive* or *consecrated offerings*, which were laid up in pagan temples, such as spoils taken in war, gave rise to a custom among the later Jews of placing votive offerings in the temple. Bloomf. (N. Test.): "The word denotes 'any thing set apart,' and especially consecrated to God.—That these ἀναθήματα were very numerous and rich, we find from 2 Maccab. 5 : 16; 9 : 16." See Josephus, Antiq., B. 15 : 11, § 3. War, B. 2 : 17, § 3. It is necessary to distinguish this word from δῶρα, "gifts," in v. 4. So Kend., Thelwall, Scarlett ("consecrated offerings"), Sawyer ("votive offerings"). Heb. N. Test., תְּרוּמוֹת. S. Fr., "offrandes;" Iber., "cosas [consagradas] á Dios;" Ital., "offerte."

[o] "*As to*" (κατὰ subaud., before ταῦτα). Kend., Sawyer.

[p] "*the.*" Ἡμέραι is anarthrous. Hence the article is a supplement, and should be *italicized.*

[q] "the" is unnecessarily inserted in the E. V. before "which." It was copied from Cranmer. Omitted by Kend., Thom., Wesley, Penn, Dick., Sawyer, Thelwall, M.

[r] "will not be left;" οὐκ ἀφεθήσεται. Kend., Sharpe, Scarlett, Penn, Camp., Norton ("not—be left"), M.

[s] "when then;" πότε οὖν. Sawyer. Iber., "cuando pues;" De Wette, "wann—nun;" S. Fr., "quand donc." Οὖν is usually rendered by *then, now,* when it denotes the mere *sequence* of one clause upon another.—Rob. (Lex.).

[t] "*will be.*" The auxiliary "*will*" in the supplement must coincide with that in the preceding clause. The reference being obviously to a future time. The supplement is shortened by omitting "*there,*" which is superfluous. So Thom., Norton, Scarlett, Penn, Camp., Dick.

[u] "about to come to pass?" μέλλῃ—γίνεσθαι; Thelwall, Penn, Kend. ("about to happen?"). Angus, Sawyer ("about to occur?"). Camp. ("about to be accomplished?"). Norton ("about to take place?"). The following note on μέλλῃ, in the parallel (13 : 4), is taken from the Revision of Mark: "Although in many cases μέλλω, with the infinitive of another verb, gives that verb the sense of the simple future; it seems here to have its radical signification, 'about to do' or 'be.' So Kendrick. Rob. (μέλλω). Beza, 'quando futurum est ut hæc omnia finem habeant;' Castalio, 'quod signum significabit hæc perficienda omnia?' Iberian, 'cuando todas ellas van á cumplisse?' The colloquial phrase 'are going to be fulfilled' expresses the thought exactly."

[v] "will come;" ἐλεύσονται. Most recent translators have changed the auxiliary "shall" for "will," in nearly all the instances in which it occurs, in this prophesy. So Thom., Kend., Sharpe, Scarlett, Penn, Norton, Wakef., M. This form of the verb is adopted here, as it was in the Revision of Mark.

[w] "*he.*" Kend., Pechy (on parallel, Mark 13 : 6), Sharpe, Scarlett, Norton, Wakef., M., Thelwall. S. Fr., "C'est moi qui *le* suis;" De Wette, "Ich bin es;" Dan., "det er mig;" Ital., "Io son desso." So in language referring to Christ (E. V.) John 8 : 24, 28; 13 : 19.

[x] "ye," in the E. V., is superfluous. Omitted by Kend., Scarlett, Penn, Wakef., Angus, M.

KING JAMES' VERSION.

9 But when ye shall hear of wars, and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences: and fearful sights, and great signs shall there be from heaven.

12 But before all these they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer.

15 For I will give you a mouth and wisdom, which all your ad-

GREEK TEXT.

ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. 10 Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν. 11 σεισμοί τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται. 12 Πρὸ δὲ τούτων ἁπάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσι, παραδιδόντες εἰς συναγωγὰς καὶ φυλακάς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου. 13 ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον· 14 θέσθε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ προμελετᾷν ἀπολογηθῆναι· 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ᾗ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆ-

REVISED VERSION.

when ye shall hear of wars and
commotions, be not terrified;
for these things must first come
to pass, but the end [y]*cometh* not
[z]immediately. Then [a]he said 10
to them, Nation will rise against
nation, and kingdom against
kingdom: and [b]there will be 11
great earthquakes [c]in various
places, and famines, and pestilences:
and [d]there will be fearful
sights, and great signs from
heaven. But before all these, 12
they will lay their hands on
you, and persecute *you*, delivering
you up to [e]synagogues and
[f]prisons, being brought before
kings and rulers for my name's
sake. And [g]it will turn out to 13
you for a testimony. Settle *it* 14
therefore in your hearts, not
[h]to premediate [i]*what* [j]to answer
for yourselves. For I will give 15
you [k]utterance and wisdom,
which all your adversaries

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[y] "*cometh*." This supplement is used on the ground, that the phrase, "*is* not immediately," would not be in harmony with our idiom. Norton and Thom. have "*will not follow*."

[z] "immediately;" εὐθέως. Kend., Thom., Scarlett, Wesley, Norton, M., Wakef.

[a] "he said;" ἔλεγεν. It is quite unnecessary to place the nominative after the verb. So Kend., Thom., Sharpe, Scarlett, Norton, M.

[b] "there will be;" ἔσονται. The natural arrangement is preferred here. So in the parallels (E. V.), Matt. 24 : 7. Mark 13 : 8. Kend., Scarlett, Camp., Norton, Wakef., Dick., Sawyer, Rheims. S. Fr., "il y aura de grands tremblements de terre;" Iber., "habrá grandes terremotos;" Dan., "der skal skee store Jordskioelv."

[c] "in various places;" κατὰ τόπους. "Divers" is now restricted to the language of the bar. Kend., Wakef., Dick. Dan., "her og der" ("here and there"); Iber., "en [various] lugares."

[d] "there will be;" ἔσται. For the arrangement, see note b. Kend., Camp., Dick., Sawyer.

[e] "the," which occurs in the E. V. before συναγωγὰς, is not demanded by the text, as that noun is *anarthrous*. Omitted by Kend., Angus, Thom., Sharpe, Penn, Camp., Norton, M. No article in De Wette.

[f] "into" of the E. V., before "prisons," is omitted (as there is no preposition in the text) by Kend., M., Penn, Wakef., Dick., Sawyer, Angus, Thelwall. No preposition in De Wette, Belg., Dan.

[g] "it will turn out;" ἀποβήσεται. Rob. (Lex., *in verbo*): "*To turn out, result.*" So Kend., M., Angus, Scarlett. S. Fr., "*ella* aboutira;" Iber., "[esto] acontecerá;" De Wette, "es wird —gerathen;" Belg., "[dit] zal—overkomen" ("will happen"). Bretsch. (*in verbo*): "*Fit, evenit, cedit.*"

[h] "to premeditate;" προμελετᾷν. So Rob. (Lex.), Scarlett, Wesley, Campbell, Thelwall, M. As an alternative, "meditate beforehand." So Kend., Angus. Iber., "meditar de antemano."

[i] "*what*." This word is a supplement; τί being understood. In the text of Mark 13 : 11, we have τί expressed. So Gray (on Angus).

[j] "to answer for yourselves;" ἀπολογηθῆναι. See ch. 12 : 11, note. The infinitive form of the verb (as in the text) is used by Wesley, Norton, Gray (on Angus), Thelwall, De Wette, Ital.

[k] "utterance;" στόμα. Kend., Camp. Bretsch. (στόμα): "Ex metonymia (ut Lat. *os*): *verba, oratio, dicta*. Luc. 21 : 15, δώσω ὑμῖν στόμα καὶ σοφίαν, dicendi facultatem et sapientiam. Pasor (Lex., στόμα): "Δώσω ὑμῖν στόμα, indam vobis sermonem." Norton, "words;" De Wette, "Rede."

KING JAMES' VERSION.

versaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not

GREEK TEXT.

ναι πάντες οἱ ἀντικείμενοι ὑμῖν.
16 παραδοθήσεσθε δὲ καὶ ὑπὸ
γονέων καὶ ἀδελφῶν καὶ συγγε-
νῶν καὶ φίλων, καὶ θανατώσου-
σιν ἐξ ὑμῶν· 17 καὶ ἔσεσθε μισού-
μενοι ὑπὸ πάντων διὰ τὸ ὄνομά
μου· 18 καὶ θρὶξ ἐκ τῆς κεφαλῆς
ὑμῶν οὐ μὴ ἀπόληται. 19 ἐν
τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς
ψυχὰς ὑμῶν. 20 Ὅταν δὲ ἴδητε
κυκλουμένην ὑπὸ στρατοπέδων
τὴν Ἱερουσαλὴμ, τότε γνῶτε
ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.
21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέ-
τωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέ-
σῳ αὐτῆς ἐκχωρείτωσαν· καὶ οἱ

REVISED VERSION.

will not be able to gainsay,
nor resist. And ye [k]will be 16
delivered up both by parents,
and brethren, and [l]kindred,
and friends, and some of you
they will cause to be put to
death. And ye will be hated 17
[m]by all[n] for my name's sake:[o]
[p]and yet there will not a hair 18
of your head perish. [q]By your 19
[r]patient endurance [s]preserve
your [t]souls. And when ye shall 20
see Jerusalem [u]surrounded [v]by
armies, then know that its des-
olation [w]draweth near. Then 21
let those who are in Judea flee
to the mountains; and let
those who are in the midst
[x]of it, depart out; and let not

[k] "will." See ch. 9 : 44, note.

[l] "kindred;" συγγενῶν. Kend., Angus, Penn, M. See ch. 1 : 58, and 14 : 12, notes.

[m] "by;" ὑπὸ, as in v. 16. Kend., M., Scarlett, Sharpe, Wakef., Norton, Penn, Thelwall.

[n] The supplement "*men*" of the E. V. is unnecessary. Dropped by Thelwall, Sharpe, Kend., Scarlett, Wakef., Dick., Sawyer.

[o] In conformity with the text, a colon is placed after "name's sake." So Wakef., Penn.

[p] "and yet;" καὶ. See ch. 1 : 46, and 19 : 3, notes.

[q] "By;" ἐν. Scarlett, Norton, Wakef., Dickinson, Sawyer, Kend., M.

[r] "patient endurance;" ὑπομονῇ. Angus, Bloomf. (N. Test.), M. Iber., "Perseverando con paciencia." This word has sometimes the passive signification of mere *patience*, or *passive resignation to suffering*. Here, the context, and the warnings as to action when the calamities predicted should arrive, show that firmness in obedience as well as submission were to be united. As we have no single term which combines the two ideas, we must resort to a phrase. So Rob. (Lex., *in verbo*) renders ὑπομονή by "patient endurance," in 2 Cor. 1 : 6. The word is one of those which can not be rendered uniformly, as it receives shades of meaning from its adjuncts. The following are some of the renderings which the word has received in this passage. Beza, "per tolerantiam vestram;" Vulg., Mont., Castal., Eras., "patientia;" Göschen, "tolerantiâ;" Schott, "constantia;" Thom., Wakef., and Camp., "perseverance;" G. Fr., "patience;" S. Fr., "perseverance;" De Wette, "Ausharren."

[s] "preserve;" κτήσασθε. Scarlett, Campbell, Dick., Angus, Kend. The verb κτάομαι (dep. mid.) signifies "to get for one's self, acquire (see ch. 18 : 12, note), gain." In the perf. κέκτημαι (as present), *to have got, to possess*. Rob. (Lex.). Whether ψυχὰς is rendered by "souls," or "lives;" we can not say, without violating our idiom, "gain (or acquire) your '*souls*,' or '*lives*.'" Still, we can present the thought either by "preserve," or the more general term "save." The objection to this last is, that it is almost invariably used as the equivalent of σώζω.

[t] "souls;" ψυχὰς. Translators are divided as to the proper translation of this word. Some render it by "souls," others by "lives," and a third class (supposing it to be used, as the Heb. נֶפֶשׁ often is, instead of a *personal pronoun*) by "yourselves." From a comparison with Matt. 24 : 13, and other reasons, which would make this note too long, I suggest "yourselves" as an alternative rendering. As the word is susceptible of three distinct translations, whichever one is employed here, the other two should be placed in the margin, e. g., otherwise, "your *lives*, or *yourselves*."

[u] "surrounded;" κυκλουμένην. This word is used, rather than "encompassed," which is the rendering of the ἅπαξ λεγ.—περικυκλόω, Luke 19 : 43 (Revision). To "compass about," or "around," is tautological. So Wakef., Norton, Dick., Angus.

[v] "by;" ὑπὸ (*cum genit.*). Kend., Wakef., Norton, Dick.

[w] "draweth near;" ἤγγικεν. See v. 8. See ch. 10 : 9, note. M.

[x] "of it;" αὐτῆς. This pronoun refers to Ἱερουσαλὴμ (Jerusalem), v. 20, not to Ἰουδαίᾳ (Judea). Hence "of it" becomes ambiguous to the English reader who from the construction refers "of it" to Judea, contrary to the text. A similar ambiguity is produced by *literal* translation in other languages. To avoid this difficulty, "the city" has been substituted by Thom.; "this city," Norton, Camp., Dick. Instead of this change, I would place this note in the margin: "'of it' refers to Jerusalem." De Wette has "in der Stadt."

KING JAMES' VERSION.

them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But wo unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud, with power and great glory.

28 And when these things be-

GREEK TEXT.

ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν. 22 ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσι, τοῦ πληρωθῆναι πάντα τὰ γεγραμμένα. 23 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ ἐν τῷ λαῷ τούτῳ. 24 καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν. 25 Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἠχούσης θαλάσσης καὶ σάλου, 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

28 Ἀρχομένων δὲ τούτων γί-

REVISED VERSION.

those who are [y]in the country
enter into it. For these [z]are 22
[a]days of vengeance, that all
things which are written may
be fulfilled. But woe to those 23
who are with child, and to those
[b]who suckle in those days! for
there will be great distress in
the land, and wrath on this
people. And they will fall by 24
the edge of the sword, and will
be led[c] captive into all [d]the
nations; and Jerusalem will be
trodden down by *the* Gentiles,
till *the* times of *the* Gentiles
[e]shall be fulfilled. And there 25
will be signs in *the* [f]sun, and
moon, and stars; and on the
earth [ff]anguish of nations, with
perplexity, the sea and the
waves roaring; men [g]fainting 26
from fear and expectation of
the things which are coming on
the earth; for the powers [h]of
the heavens will be shaken.
And then they will see the Son 27
of man coming in a cloud, with
power and great glory. And 28
when these things begin to

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[y] "in the country;" ἐν ταῖς χώραις. Rob. (Lex., *in verbo*): "Specially *the country*, the open country, *field*, as opposed to the city. Luke 21 : 21." Kend., Angus.

[z] "are." "Be," which occurs in several instances in the E. V. as a form of the indicative, is obsolete and ungrammatical.

[a] As ἡμέραι is *anarthrous*, the article "the" of the E. V. is omitted. So Sharpe, Wakef., Norton, Camp., Dick., Sawyer, Kend., Thelwall, M.

[b] "who suckle;" ταῖς θηλαζούσαις. Rob. (θηλάζω): "*To suckle, give suck.*" So Liddell. "To give suck" is entirely obsolete.

[c] "Away" is inserted after "led," in the E. V. It is not authorized by the text. It was copied from Cranmer; it is not found in the early versions of Wiclif, Tyndale, or Geneva. Properly omitted by Kend., Thom., Scarlett, Sharpe, Penn, Camp. There is no word corresponding to "away," in Vulg., Mont., Eras., Beza, Castal., De Wette, S. Fr., Iber.

[d] "the;" τά. Thelwall. The article should be retained here. As in the commencement of the sentence it is expressed in the text, in the two succeeding cases, it is omitted, because the noun ἐθνῶν is connected with the same word which has the article. This usage is common in Greek.

[e] "shall be fulfilled;" πληρωθῶσι. The aorist subj. here has the signification of the future. See ch. 12 : 45, note.

[f] It is unnecessary to place the article before "sun" and "moon," as it occurs at the commencement of the sentence, where it is marked as a *supplement*. The three nouns are *anarthrous*.

[ff] "anguish;" συνοχή. So (E. V.) 2 Cor. 2 : 4.

[g] "fainting;" ἀποψυχόντων. Rob. (Lex., *in verbo*): "Tropically, *to faint, to fail at heart.*" Thom., Scarlett ("fainting away"). It has been rendered in the ordinary classic sense "*to expire*, or *die*," by Wakef., Norton, Camp., Dick., and Sawyer. Etymologically, "to breath out," i. e., ψυχήν, or βίον. De Wette, "die Menschen erstarren." Our idiomatic expression "ready to die" (with fear), seems nearly equivalent to the word used in the text.

[h] "of the heavens;" τῶν οὐρανῶν. See ch. 10 : 20, note.

KING JAMES' VERSION.

gin to come to pass, then look up,
and lift up your heads: for your
redemption draweth nigh.
29 And he spake to them a
parable; Behold the fig-tree, and
all the trees;
30 When they now shoot forth,
ye see and know of your own
selves that the summer is now
nigh at hand.
31 So likewise ye, when ye see
these things come to pass, know
ye that the kingdom of God is
nigh at hand.
32 Verily, I say unto you, This
generation shall not pass away,
till all be fulfilled.
33 Heaven and earth shall pass
away: but my words shall not
pass away.
34 And take heed to yourselv-
es, lest at any time your hearts be
overcharged with surfeiting and
drunkenness, and cares of this life,
and *so* that day come upon you
unawares.
35 For as a snare shall it come
on all them that dwell on the face
of the whole earth.
36 Watch ye therefore, and

GREEK TEXT.

νεσθαι, ἀνακύψατε καὶ ἐπάρατε
τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει
ἡ ἀπολύτρωσις ὑμῶν.
29 Καὶ εἶπε παραβολὴν αὐτοῖς,
Ἴδετε τὴν συκῆν καὶ πάντα τὰ
δένδρα. 30 ὅταν προβάλωσιν
ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώ-
σκετε ὅτι ἤδη ἐγγὺς τὸ θέρος
ἐστίν. 31 οὕτω καὶ ὑμεῖς, ὅταν
ἴδητε ταῦτα γινόμενα, γινώσκετε
ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ
Θεοῦ. 32 ἀμὴν λέγω ὑμῖν, ὅτι
οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως
ἂν πάντα γένηται. 33 ὁ οὐρανὸς
καὶ ἡ γῆ παρελεύσονται, οἱ δὲ
λόγοι μου οὐ μὴ παρέλθωσι,
34 Προσέχετε δὲ ἑαυτοῖς, μήποτε
βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν
κραιπάλῃ καὶ μέθῃ καὶ μερίμναις
βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς
ἐπιστῇ ἡ ἡμέρα ἐκείνη· 35 ὡς
παγὶς γὰρ ἐπελεύσεται ἐπὶ πάν-
τας τοὺς καθημένους ἐπὶ πρόσω-
πον πάσης τῆς γῆς. 36 ἀγρυ-

REVISED VERSION.

come to pass, [i]raise yourselves,
and lift up your heads; for
your [j]redemption [k]is drawing
near. And he spoke a parable 29
to them, Behold the fig-tree,
and all the trees; when they 30
now shoot forth, ye see [kk]*it*, and
and know of [l]yourselves that
[m]the summer is now [n]near. So 31
also ye, when ye see these
things [o]coming to pass, know
that the kingdom of God is
[p]near. [q]Truly, I say to you, 32
this generation will not pass
away till all [r]shall have come
to pass. Heaven and earth will 33
pass away; but my words will
not pass away. But take heed to 34
yourselves, lest at any time your
hearts [rr]should be overcharged
with surfeiting, and drunken-
ness, and [s]anxieties [t]of life, and
that day come on you unawares.
For as a snare will it come on 35
all who dwell on the face of
[u]all the earth. Watch[v] there- 36

---

[i] raise yourselves;" ἀνακύψατε. Norton. The act indicated by this verb is that of rising from a stooping to an erect position. Rob. (Lex.): "To lift up oneself from a stooping posture, to rise up, intrans. Luke 13 : 11. John 8 : 7, 10." So Bloomfield (N. Test.).

[j] "redemption;" ἀπολύτρωσις. As an alternative, "deliverance." So Wakef., Norton, Camp., Dick., Thom., Murdock. So Rob. (Lex., *in verbo*): "Gener. *deliverance*, the idea of a ransom (λύτρον), being dropped; e. g., from calamities and death. Luke 21 : 28, etc."

[k] "is drawing near;" ἐγγίζει. The *literal* rendering of the Greek present tense is most accurate here. See ch. 12 : 30, note.

[kk] "*it*." Kend., M. A supplement is necessary here to prevent ambiguity. The thought obviously is, "When ye see the trees putting forth their leaves, ye know, of yourselves," etc.

[l] "own," inserted in the E. V. "selves," is superfluous. It has been omitted by Thom., Scarlett, Sharpe, Wesley, Penn, Wakef., Norton, Camp., Sawyer, Kend., Gray (on Angus), M. The word "own" (ancient orthog. "awne") was introduced by Tyndale.

[m] "the;" τὸ (θέρος). This article should not be omitted. Τὸ θέρος stands as the counterpart to ἡ βασιλεία. Concinnity alone would demand this article, where there is such similarity in construction. It is properly retained by Thom., Wakef., Camp., Thelwall, M. De Wette, "der Sommer;" Belg., "de zomer;" S. Fr., "l'été;" Diodati, "la state;" Ital., "l' estate;" Iber., "el estio;" Dan., "Sommeren."

[n] "near;" ἐγγὺς. So Kend., Thom., Angus, Thelwall, Scarlett, Dick., M.

[o] "coming to pass;" γινόμενα. Wakef., Thomson, Norton, Scholef. (on parallel, Mark 13 : 29), Greene (Gram., p. 318).

[p] "near;" ἐγγύς. See note n.

[q] "Truly;" ἀμὴν. See ch. 4 : 24, note.

[r] "shall have come to pass;" γένηται. So Greene (Gram., p. 318), Scholef.

[rr] "should be overcharged;" βαρυνθῶσιν. So present usage.

[s] "anxieties;" μερίμναις. See ch. 8 : 14, note.

[t] "of life;" βιωτικαῖς. Kend., Scarlett, Wakef. S. Fr., "les soucis de la vie." The demonstrative "this" is unauthorized by the text. It was copied from Tyndale who has the reading, "this world."

[u] "all;" πάσης (not ὅλης). Angus, M., Wakef.

[v] "ye," of the E. V., is omitted as superfluous. So Kend., Ang., Thom., Scarlett, Norton, M.

KING JAMES' VERSION.

pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAP. XXII.

Now the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him: for they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

GREEK TEXT.

πνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. 38 καὶ πᾶς ὁ λαὸς ὤρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

CHAP. XXII.

ἬΓΓΙΖΕ δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα· 2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ, πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν.

3 Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· 4 καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς, τὸ, πῶς αὐτὸν παραδῷ αὐτοῖς. 5 καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι· 6 καὶ ἐξωμολόγησε, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

REVISED VERSION.

fore, and pray always, that ye
may be [vv]counted worthy to
escape all these things which
[w]will come to pass, and to stand
before the Son of man. Now 37
in the day-time he was teaching in the temple; and at night
he went out, and lodged in the
mount, called the mount of
Olives. And all the people 38
came early in the morning to
him in the temple to hear
him.

CHAP. XXII.

Now the feast of unleavened 1
bread, [a]called the passover,
[b]drew near. And the chief 2
priests and scribes sought how
they might kill him; for they
feared the people. [bb]And [c]Sa- 3
tan entered into Judas surnamed Iscariot, [d]who was of the
number of the twelve. And he 4
[e]went, and [f]talked with the
chief priests and captains, how
he [g]might deliver him up to
them. And they were glad, 5
and [h]agreed to give him money. And [i]he consented, and 6
sought opportunity [j]to deliver
him up to them in the absence

[vv] "counted;" καταξιωθῆτε. This is an ordinary rendering of the Greek verb, in the E. V.

[w] "will come to pass;" τὰ μέλλοντα γίνεσθαι. As this passage is susceptible of another reading, it should be placed in the margin, thus, "*or*, 'about to come to pass.'"

[a] "called the passover." This arrangement, while it makes no difference in the thought, is more familiar and perspicuous than that of the E. V., which (after Tyndale) follows the order of the Greek. So Scarlett, Penn, Wakef., Norton, Camp., Dick.

[b] "drew near;" ἤγγιζε. "Drew near" is adopted for the sake of euphony. So Scarlett, Penn, Murdock ("was drawing near").

[bb] "And;" δὲ. Angus, Penn, Sawyer. "Then" is so generally an adverb of *time* in our language, that it can not be used as the representative of δὲ, except in cases where *the adjuncts* show that it is merely *continuative*.

[c] "Satan entered." This sentence should not be inverted. Thelwall, Penn, Wakef., Norton, Sawyer.

[d] "who was;" ὄντα. Our idiom demands the finite verb here. So Angus, Scarlett, Norton, Camp.

[e] "went;" ἀπελθὼν. Kendrick, Scarlett, Sharpe, Wesley, Angus, Wakef., Norton. "To go one's way" is obsolete. The preposition in ἀπέρχομαι often seems to have no particular significance, which can be properly noticed in English. We can, however, say, "went away," or "departed." It is deemed unnecessary to employ either of these expressions *here*.

[f] "talked with;" συνελάλησε. Sharpe, Wesley, Wakefield, Thelw., M. This rendering is literal, simple, and in keeping with the style of the narrative. "To commune with" is obsolete.

[g] "might deliver—up;" παραδῷ. See ch. 9 : 44, note.

[h] "agreed;" συνέθεντο. Wesl., Kend., Ang., Scarl., Sharpe, Penn, Wakef., Camp., Sawyer, Thelw., M., Rob. (Lex., *in verbo*).

[i] "he consented;" ἐξωμολόγησε. Kend., M. De Wette, "er willigte ein;" S. Fr., "il consentit;" Iber., "consintió."

[j] "to deliver—up;" παραδοῦναι. See ch. 9 : 44, note.

KING JAMES' VERSION.

7 Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went and found as he had said unto them: and they made ready the passover.

GREEK TEXT.

7 Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα· 8 καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπών, Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. 9 Οἱ δὲ εἶπον αὐτῷ, Ποῦ θέλεις ἑτοιμάσωμεν; 10 Ὁ δὲ εἶπεν αὐτοῖς, Ἰδού, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εισπορεύεται· 11 καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 12 Κἀκεῖνος ὑμῖν δείξει ἀνώγεον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσατε. 13 Ἀπελθόντες δὲ εὗρον καθὼς εἴρηκεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.

REVISED VERSION.

of the crowd. [k]Now the day 7
of unleavened [l]bread came, [m]in
which the passover must be
killed. And he sent Peter and 8
John, saying, Go, and prepare
the passover [n]for us, that we
may eat [o]*it*. And they said to 9
him, Where wilt thou that [p]we
shall prepare [q]*it?* And he said 10
to them, Behold, [r]as ye enter
into the city, a man bearing a
pitcher of water [s]will meet
you; follow him into the house
where [t]he entereth. And ye 11
shall say to [u]the master of the
house, The Teacher saith to
thee, Where is the guest-chamber, where I may eat the pas-
sover with my disciples? And 12
he will show you a large
upper room furnished: there
[v]prepare [w]*it*. And they went 13
forth, and found [x]*things* [y]even
as he had said to them: and
[z]they prepared the passover.

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k "Now;" δὲ. Kend., M., Wakef., Camp., Angus.

l "bread came." The natural order of these words is properly retained by Kend., M., Angus, Dick., Camp., Wakef., Penn, Wesley, Scarlett, Sawyer.

m "in which;" ἐν ᾗ. Thom., Scarlett, Sharpe, Wakefield, Camp., Thelwall, M. In the parallel, Mark 14:12, the adverb ὅτε ("when") occurs.

n "for us;" ἡμῖν. Perspicuity demands "for us," as the equivalent of this dative. It should, according to our *usus loquendi*, follow the noun ("passover").

o "*it*." This *supplement* is demanded here. Without it, the sentence is imperfect and harsh. So Kend., Scarlett, Wesley, Penn, Camp., Dick. Dan., "det;" De Wette, "es;" S. Fr., "la;" Iber., ["lo"].

p "we shall prepare;" ἑτοιμάσωμεν. The aor. subj. is very frequently rendered by the fut. ind., in the E. V. See ch. 12:45, note. As an alternative rendering of the sentence, "Where dost thou wish us to prepare *it?*"

q "*it*." See note o.

r "as ye enter;" εἰσελθόντων ὑμῶν. Kend., M. Sawyer.

s "will meet;" συναντήσει. This order is adopted by Kend., Scarlett, Sharpe, Wesley, Penn, Wakef., Norton, Camp., Dick., Sawyer.

t "he entereth;" εἰσπορεύεται. The word "in" (of the E. V.) is a superfluous addition to this verb. Omitted by Kend., Angus, Dick., Camp., Wakef., Penn, Sharpe, Scarlett, M.

u "the master of the house;" τῷ οἰκοδεσπότῃ. See ch. 12:39, note.

v "prepare;" ἑτοιμάσατε. See note p. So (E. V.), v. 8, 9. The rendering should be uniform.

w "*it?*" See note o.

x "*things*." This supplement is taken from the Revision of Mark (14:16). The following note is copied from that passage: "*Things*. This supplement is inserted because the sentence is imperfect if 'found' has no object. In writing or conversation, we never omit the object of this verb. The thought presented by the text is that the disciples found all which Christ had declared would occur, to be as he had said—they found 'the man,' 'the guest-chamber,' etc. Beza has introduced a supplement here, 'invenerunt *omnia* prout dixerat eis;' S. Fr., 'ils trouverent *les choses* comme il leur avait dit.'"

y "even as;" καθώς. So (E. V.) ch. 11:6. Luke 1:2; 19:32. John 12:50; 15:10. Rom. 1:28, etc. This particle is used for the classic καθά (καθ' ἁ), defined by Liddell "*according as*," "*just as*."

z "they prepared;" ἡτοίμασαν. See note v.

KING JAMES' VERSION.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer.

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

21 But behold, the hand of him

GREEK TEXT.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα,
ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστο-
λοι σὺν αὐτῷ. 15 καὶ εἶπε πρὸς
αὐτούς, Ἐπιθυμίᾳ ἐπεθύμησα
τοῦτο τὸ πάσχα φαγεῖν μεθ'
ὑμῶν, πρὸ τοῦ με παθεῖν· 16 λέ-
γω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ
φάγω ἐξ αὐτοῦ, ἕως ὅτου πλη-
ρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.
17 Καὶ δεξάμενος ποτήριον, εὐ-
χαριστήσας εἶπε, Λάβετε τοῦτο,
καὶ διαμερίσατε ἑαυτοῖς· 18 λέγω
γὰρ ὑμῖν, ὅτι οὐ μὴ πίω ἀπὸ τοῦ
γεννήματος τῆς ἀμπέλου, ἕως
ὅτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ.
19 Καὶ λαβὼν ἄρτον, εὐχαριστή-
σας ἔκλασε, καὶ ἔδωκεν αὐτοῖς,
λέγων, Τοῦτό ἐστι τὸ σῶμά μου,
τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο
ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
20 Ὡσαύτως καὶ τὸ ποτήριον
μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο
τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν
τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν
ἐκχυνόμενον. 21 Πλὴν ἰδού, ἡ

REVISED VERSION.

And when the hour [a]came, [b]he 14
lay down *at table*, and the twelve
apostles with him. And he 15
said to them, [c]I have earnestly
longed to eat this passover
with you, before I suffer;[d] for 16
I say to you, [e]I shall eat of it
[f]no more, till [g]it shall be ful-
filled in the kingdom of God.
And he took [h]a cup, and [i]when 17
he had given thanks, he said,
Take this, and divide *it* among
yourselves;[j] for I say to you, 18
[k]I shall not drink of the fruit
of the vine till the kingdom of
God shall come. And he took 19
bread, and gave thanks, and
broke *it*, and gave to them,
saying, This is my body which
is given for you: do this in
remembrance of me. [l]Thus also 20
the cup after supper, saying,
This cup *is* the new [m]covenant
in my blood, which is shed for
you. But, behold, the hand of 21

[a] "came;" ἐγένετο. Kendrick. The use of "to be" as the auxiliary with intransitive verbs has been noticed as a violation of our idiom in the note on ch. 4 : 34. Norton, Dick., and Sawyer render the verb "arrived."

[b] "he lay down *at table*;" ἀνέπεσε. See ch. 11 : 37, note.

[c] "I have earnestly longed;" Ἐπιθυμίᾳ ἐπεθύμησα. Camp. ("Much have I longed"). See ch. 15 : 16, note. The idiomatic expression of the text is in most cases *emphatic*, as in Hebrew. Angus rendered, "Earnestly have I desired;" Sawyer, "I have greatly desired;" Norton, Penn, Wakefield, Scarlett, "I have earnestly desired."

[d] The punctuation of the text is followed by placing a semicolon after "suffer," Greek παθεῖν· The connection of the two clauses demands this point rather than a period. So Sawyer, Dick., Camp., Penn, Sharpe, Thom.

[e] "I shall eat;" φάγω. Kend., Norton, Sharpe, Thomson. Aorist with signification of fut. indicative. See ch. 12 : 45, note. The auxiliary "will" is improper, as in this construction it would imply *determination*.

[f] "no more;" οὐκέτι οὐ μή. So parallel (E. V.) Mark 14 : 25. Οὐ μή gives intensity to the expression. Rob. (Lex., οὐκέτι) In point of euphony, "no more" far excels "any more."

[g] "it shall be fulfilled;" πληρωθῇ. See note e. The use of "be" as a principal verb (E. V.) is obsolete. See ch. 4 : 3, note. "Shall be" is the rendering of Thom.

[h] "a cup;" ποτήριον. Sharpe, Thom., Wakefield, Norton, Camp., Dick., Kend. Ποτήριον is anarthrous here, though not so in the parallel, Mark 14 : 23. ×

[i] "when he had given thanks;" εὐχαριστήσας. So in parallel (E. V.) Mark 14 : 23.

[j] After "yourselves" a semicolon is used for the reason assigned in note d. Here the text has ἑαυτοῖς· So Scarlett, Penn, Wakef., Norton, Camp., Dick., Sawyer. Several copies of the Common Version now before me, printed at Oxford and Edinburgh, have *a colon* after "yourselves."

[k] "I shall—drink;" πίω (aor. subj.). See note e. Compare ἔλθῃ, at close of this verse, E. V., "shall come."

[l] "Thus;" Ὡσαύτως. Kend.

[m] "covenant;" διαθήκη. Sharpe, Thomson, Scarlett, Penn, Wakef., Norton, Dick., Kend., Sawyer, Angus, M., Rob. (Lex., *in verbo*).

KING JAMES' VERSION.

that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth as it was determined: but wo unto that man by whom he is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing.

24 And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

GREEK TEXT.

χεὶρ τοῦ παραδιδόντος με μετ'
ἐμοῦ ἐπὶ τῆς τραπέζης. 22 καὶ
ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύε-
ται κατὰ τὸ ὡρισμένον· πλὴν
οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ
παραδίδοται. 23 Καὶ αὐτοὶ ἤρ-
ξαντο συζητεῖν πρὸς ἑαυτοὺς,
τὸ, τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο
μέλλων πράσσειν. 24 Ἐγένετο
δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ,
τίς αὐτῶν δοκεῖ εἶναι μείζων.
25 ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς
τῶν ἐθνῶν κυριεύουσιν αὐτῶν,
καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐ-
εργέται καλοῦνται. 26 ὑμεῖς δὲ
οὐχ' οὕτως· ἀλλ' ὁ μείζων ἐν
ὑμῖν γένεσθω ὡς ὁ νεώτερος· καὶ
ὁ ἡγούμενος ὡς ὁ διακονῶν.
27 τίς γὰρ μείζων, ὁ ἀνακείμενος,
ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμε-
νος; ἐγὼ δέ εἰμι ἐν μέσῳ ὑμῶν
ὡς ὁ διακονῶν. 28 Ὑμεῖς δέ
ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ

REVISED VERSION.

him, [n]who delivereth me up, is
with me on the table. And the 22
Son of man [o]indeed [p]departeth
as it was determined; but woe
to that man through whom he
[q]is delivered up! And they 23
began to inquire among them-
selves, which of them [r]it could
be, [s]who was about to do [t]this.
And there was also a strife 24
among them, which of them
[u]would be accounted the great-
est. And he said to them, The 25
kings [v]of the nations [w]exercise
dominion over them, and those
who exercise authority over
them are called benefactors. 26
But ye *shall* not *be* so; but [x]let
the greatest among you become
as [y]the youngest, and [z]the ruler
as [a]the servant. For [b]who is 27
greater, he who reclineth *at*
table, or he who serveth? is not
he [c]who reclineth *at table?* but
I am among you as he who
serveth. Ye are those who 28
have continued with me in my

[n] "who delivereth—up;" *παραδιδόντος*. See ch. 9 : 44, note.

[o] "indeed;" *μὲν*. This is the proper location of "indeed," as it modifies the verb "departeth." So it is rendered and placed by Kend., M., Angus, Wakef., Dick., Thelwall, M.

[p] "departeth;" *πορεύεται*. So Rob. (Lex., *in verbo*): "*To pass on, go away, to depart.*" See ch. 17 : 19, note.

[q] "is delivered up!" *παραδίδονται*. See ch. 9 : 44, note.

[r] "it could be;" *ἄρα εἴη*. This form of the Eng. verb agrees with our idiom. Camp., Dick., Penn.

[s] "who was about to;" *ὁ—μέλλων*. The ordinary sense of *μέλλω* indicating that something is on the point of being done, or taking *place*, is deemed most accurate. So Kend., Sawyer, Norton, Penn, Scarlett, M. See ch. 7 : 2, and 9 : 31, notes.

[t] "this;" *τοῦτο*. "Thing" (E. V.) is superfluous after "this." It is dropped by Sharpe, Kend., Wesley, Wakef., Norton, Camp., Sawyer, Dick., Thelwall.

[u] "would be accounted;" *δοκεῖ εἶναι*. According to present usage, "would" is substituted for "should." The latter term often presents the idea of *duty*, or *obligation*, and is ambiguous in a construction like this.

[v] "of the nations;" *τῶν ἐθνῶν*. Kend., Sawyer, Dickinson, Campbell. Comparing vv. 29, 30, it will be seen that the reference is to the kings or rulers of all nations, *the kings of this world.*

[w] "exercise dominion;" *κυριεύουσιν*. In the parallel, Mark 10 : 42, the verb is compounded with *κατὰ intensive*, *κατακυριεύουσιν*, rendered in the Revision "lord it over." In the case before us, where the verb is simple, the above form is deemed most accurate.

[x] "let the greatest among you become;" *ὁ μείζων ἐν ὑμῖν γένεσθω*. Kendrick. The verb is also rendered "become," by Wakef., M., Thelwall.

[y] "the youngest;" *ὁ νεώτερος*. The comparative is here used for the superlative, as is *ὁ μείζων*, in the first clause of the sentence. So Kend. Matt. 11 : 11, *ὁ—μικρότερος* (E. V.), "he that is least." See Luke 7 : 28, note.

[z] "the ruler;" *ὁ ἡγούμενος*. Kend., M. Alternative, "he who ruleth." S. Fr., "celui qui governe."

[a] "the servant;" *ὁ διακονῶν*. Kend., M. Alternative, "he who serveth." S. Fr., "celui qui sert."

[b] "who;" *τίς*. "Whether" is obsolete.

[c] "who reclineth *at table?*" *ὁ ἀνακείμενος* (bis). See ch. 7 : 49, note.

KING JAMES' VERSION.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer.

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

21 But behold, the hand of him

GREEK TEXT.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπε πρὸς αὐτούς, Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν· 16 λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 17 Καὶ δεξάμενος ποτήριον, εὐχαριστήσας εἶπε, Λάβετε τοῦτο, καὶ διαμερίσατε ἑαυτοῖς· 18 λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πίω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ. 19 Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων, Τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. 20 Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. 21 Πλὴν ἰδού, ἡ

REVISED VERSION.

And when the hour [a]came, [b]he 14
lay down *at table*, and the twelve
apostles with him. And he 15
said to them, [c]I have earnestly
longed to eat this passover
with you, before I suffer;[d] for 16
I say to you, [e]I shall eat of it
[f]no more, till [g]it shall be fulfilled in the kingdom of God.
And he took [h]a cup, and [i]when 17
he had given thanks, he said,
Take this, and divide *it* among
yourselves;[j] for I say to you, 18
[k]I shall not drink of the fruit
of the vine till the kingdom of
God shall come. And he took 19
bread, and gave thanks, and
broke *it*, and gave to them,
saying, This is my body which
is given for you: do this in
remembrance of me. [l]Thus also 20
the cup after supper, saying,
This cup *is* the new [m]covenant
in my blood, which is shed for
you. But, behold, the hand of 21

[a] "came;" ἐγένετο. Kendrick. The use of "to be" as the auxiliary with intransitive verbs has been noticed as a violation of our idiom in the note on ch. 4:34. Norton, Dick., and Sawyer render the verb "arrived."

[b] "he lay down *at table;*" ἀνέπεσε. See ch. 11:37, note.

[c] "I have earnestly longed;" Ἐπιθυμίᾳ ἐπεθύμησα. Camp. ("Much have I longed."). See ch. 15:16, note. The idiomatic expression of the text is in most cases *emphatic*, as in Hebrew. Angus rendered, "Earnestly have I desired;" Sawyer, "I have greatly desired;" Norton, Penn, Wakefield, Scarlett, "I have earnestly desired."

[d] The punctuation of the text is followed by placing a semicolon after "suffer," Greek παθεῖν· The connection of the two clauses demands this point rather than a period. So Sawyer, Dick., Camp., Penn, Sharpe, Thom.

[e] "I shall eat;" φάγω. Kend., Norton, Sharpe, Thomson. Aorist with signification of fut. indicative. See ch. 12:45, note. The auxiliary "will" is improper, as in this construction it would imply *determination.*

[f] "no more;" οὐκέτι οὐ μή. So parallel (E. V.) Mark 14:25. Οὐ μὴ gives intensity to the expression. Rob. (Lex., οὐκέτι) In point of euphony, "no more" far excels "any more."

[g] "it shall be fulfilled;" πληρωθῇ. See note e. The use of "be" as a principal verb (E. V.) is obsolete. See ch. 4:3, note. "Shall be" is the rendering of Thom.

[h] "a cup;" ποτήριον. Sharpe, Thom., Wakefield, Norton, Camp., Dick., Kend. Ποτήριον is anarthrous here, though not so in the parallel, Mark 14:23. ×

[i] "when he had given thanks;" εὐχαριστήσας. So in parallel (E. V.) Mark 14:23.

[j] After "yourselves" a semicolon is used for the reason assigned in note d. Here the text has ἑαυτοῖς· So Scarlett, Penn, Wakef., Norton, Camp., Dick., Sawyer. Several copies of the Common Version now before me, printed at Oxford and Edinburgh, have *a colon* after "yourselves."

[k] "I shall—drink;" πίω (aor. subj.). See note e. Compare ἔλθῃ, at close of this verse, E. V., "shall come."

[l] "Thus;" Ὡσαύτως. Kend.

[m] "covenant;" διαθήκη. Sharpe, Thomson, Scarlett, Penn, Wakef., Norton, Dick., Kend., Sawyer, Angus, M., Rob. (Lex., *in verbo*).

× Because Mark does not [illegible] v. 20. [illegible] all the 3 Evangelists [illegible]

KING JAMES' VERSION.

that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth as it was determined: but wo unto that man by whom he is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing.

24 And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

GREEK TEXT.

χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. 22 καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμένον· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ παραδίδοται. 23 Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτούς, τὸ, τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. 24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. 26 ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. 27 τίς γὰρ μείζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δέ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. 28 Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ

REVISED VERSION.

him, [n]who delivereth me up, is
with me on the table. And the 22
Son of man [o]indeed [p]departeth
as it was determined; but woe
to that man through whom he
[q]is delivered up! And they 23
began to inquire among themselves, which of them [r]it could
be, [s]who was about to do [t]this.
And there was also a strife 24
among them, which of them
[u]would be accounted the greatest. And he said to them, The 25
kings [v]of the nations [w]exercise
dominion over them, and those
who exercise authority over
them are called benefactors. 26
But ye *shall* not *be* so; but [x]let
the greatest among you become
as [y]the youngest, and [z]the ruler
as [a]the servant. For [b]who is 27
greater, he who reclineth *at
table*, or he who serveth? is not
he [c]who reclineth *at table?* but
I am among you as he who
serveth. Ye are those who 28
have continued with me in my

[n] "who delivereth—up;" παραδιδόντος. See ch. 9 : 44, note.

[o] "indeed;" μὲν. This is the proper location of "indeed," as it modifies the verb "departeth." So it is rendered and placed by Kend., M., Angus, Wakef., Dick., Thelwall, M.

[p] "departeth;" πορεύεται. So Rob. (Lex., *in verbo*): "*To pass on, go away, to depart.*" See ch. 17 : 19, note.

[q] "is delivered up!" παραδίδονται. See ch. 9 : 44, note.

[r] "it could be;" ἄρα εἴη. This form of the Eng. verb agrees with our idiom. Camp., Dick., Penn.

[s] "who was about to;" ὁ—μέλλων. The ordinary sense of μέλλω indicating that something is on the point of being done, or taking *place*, is deemed most accurate. So Kend., Sawyer, Norton, Penn, Scarlett, M. See ch. 7 : 2, and 9 : 31, notes.

[t] "this;" τοῦτο. "Thing" (E. V.) is superfluous after "this." It is dropped by Sharpe, Kend., Wesley, Wakef., Norton, Camp., Sawyer, Dick., Thelwall.

[u] "would be accounted;" δοκεῖ εἶναι. According to present usage, "would" is substituted for "should." The latter term often presents the idea of *duty*, or *obligation*, and is ambiguous in a construction like this.

[v] "of the nations;" τῶν ἐθνῶν. Kend., Sawyer, Dickinson, Campbell. Comparing vv. 29, 30, it will be seen that the reference is to the kings or rulers of all nations, *the kings of this world.*

[w] "exercise dominion;" κυριεύουσιν. In the parallel, Mark 10 : 42, the verb is compounded with κατὰ *intensive*, κατακυριεύουσιν, rendered in the Revision "lord it over." In the case before us, where the verb is simple, the above form is deemed most accurate.

[x] "let the greatest among you become;" ὁ μείζων ἐν ὑμῖν γενέσθω. Kendrick. The verb is also rendered "become," by Wakef., M., Thelwall.

[y] "the youngest;" ὁ νεώτερος. The comparative is here used for the superlative, as is ὁ μείζων, in the first clause of the sentence. So Kend. Matt. 11 : 11, ὁ—μικρότερος (E. V.), "he that is least." See Luke 7 : 28, note.

[z] "the ruler;" ὁ ἡγούμενος. Kend., M. Alternative, "he who ruleth." S. Fr., "celui qui governe."

[a] "the servant;" ὁ διακονῶν. Kend., M. Alternative, "he who serveth." S. Fr., "celui qui sert."

[b] "who;" τίς. "Whether" is obsolete.

[c] "who reclineth *at table?*" ὁ ἀνακείμενος (bis). See ch. 7 : 49, note.

KING JAMES' VERSION.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

31 And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he saith unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword,

GREEK TEXT.

ἐν τοῖς πειρασμοῖς μου· 29 κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν, 30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσησθε ἐπὶ θρόνων, κρινοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. 31 Εἶπε δὲ ὁ Κύριος, Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῖτον· 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου. 33 Ὁ δὲ εἶπεν αὐτῷ Κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον ρορεύεσθαι. 34 Ὁ δὲ εἶπε, Λέγω σοι, Πέτρε, οὐ μὴ φωνήσει σήμερον ἀλέκτωρ, πρὶν ἢ τρὶς ἀπαρνήσῃ μὴ εἰδέναι με. 35 Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; Οἱ δὲ εἶπον, Οὐδενός. 36 Εἶπεν οὖν αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω, ὁμοίως καὶ πήραν· καὶ ὁ

REVISED VERSION.

[d]trials. And I appoint a king- 29
dom [e]for you, as my Father
appointed for me; that ye
may eat and drink at my table 30
in my kingdom, and sit on
thrones, judging the twelve
tribes of Israel. And the Lord 31
said, Simon, Simon, behold, Sa-
tan [f]hath asked for you, that
he may sift *you* as wheat; but 32
I have prayed for thee, that thy
faith [g]may not fail; and when
thou [h]hast turned, strengthen
thy brethren. And he said to 33
him, Lord, I am ready to go
with thee, both [i]to prison and
to death. And he said, I tell 34
thee, Peter, the cock will not
crow [j]to-day, before thou wilt
thrice deny that thou knowest
me. And he said to them, 35
When I sent you out without
purse, and [k]bag, and shoes, [l]did
ye lack any thing? And they
said, Nothing. Then said he 36
to them, But now, he who hath
a purse, let him take *it*, and
likewise [m]a bag; and he who

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[d] "trials;" *πειρασμοῖς.* See ch. 4 : 2, and 8 : 13, notes. Sharpe, Thom., Scarlett, Penn, Wakef., Norton, Kend., M.

[e] "for you;" *ὑμῖν.* Penn, Norton ("for *each of* you"), Gray (on Angus). "For" more clearly expresses the idea of the *dat. commodi* than "unto," or "to." So in the closing member of the sentence (*μοι*). This arrangement is deemed more accordant with our usual mode of speaking, than that of the E. V.

[f] "hath asked for;" *ἐξῃτήσατο.* Rob. (Lex., *in verbo*): "In N. Test. *to ask* or demand for oneself, c. acc. Luke 22 : 31." Bretsch.: "*Rogo, postulo,* ut mihi tradatur."

[g] "may not fail;" *μὴ ἐκλείπῃ.* Scarlett. The auxiliary *may* is employed by Thom., Wakef., Norton, Sawyer, Dick.

[h] "hast turned;" *ἐπιστρέψας.* Rob. (Lex., *in verbo*): "In mid. *to turn one'self upon* or *towards,* i. e., *to turn towards* or *unto, to return.*" Compare Isa. 55 : 7, יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מַחְשְׁבֹתָיו וְיָשֹׁב אֶל־יְהוָה ׀. Septuag., *ἀπολιπέτο ὁ ἀσεβὴς τὰς ὁδοὺς αὐτοῦ καὶ ἀνὴρ ἄνομος τας βούλας αὐτοῦ καὶ ἐπιστραφήτω ἐπὶ κύριον.* Iber., "cuando te vuelvas [á mí];" Thomson, Camp., and Kendrick, "hast recovered thyself;" Wakef. and Sharpe, "hast turned again;" Norton, "when you return."

[i] "to prison;" *εἰς φυλακὴν.* Kend., Thom., Sharpe, Scarlett, Wesley, Penn, M. The preposition has the same force here as in the next member *εἰς θάνατον* (E. V., "to death"). It implies *towards.* Rob. (Lex., *εἰς*).

[j] "to-day;" *σήμερον.* Kendrick, Norton, Camp., Sawyer. Belg., "heden;" De Wette, "heute;" S. Fr., "aujourd'hui;" Iber., "hoi."

[k] "bag;" *πήρας.* See ch. 9 : 3, note.

[l] "did ye lack;" *ὑστερήσατε.* This form of the Eng. verb agrees with our present mode of speaking.

[m] "a bag;" *πήραν.* M. As the noun is *anarthrous,* this is the proper rendering. So *βαλάντιον,* to which *πήραν* is coupled by *καὶ,* is correctly rendered (E. V.) "a purse." The indefinite article is employed by Sharpe, Scarlett, Penn, Sawyer.

KING JAMES' VERSION.

let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony, he

GREEK TEXT.

μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν.
37 λέγω γὰρ ὑμῖν, ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοὶ, τὸ, Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει.
38 Οἱ δὲ εἶπον, Κύριε, ἰδοὺ, μάχαιραι ὧδε δύο. Ὁ δὲ εἶπεν αὐτοῖς, Ἱκανόν ἐστι.

39 ΚΑΙ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.
40 γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.
41 Καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν, καὶ θεὶς τὰ γόνατα προσηύχετο,
42 λέγων, Πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλὴν μὴ τὸ θήλεμά μου, ἀλλὰ τὸ σὸν γενέσθω.
43 Ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν.
44 καὶ γενόμενος ἐν ἀγω-

REVISED VERSION.

[n]hath none, let him sell his garment, and buy [nn]a sword. For 37
I say to you, that this which is written must yet be accomplished in me, And [o]he was numbered [p]with transgressors; for the things concerning me have an end. And they said 38
to him, Lord, behold, here *are* two swords. And he said to them, It is enough. And [q]go- 39
ing out, he went, [r]according to his custom, to the mount of Olives; and his disciples also followed him. And [s]being at 40
the place, he said to them, Pray [t]that ye may not enter into [u]trial. And he [v]withdrew from 41
them about a stone's [w]throw, and [x]kneeling down prayed, saying, Father, if thou [y]art 42
willing, remove this cup from me; nevertheless, not my will, but thine be done. And there 43
appeared to him an angel from heaven, strengthening him. And 44
being in an agony, he prayed

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[n] "hath none;" *μὴ ἔχων.* Scholefield, M. Norton, "who hath not." The object of *ἔχων* is, as the construction shows, *πήραν.*

[nn] "a sword;" *μάχαιραν.* Scholef., Norton. The following is the note of Scholef. on the sentence *καὶ ὁ μὴ ἔχων πωλησάτω—μάχαιραν*: "In the prospect of the coming dangers, let him *that hath a purse, take it,* viz., to buy a sword with: *and he that hath no purse, let him sell his* very *garment* for the same purpose. The *ὁ μὴ ἔχων* is so manifestly opposed to the preceding *ὁ ἔχων,* that it seems strangely perplexing not to understand the same object after it. Wiclif followed the right construction; Tyndale misled Cranmer and King James' translators."

[o] "he was numbered;" *ἐλογίσθη.* So parallel (E. V.) Mark 15 : 28, and E. V. of Isa. 53 : 12, where Sept. has *ἐλογίσθη.* Sharpe, Scarlett, Wesley, Penn, Wakef., Angus, M.

[p] "with transgressors;" *μετὰ ἀνόμων.* The noun is *anarthrous.* As quoted here and in Mark 15 : 28, there is a deviation from the text of the Sept. (Isa. 53 : 12), which reads *ἐν τοῖς ἀνόμοις ἐλογίσθη* ("he was numbered among the transgressors"). So Angus, Sawyer, Wakef., Thelwall.

[q] "going out;" *ἐξελθὼν.* Kendrick, M., Thelwall ("going forth").

[r] "according to his custom;" *κατὰ τὸ ἔθος.* Penn, Wakef., Sawyer, M.

[s] "being;" *γενόμενος.* Thelwall, M.

[t] "that ye may not enter;" *μὴ εἰσελθεῖν.* Penn, Wakef. ("may not come into"), Sawyer. This form of the Eng. verb is adopted as more usual, more easily enunciated and recollected, than that of the E. V.

[u] "trial;" *πειρασμόν.* See v. 28, note. Kendrick, Thom., Wakef., Norton, Sawyer.

[v] "withdrew;" *ἀπεσπάσθε.* Kend., Norton, Sawyer. This aorist passive is used in the sense of the middle, signifying *to draw off oneself, to go away, depart.* Robinson (Lex., *in verbo*). Scarlett ("retired"). See ch. 4 : 34, note.

[w] "throw;" *βολήν.* Kend., Thom., Wakef., Norton, Dick., Sawyer. Present usage demands "throw."

[x] "kneeling down;" *θεὶς τὰ γόνατα.* Scarlett, Wesley, Dick., Sawyer, Thelwall.

[y] "art willing." See ch. 10 : 22, note. This form of the verb accords with present usage.

KING JAMES' VERSION.

prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

GREEK TEXT.

νίᾳ, ἐκτενέστερον προσηύχετο. ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.
45 Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς αὐτοῦ, εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης,
46 καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.
47 Ἔτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ, ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἷς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγισε τῷ Ἰησοῦ φιλῆσαι αὐτόν.
48 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;
49 Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ;
50 Καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφεῖλεν αὐτοῦ τὸ οὖς τὸ δεξιόν.
51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐᾶτε ἕως τούτου. Καὶ ἀψάμενος τοῦ ὠτίου αὐτοῦ, ἰάσατο αὐτόν.
52 Εἶπε

REVISED VERSION.

more earnestly; and his sweat
[z]became [a]like great drops of
blood [b]falling to the ground.
And [c]rising up from prayer, 45
he came to [d]the disciples, and
found them sleeping for sorrow, and he said to them, [e]Why 46
do ye sleep? rise and pray
[f]that ye may not enter into
[g]trial. And while he was yet 47
speaking, behold, a crowd, and
he who was called Judas, one
of the twelve, went before them,
and drew near [h]Jesus to kiss
him. But Jesus said to him, 48
Judas, [i]dost thou deliver up
the Son of man with a kiss?
And those about him, [j]seeing 49
what would follow, said to him,
Lord, shall we smite with the
sword? And one of them 50
smote [k]the servant of the high
priest, and cut off his right
ear. And Jesus, answering, 51
said, [l]Let this suffice. And he
touched his ear, and healed

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[z] "became;" ἐγένετο. Kend., Thelwall, M. Vulg., Mont., Göschen, "factus est."

[a] "like;" ὡσεὶ. Liddell (Lex.), Thom., Scarlett, Kendrick, Sawyer, Camp., Wakef., M.

[b] "falling;" καταβαίνοντες. Kend., Thom., Sharpe, Scarlett, Dick. As καταβαίνω *ex vi termini* signifies "to go down" (= *to fall, descend*), it is improper to use "down" here.

[c] "rising up;" ἀναστὰς. The participial construction of the text is followed, as exact and perspicuous.

[d] "the;" τοὺς. In the Text. Recept., αὐτοῦ is placed after μαθητὰς. The reading, however, is not genuine. Αὐτοῦ is canceled by Griesb., Lachm., Tischend., Knapp, Theile, Scholz, Kuinœl, Schott, and bracketed by Tittmann.

[e] "Why do ye sleep?" Τί καθεύδετε; This form of the verb is adopted as consonant with our *usus loquendi*.

[f] "that ye may not enter;" ἵνα μὴ εἰσέλθητε. Penn. So v. 40, *supra*. Kend. in that verse.

[g] "trial;" πειρασμόν. See ch. 4 : 2, note.

[h] No preposition should be expressed before "Jesus," according to our *usus loquendi*. We leave it to be supplied by the mind of the hearer.

[i] "dost thou deliver up;" παραδίδως. See ch. 9 : 44, note. Wakef.

[j] "seeing;" Ἰδόντες. Wesley, Thelwall, Kendrick, Scarlett, Penn, M., Norton.

[k] "the servant;" τὸν δοῦλον. Wesley, Thomson, Wakefield, Camp., Sawyer, Kend., Angus. The definite article occurs in the first Ed. of E. V., 1611, and several others of recent date, published in Britain.

[l] "Let this suffice;" Ἐᾶτε ἕως τούτου. Kendrick. Bloomf. (N. Test.) says: "The true ellipsis after ἐᾶτε is τὸ πρᾶγμα; and ἐᾶτε stands for ἄφετε, 'let alone.' There is also a *sensus prægnans*, as in Thucyd. 1 : 71, μέχρι τοῦδε ὑμῖν ἡ βραδύτης. The sense, then, may be explained (as it is done by Wetstein, Rosenmüller, Kuinœl, and Schleusner), 'Let the matter rest [after its having proceeded] thus far!' q. d., 'Enough of this!'" Bretsch. (*in loco*, ἐάω): "*Desinite; sufficit jam.*"

KING JAMES' VERSION.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

GREEK TEXT.

δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ λῃστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ ξύλων; 53 καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. ἀλλ' αὕτη ὑμῶν ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.

54 ΣΥΛΛΑΒΟΝΤΕΣ δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. 55 ἁψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν. 56 ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε, Καὶ οὗτος σὺν αὐτῷ ἦν. 57 Ὁ δὲ ἠρνήσατο αὐτὸν, λέγων, Γύναι, οὐκ οἶδα αὐτόν. 58 Καὶ

REVISED VERSION.

him. And Jesus said to the 52
chief priests, and captains of
the temple, and the elders [m]who
had come [n]against him, [o]Have
ye come out as against [p]a robber, with swords and [q]clubs?
When I was daily with you in 53
the temple, [r]ye did not stretch
out [s]your hands against me;
but this is your hour, and the
power of darkness. Then they 54
took him, and led *him*, and
brought him into the high
priest's house. And Peter followed [t]far off. And when they 55
had kindled a fire in the midst
of the [u]court, they sat down
together, and Peter sat down
among them. And a certain 56
[v]maid-servant [w]seeing him as
he sat by the fire, and [x]looking
earnestly at him, said, This
[y]*man* [z]also was with him. [a]But 57
he denied him, saying, Woman,
[b]I do not know him. And 58

[m] "who had come;" τοὺς παραγενομένους. Kend., Norton ("had come out").

[n] "against him;" ἐπ' αὐτὸν. Kend., Thelwall, Thom., Norton, Sawyer. S. Fr., "contre lui;" Iber., "contra él;" Diodati, "contro a lui;" De Wette, "gegen ihn" (as in next clause, "gegen einen Räuber"). So (E. V.) in the next clause of verse, ἐπὶ λῃστὴν.

[o] "Have ye come out;" ἐξεληλύθατε. See ch. 4 : 34, note.

[p] "a robber;" λῃστὴν. See ch. 10 : 30, note.

[q] "clubs?" ξύλων; Wesley, Scarlett, Norton, Camp. Rob., Greenf. (Lexx.). Pasor (Lex.), "*fustis.*"

[r] "ye did not stretch out;" οὐκ ἐξετείνατε. Kend. ("out"), Norton.

[s] "your hands;" τὰς χεῖρας. Wesley, Wakef., Norton, Sawyer. See ch. 5 : 2, note.

[t] "far off;" μακρόθεν. See ch. 16 : 23, note.

[u] "court;" αὐλῆς. Note from Revision of Mark (14 : 54): "the court; τὴν αὐλὴν. Thom., Camp., Pechy, Rob. (*in verbo*). Bretsch.: '*Atrium*, prima ædium pars vel subdialis, vel in ædificiis splendidioribus porticu circumdata Marc. 14 : 54, 66; 15 : 16.' Liddell: 'Post-Homeric, the αὐλή was *the court*, or quadrangle, round which the house itself was built, having a corridor all round,' etc. See Rob. The word is occasionally (by *synecdoche*) used for the house itself, and hence for *a palace*, or the residence of a person of rank. I place this note in the margin, '*or palace.*' De Wette, 'Hof;' Vulg., Mont., Eras., Castal., 'atrium;' G. Fr., 'la cour;' Belgic, 'de zale' ('hall'). Syriac, ܕܪܬܐ ('atrium')."

[v] "maid-servant;" παιδίσκη. Wakef., Camp., Norton. The correlative παῖς is a common term for "a man-servant." See (E. V.) Matt. 8 : 6, 13. Luke 7 : 7, etc. Bretsch.: "*Ancilla, serva.*" "Maid" is too general. Compare Galat. 4 : 22, 23, 30, 31.

[w] "seeing;" ἰδοῦσα. Angus, Sharpe, Wesley, Scarlett, Penn, Sawyer, Thelwall.

[x] "looking earnestly;" ἀτενίσασα. Sharpe, Thelwall, Angus, Wesley, Scarlett, Wakef., Norton, M.

[y] "*man*." This word is a supplement, and should be *italicized*. Wesley, Thelwall, Scarlett.

[z] "also;" καὶ. "Also" is placed in immediate connection with "this *man*," which is modified by it. So Sharpe, Wesley, Scarlett, Penn, Wakef., Angus.

[a] "But;" δὲ. The particle is adversative. Scarlett, Angus, Wesley, M. So in parallel (E. V.), Mark 14 : 68.

[b] "I do not know;" οὐκ οἶδα. Kend., Scarlett, Wakefield, Dick., Sawyer.

KING JAMES' VERSION.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter, remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out and wept bitterly.

63 And the men that held Jesus, mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

GREEK TEXT.

μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν, Ἄνθρωπε, οὐκ εἰμί. 59 Καὶ διαστάσης ὡσεὶ ὥρας μιᾶς, ἄλλος τις διϊσχυρίζετο, λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν. 60 Εἶπε δὲ ὁ Πέτρος, Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ὁ ἀλέκτωρ· 61 καὶ στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ, Ὅτι, πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς. 62 Καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς.

63 Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ, δέροντες· 64 καὶ περικαλύψαντες αὐτὸν, ἔτυπτον αὐτοῦ.τὸ πρόσωπον, καὶ ἐπηρώτων αὐτὸν, λέγοντες, Προφήτευσον, τίς ἐστιν ὁ παίσας σε; 65 Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

REVISED VERSION.

after a little while, another
saw him, and said, Thou [c]also
art one of them. [d]But Peter
said, Man, I am not. And 59
about one hour [e]having passed,
another confidently affirmed
saying, [f]Of a truth, this [g]*man*
also was with him, for he is a
Galilean. [h]But Peter said, 60
Man, I know not what thou
sayest. And immediately, while
[i]he was speaking, the cock
crew. And the Lord turned, 61
and [j]looked at Peter; and Peter
remembered the word of
the Lord, how he had said to
him, Before the cock [k]shall
crow, [l]thou wilt deny me thrice.
And Peter went out, and wept 62
bitterly. And the men who 63
held Jesus mocked him, and
smote *him*. And [m]having blind- 64
folded him, they struck [n]his face,
and asked him, saying, Who
is it that struck thee? And 65
many other things they spoke
[o]reproachfully against him.

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[c] "also;" *καὶ*. See v. 56, note z.

[d] "but;" *δὲ*. Adversative particle as in v. 57. See note a.

[e] "having passed;" *διαστάσης*. Bretsch. (*διΐστημι*): "*Abeo, discedo.*" Rob. (Lex.): "2nd aorist intrans., *to go away.*" Göschen: "Præterlapsa (una fere hora)."

[f] "Of a truth;" *Ἐπ' ἀληθείας*. As an alternative rendering, "In truth."

[g] "*man.*" See v. 56, note y.

[h] "But;" *δὲ*. See v. 57, note a.

[i] "he was speaking;" *λαλοῦντος αὐτοῦ*. Wakef., Thomson, Scarlett, Penn, Kend., M., Thelwall, Norton.

[j] "looked at;" *ἐνέβλεψε*. Sharpe, Penn, Sawyer. Liddell, Rob. (Lexx., *in verbo*). "Look at" is more used for representing the action of *looking in ones face*, than "looking on."

[k] "shall crow;" *φωνῆσαι*. The reference was obviously to a future time. So in the narrative, v. 34, *φωνήσει σήμερον ἀλέκτωρ*. So S. Fr., "le coq ait chanté."

[l] "thou wilt deny;" *ἀπαρνήσῃ*. Aor. subj. See ch. 12 : 45, note. Wesley, Kend., Sharpe, Scarlett, Penn, Wakef., Norton, M.

[m] "having blindfolded him;" *περικαλύψαντες*. Kend., Wesley, Norton, Camp., M

[n] "his face;" *αὐτοῦ τὸ πρόσωπον*. The *literal* rendering is adopted here as in a similar passage, Mark 15 : 19. The note on that passage is applicable here: "Smote his head; *ἔτυπτον αὐτοῦ τὴν κεφαλὴν*. Sharpe, Kend., Wakef., 'kept smiting his head;' S. Fr., 'ils lui frappaient la tête;' Vulg., 'percutiebant caput ejus;' Eras., 'verberabant illius caput;' Beza, 'verberabant ejus caput.' In the parallel, Matt. 27 : 30, the text is *ἔτυπτον εἰς τὴν κεφαλὴν*, rendered in the E. V., 'smote him on the head.' Although the language of the text in the two parallels (Matt. and Mark) is different, the translators have presented a *verbal harmony* to the reader, which is not authorized by the Greek. Many such instances occur in the E. V. of the Evangelists."

[o] "reproachfully;" *βλασφημοῦντες*. The rendering of Kend.

KING JAMES' VERSION.

66 And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe.

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need

GREEK TEXT.

66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν, λέγοντες, 67 Εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν. Εἶπε δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· 68 ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε. 69 ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ. 70 Εἶπον δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε, ὅτι ἐγώ εἰμι. 71 Οἱ δὲ εἶπον, Τί ἔτι χρείαν

REVISED VERSION.

And [p]when it was day, the 66
elders of the people, [q]both chief
priests and scribes, came together, and led him into their
council, saying, [r]If thou art 67
[s]the Anointed, tell us. And
he said to them, If I tell you,
ye will not believe. And if I 68
also ask *you*, ye will not answer
me, nor [t]release *me*. [u]Hence- 69
forth the Son of man [v]will be
seated [w]at the right hand [x]of
the Mighty God. And they 70
all said, Art thou then the Son
of God? And he said to them,
Ye say that I am. And they 71
said, [y]What further need have

"revilingly," is strictly in accordance with the signification of this participle. However, as "revilingly" is not a familiar term, it has not been adopted. As an alternative rendering, "They reviled and spoke many other things against him." See ch. 5 : 21, note.

p "when it was day;" ὡς ἐγένετο ἡμέρα. Sharpe, Wesley, Scarlett, Penn, Wakef., M.

q "both chief priests and scribes;" ἀρχιερεῖς τε καὶ γραμματεῖς. This sentence is in *apposition* with τὸ πρεσβυτέριον τοῦ λαοῦ ("the eldership of the people"). Hence τε καὶ ("both—and") is to be rendered as usual. So Sharpe, Norton. The Greek text is pointed in conformity with the fact of an *apposition*, the comma being placed after τοῦ λαοῦ. In Matt. 26 : 3, we have οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι τοῦ λαοῦ. The difference of the phraseology of the Evangelists should be preserved in a translation. Apparent difficulties belong to the *interpreter*, or *expositor*.

r "If thou art;" Εἰ σὺ εἶ. Angus, Sharpe, Penn, Norton ("If you are"). Dick., Thelwall, M., Murdock, Wiclif, Rheims. G. and S. Fr., "Si tu es;" Iber., "Si tú eres;" Ital., "Se tu sei;" Vulg., Mont., Schott, "Si tu es." The E. V. follows Tyndale, "Art thou very Christ?"

s "the Anointed;" ὁ Χριστὸς. See ch. 2 : 26, note.

t "release;" ἀπολύσητε. So (E. V.) Luke 23 : 16, 17, 18, 20, 25. Matt. 27, 15, etc. Norton.

u "Henceforth;" ἀπὸ τοῦ νῦν (literally, "from now," "from the present time"). Wakef., Angus, Kendrick, M., Scholefield. The latter says: "Henceforth. The same remark applies to ἀπ' ἄρτι, Matt. 26 : 64, and John 1 : 51. Not that there is any real difference between the two words, *hereafter* signifying *after this time*, and *henceforth*, *from* this time: but in common usage, *hereafter* is generally understood of a period more remote." Norton, "from this time."

v "will be seated;" ἔσται—καθήμενος. Angus, Scarlett, Norton, Camp. ("shall be seated").

w "at the right hand;" ἐκ δεξιῶν. Rob. (Lex., δεξιός). See Luke 1 : 11, note.

x "of the Mighty God;" τῆς δυνάμεως τοῦ Θεοῦ. In the parallel, Mark 14 : 62, we have τῆς δυνάμεως alone, the sentence being elliptical. The following note from the Revision of Mark is in point: "The *abstract* is here used for the *concrete*. Rob. (δύναμις). Bretsch.: 'Ἐκ δεξιῶν τῆς δυνάμεως, ad dextram Dei, quatenus virtus ejus manifesta est in cœlo.' Vulg., 'Dei;' Beza, 'potentiæ Dei;' Span., 'de Dios;' Belg., 'der kracht [Gods].' As an alternative rendering, 'of the power *of God*.' 'Mighty One' is used for 'God' (E. V.) Isa. 1 : 24; 30 : 29; 49 : 26; 60 : 16. The *supplement* 'of God,' in this case, I take from Luke 22 : 69, τῆς δυνάμεως τοῦ Θεοῦ. Should it be deemed best to retain the rendering of the E. V., then the article τῆς should be rendered, thus, 'the Power.' De Wette has, 'der Majestät;' S. Fr., 'de la Puissance;' Iber., 'de la Potestad;' Thom, 'THAT POWER;' Wakef., 'of *divine* power;' Camp., 'the Almighty.'"

y "What further need have we of testimony?" Τί ἔτι χρείαν ἔχομεν μαρτυρίας; Penn, Wesley ("evidence"), Scarlett, Camp., Sawyer, M., Angus. So in Revision of Mark 14 : 63, "What further need have we of witnesses" (μαρτύρων)? Thus in parallel (E. V.) Matt. 26 : 65.

KING JAMES' VERSION.

we any further witness? for we ourselves have heard of his own mouth.

CHAP. XXIII.

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ, a king.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests, and *to* the people, I find no fault in this man.

5 And they were the more fierce, saying, he stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

8 And when Herod saw Jesus,

GREEK TEXT.

ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

CHAP. XXIII.

ΚΑΙ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, ἤγαγεν αὐτὸν ἐπὶ τὸν Πιλάτον. 2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, Τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι. 3 Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ λέγεις. 4 Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὑρίσκω. αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.

5 Οἱ δὲ ἐπίσχυον, λέγοντες, Ὅτι ἀνασείει τὸν λαὸν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. 6 Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι· 7 καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. 8 ὁ δὲ Ἡρώδης

REVISED VERSION.

we of testimony? for we ourselves have heard [z]from his own mouth.

CHAP. XXIII.

AND the whole multitude of 1
them arose, and led him to
Pilate. And they began to 2
accuse him, saying, We found
this [a]*man* perverting the nation, and forbidding to give
tribute to Cesar, saying that
he himself is [b]Christ, a king.
And Pilate asked him, saying, 3
Art thou the King of the Jews?
And he, answering him, said,
Thou sayest *it*. Then said Pi- 4
late to the chief priests, and *to*
the crowds, I find no [c]crime in
this man. And they [d]were 5
more fierce, saying, He stirreth
up the people, teaching throughout all Judea, beginning from
Galilee to this place. When 6
Pilate heard of Galilee, he asked [e]if the man [f]was a Galilean.
And [g]learning that he belonged 7
to Herod's jurisdiction, he sent
him to Herod who himself was
also at Jerusalem at that time.
And when Herod saw Jesus, 8

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[z] "from;" ἀπὸ. Wesley, Scarlett, Wakef., Penn, Norton, Camp., Dick., Kend., Angus, Thelwall, M.

[a] "*man*." There is no reason for using "*fellow*" as a supplement here. Kend., Sharpe, Norton, Penn, Camp., Dick., Sawyer, Thelwall, M. G. and S. Fr., "homme."

[b] "Christ;" Χριστὸν. This word without the article is, perhaps, used here as a proper name. In this sense, it occurs very rarely in the gospels. See Rob. (Lex., on the article, A. 1, c). Alternative rendering, "an anointed king."

[c] "crime;" αἴτιον. Kend., Murd., Greenf. (Lex.). Castalio, Göschen, Schott, "crimen;" De Wette, "Schuld;" Danish, "Skyld;" Belg., "schuld."

[d] "were more fierce;" ἐπίσχυον. "The" is superfluous.

[e] "if;" εἰ. Kendrick, M., Wesley, Wakef., Norton, Penn, Dick., Sawyer, Murd., Thelwall. S. Fr., "si;" Belg., "of."

[f] "was;" ἐστι. Wesley, Scarlett, Norton, Dick., Kendrick, Sawyer, Angus. S. Fr., "était;" Iber., "era;" Belg., "was."

[g] "learning;" ἐπιγνοὺς. Kend.,—Wakef., and M. ("having learned"). Rob. (Lex., ἐπιγινώσκω): "Spec. in various senses *to know* from others, i. q., *to find out, to learn*." Should "learning" be deemed too much in the modern style (though *exact* in meaning), then, as an alternative, "And when he knew."

KING JAMES' VERSION.

he was exceeding glad: for he was desirous to see him for a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined *him* before you, have found no fault

GREEK TEXT.

ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ ἤλπιζέ τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.
9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.
10 εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτοῦ.
11 ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.
12 ἐγένοντο δὲ φίλοι ὅ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς.
13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν
14 εἶπε πρὸς αὐτοὺς, Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὗρον ἐν

REVISED VERSION.

[h]he rejoiced greatly, for [i]he
had long been desirous to see
him, because he had heard
many things [j]concerning him;
and he hoped [k]to see some
[l]sign done by him. And he 9
questioned him in many words;
but he answered him nothing.
And the chief priests and the 10
scribes stood up, and vehement-
ly accused him. And Herod 11
with his [m]soldiers, [n]having treat-
ed him with contempt, and [o]de-
rided *him*, arrayed him in a
[p]splendid robe, and [q]sent him
back to Pilate. And [r]on that 12
day Pilate and Herod [s]became
friends [t]with each other; for
before they were at enmity be-
tween themselves. And Pilate, 13
[u]having called together the
chief priests, and the rulers, and
the people, said to them, Ye 14
have brought this man to me
as one who perverteth the peo-
ple, and behold, I, having ex-
amined him before you, have

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[h] "he rejoiced greatly;" ἐχάρη λίαν. Norton, Kend., M.—Thelwall ("rejoiced exceedingly").

[i] "he had long been desirous;" ἦν—θέλων ἐξ ἱκανοῦ. M.,—Angus, "he had been desirous for a long time;" Norton, "he had wished to see him for a long time." Of these three renderings, the first is preferred as *concise*, while it presents the thought with exactness.

[j] "concerning;" περὶ. Dick.

[k] "to see;" ἰδεῖν. Sharpe, Wesley, Scarlett, Wakef., Norton, Penn, Camp., Sawyer, Kendrick, Angus, M. So ἰδεῖν in preceding member of the sentence.

[l] "sign;" σημεῖον. So E. V. in all other instances in Luke.

[m] "soldiers;" στρατεύμασιν. So (E. V.) Acts 23:10. Thelwall, Kend., Sharpe, Wesley, Scarlett, Wakef., M.

[n] "having treated—with contempt;" ἐξουθενήσας. Dunbar and Greenf. (Lexx.), Sawyer, Scarlett, Thom., Norton. "To set at nought" is obsolete.

[o] "derided;" ἐμπαίξας. Kendrick, M., Robinson (Lex., *in verbo*).

[p] "splendid;" λαμπρὰν. Rob. (Lex., *in verbo*), Liddell, Kend., Wesley, Scarlett, Camp., Sawyer, Thelwall.

[q] "sent—back;" ἀνέπεμψεν. Lidd. (Lex., *in verbo*, II.): "To send back." So Dunbar (Lex.), Thom., Wesley, Sharpe, Scarlett, Wakef., Norton, Penn, Sawyer, Kend., Thelwall.

[r] "on that day;" ἐν αὐτῇ τῇ ἡμέρᾳ. Kendrick, Thomson, Sharpe, Camp., Sawyer. By Hellenistic usage, αὐτὸς is often used for οὗτος, in the N. Test. Bloomfield (N. Test., on Mark 4:44).

[s] "became;" ἐγένοντο. Kend., Thomson, Sharpe, Scarlett, Camp., Dick., Sawyer, Thelwall, M.

[t] "with each other;" μετ' ἀλλήλων. Kend., Scarlett, Wakef., Norton, M. Rob. (Lex.): "Each other."

[u] "having called together;" συγκαλεσάμενος. Wesley, M., Sawyer. The participial construction is adopted also by Scarlett, Kend., Camp., Dick., Thelwall

KING JAMES' VERSION.

in this man, touching those things whereof ye accuse him;

15 No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him:

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who, for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them,

21 But they cried saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him, and let *him* go.

23 And they were instant with

GREEK TEXT.

τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὧν κατηγορεῖτε κατ' αὐτοῦ· 15 ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ. 16 παιδεύσας οὖν αὐτὸν ἀπολύσω. 17 Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα. 18 ἀνέκραξαν δὲ παμπληθεὶ, λέγοντες, Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν· 19 ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακήν. 20 Πάλιν οὖν ὁ Πιλάτος προσεφώνησε, θέλων ἀπολῦσαι τὸν Ἰησοῦν. 21 οἱ δὲ ἐπεφώνουν, λέγοντες, Σταύρωσον, σταύρωσον αὐτόν. 22 Ὁ δὲ τρίτον εἶπε πρὸς αὐτοὺς, Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. 23 Οἱ δὲ ἐπέκειντο φω-

REVISED VERSION.

found no [v]crime in this man,
[w]as to the things [x]of which ye
accuse him; no, nor yet Herod; 15
for I sent you to him, and behold, nothing worthy of death
hath been done [y]by him; I 16
[z]will, therefore, chastise, and
release him. (For [a]it was 17
necessary that he should release one to them at the feast.)
And they cried out all at once, 18
saying, Away with this *man*,
and release to us Barabbas;
(who for a certain [b]insurrection 19
made in the city, and [c]*for* murder [d]had been cast into prison.)
Pilate, therefore, [e]wishing to 20
release Jesus, spoke to them
[f]again. But they cried out, 21
saying, Crucify![g] crucify him!
And he said to them the third 22
time, Why, what evil hath he
done? I have found no [h]crime
worthy of death in him; I [i]will,
therefore, chastise, and [j]release
him. And [k]they urged with 23

[v] "crime;" *αἴτιον*. See note c.

[w] "*as to the things*." This sentence is *a supplement*, and should be *italicized*. It is so marked by Thelwall. "Touching" is obsolete. *Περὶ τούτων* is understood in the text. Bloomfield (N. Test., Supplemental Volume).

[x] "of which;" *ὧν*. Kendrick, M., Scarlett, Norton, Penn, Dick., Sawyer.

[y] "by him;" *αὐτῷ*. Kend., Angus, Thom., Sharpe, Scarlett, Wakef., Penn, Sawyer. Belg., "van hem;" De Wette, "von ihm." On the rendering of the E. V., Bloomf. (N. Test.) says: "How such a sense can be defended, I see not; nay, it may be said to border on absurdity. It should seem that, according to the opinion of many ancient commentators, *αὐτῷ* here (as often in the Greek writers) is to be taken for *ὑπ' αὐτοῦ*; the *πεπραγμένον* being understood of *Jesus*, not of Pilate."

[z] "will—chastise and release him;" *παιδεύσας—αὐτὸν ἀπολύσω*. Kend., M. By this arrangement, the supplementary "*him*" is dropped as superfluous.

[a] "it was necessary;" *Ἀνάγκην—εἶχεν*. Camp., Dick., Kend., M. Iberian, "era necessario." As an alternative, "he was obliged." So S. Fr., "il était obligé;" De Wette, "er war gehalten."

[b] "insurrection;" *στάσιν*. Wesley, Angus, Thom., Scarlett, Wakef., Penn, M. So in parallel (E. V.) Mark 15:7. Rob. (Lex., *in verbo*).

[c] "*for*." As *διὰ* is *understood*, before *φόνον*, "for" is *italicized*.

[d] "had been cast;" *βεβλημένος*. M., Angus, Wesley, Norton, Penn, Sawyer, Thelwall. The pluperfect tense is used also by Kend., Wakef., Scarlett, Camp.

[e] "wishing;" *θέλων*. Wakef., Sharpe, Norton, Penn, Sawyer, M. "Willing" is not sufficiently strong. Rob. (Lex., *θέλω*): "To wish."

[f] "again;" *Πάλιν*. This is the proper order, according to our *usus loquendi*. So Scarlett, Wakef., Norton, Penn, Sawyer.

[g] "*Him*," the supplement of the E. V., is superfluous after "crucify." It enfeebles the sentence.

[h] "crime;" *αἴτιον*. See v. 4, note c.

[i] "will—chastise;" *παιδεύσας*. See note z.

[j] "release;" *ἀπολύσω*, as in v. 16.

[k] they urged;" *ἐπέκειντο* (dep. mid. imperf.). Kendrick. Schott, "urgebant." Bretsch. (*ἐπίκειμαι*): "Transitive, Luc. 23:23, instabant." Dunbar (Lex.): "To press upon, to urge." Pasor (Lex.): "*Insto, urgeo*." "To be instant" is obsolete.

KING JAMES' VERSION.

loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For behold, the days are coming, in the which they shall

GREEK TEXT.

ναῖς μεγάλαις, αἰτούμενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. 24 *Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἴτημα αὐτῶν·* 25 *ἀπέλυσε δὲ αὐτοῖς τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ᾐτοῦντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.*

26 *Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου τοῦ ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὄπισθεν τοῦ Ἰησοῦ.* 27 *Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν, αἳ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.* 28 *στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε, Θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν.* 29 *ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι, Μακά-*

REVISED VERSION.

loud voices, [l]demanding [m]that
he should be crucified; and
[n]their voices and [o]*those* of the
chief priests prevailed. And 24
Pilate [p]decided [q]that it should
be done [r]according to their demand.
And he released [s]him 25
who for insurrection and murder
[t]had been cast into the prison,
whom [u]they had demanded;
but [v]he delivered up Jesus to
their will. And as they led 26
him away, [w]they laid hold of
one Simon, a Cyrenian, coming
[x]from the country, and on him
they laid the cross, that he
might bear *it* after Jesus. And 27
there followed him a great
[y]multitude of the people, and
of women, who also bewailed
and lamented him. But Jesus, 28
turning to them, said, Daughters
of Jerusalem, weep not for
me, but weep for yourselves,
and for your children. For 29
behold, the days are coming in
[z]which they will say, [a]Happy

[l] "demanding;" *αἰτούμενοι.* Scarlett, Wakef., Camp., Sawyer, M., Kendrick. S. Fr., "demandant;" Ital., "dimandando." Rob. (Lex., *in loco, αἰτέω*), Dunbar (Lex.).

[m] "that he should be crucified;" *αὐτὸν σταυρωθῆναι.* Kend., Wesley, Wakef., Norton, Penn, Sawyer, M.

[n] "their voices;" *αἱ φωναὶ αὐτῶν.* Kend., Angus, Wakef., Norton, Penn, M.

[o] "*those.*" Wakef., Scarlett, Norton, Camp., Dick., Sawyer, M.

[p] "decided;" *ἐπέκρινε.* Kend., Gray and Pechy (on Angus), Norton, M. Bloomf. (N. Test., *in loco*): "*Judicando decrevit.* The word denotes the final adjudication, or decree, of a judge."

[q] "that it should be done;" *γενέσθαι.* Scarlett, Angus, Thom., Wesley, M. S. Fr., "fût exécuté;" Iber., "que se hiciera;" De Wette, "dass—geschehen sollte." Rob. (Lex., *γίνομαι*): "Of the will or pleasure of any one *to be done, fulfilled,—αἴτημα,* Luke 23 : 24."

[r] "according to their demand;" *αἴτημα.* M. De Wette, "nach ihrem Verlangen" ("according to their request"). In this rendering, *κατὰ* is supposed to be understood before *τὸ αἴτημα.* From the connection of *αἴτημα* with *αἰτούμενοι* ("demanding") it is obvious that it should be rendered "demand." Rob. (Lex., *αἴτημα*): "Emphat. *a requirement, demand,* Luke 23 : 24." As an alternative rendering of the passage, "What they demanded should be done."

[s] *Αὐτοῖς* of the Text. Recept. (after *ἀπέλυσε δὲ*) is canceled by Griesbach, Tischendorf, Knapp, Theile, Scholz, Kuinæl, Göschen, and bracketed by Tittmann and Lachmann. It is not in B. Schott says: "Quod post *ἀπέλυσε δὲ* vulgo additur *αὐτοῖς* (ex Matt. 27 : 26, Marc. 15 : 15) cum Griesb. aliisque omisimus, præeuntibus permultis cdd. (7 unc.) verss., Pers. pol., Memph., Sahid. (Philox. cum obelo habet), 2 libris latt."

[t] "had been cast;" *βεβλημένον.* See note d.

[u] "they had demanded;" *ᾐτοῦντο.* See v. 23, note.

[v] "he delivered up;" *παρέδωκε.* See ch. 9 : 44, note.

[w] "they laid hold of;" *ἐπιλαβόμενοι.* Sharpe, Camp., Thelwall. Present usage requires "lay hold of," instead of "lay hold on." Both forms, "of," and "on," occur in the E. V., in rendering this word. See Luke 20 : 20, 26. 1 Tim. 6 : 12.

[x] "from;" *ἀπὸ.* This preposition should not be confounded with *ἐκ* ("out of"). Kend., Camp., Norton, Dick., Sawyer, Thelwall, M.

[y] "multitude;" *πλῆθος.* Sharpe, Thom., Camp., Norton, Dick., Sawyer, M., Thelwall. So v. 1. This word occurs thirty-two times in the N. Test. It is rendered "multitude" in the E. V. in all cases except here, and Acts 28 : 3 ("bundle").

[z] "the" of the E. V., before "which," is superfluous and ungrammatical. Omitted by all later Eng. translators.

[a] "Happy;" *Μακάριαι.* See ch. 1 : 45, note.

KING JAMES' VERSION.

say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led with him to be put to death.

33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them: for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

GREEK TEXT.

ριαι αἱ στεῖραι, καὶ κοιλίαι αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ ἐθήλασαν. 30 *τότε ἄρξονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς.* 31 *ὅτι, εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;* 32 *Ἤγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.*

33 *Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν, καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν.* 34 *ὁ δὲ Ἰησοῦς ἔλεγε, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασι τί ποιοῦσι. Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον.* 35 *καὶ εἱστήκει ὁ λαὸς θεωρῶν. Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες, Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστὸς, ὁ τοῦ Θεοῦ ἐκλεκτός.* 36 *Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ,* 37 *καὶ λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον*

REVISED VERSION.

the barren, and *the* wombs
which never bore, and *the*
[b]breasts which never [c]suckled.
Then they will begin to say to 30
the mountains, Fall on us; and
to the hills, Cover us. For if 31
they do these things [d]to the
green tree, what will be done
[e]to the dry? And there were 32
also two others, malefactors,
led with him to be put to
death. And when they came 33
to the place which is called
[f]Skull, there they crucified him,
and the malefactors, one [g]at the
right hand, and the other at
the left. Then [h]Jesus said, Fa- 34
ther, forgive them; for they
know not what they do. And
having parted his [i]garments,
they cast lots. And the people 35
stood [j]looking on. And the
rulers with them [k]scoffed at
him, saying, He saved others;
let him save himself, [l]if he is
the Anointed, the chosen of
God. And the soldiers also 36
mocked him, [m]coming near, and
offering him vinegar, and say- 37
ing, [n]If thou art the King of
the Jews, save thyself. And 38

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[b] "breasts;" *μαστοὶ*. Kend., Wesley, Scarlett, Wakefield, Camp., Norton, Sawyer, Angus, M. See ch. 11 : 27, note.

[c] "suckled;" *ἐθήλασαν*. The following note on this word is copied from Revis. of Mark (13 : 17): "Robinson, *θηλάζω*, '*to suckle*,' '*give suck*.' So Liddell. 'To give suck' is entirely obsolete."

[d] "to the green tree;" *ἐν τῷ ὑγρῷ ξύλῳ*. Tyndale, Geneva, Kend., Angus, M. De Wette, "am grünen Holze." Compare Ps. 1 : 3. Ezek. 20 : 47. Ecclus. 6 : 3.

[e] "to the dry?" *ἐν τῷ ξηρῷ*. See last note.

[f] "Skull;" *Κρανίον*. Thom., Wakef., Norton, Penn, M. "Calvary" was borrowed from the Vulgate "calvariæ" by the early Eng. translators, Tyndale, etc.

[g] "at;" *ἐκ*. See Luke 1 : 11, note.

[h] "Jesus said;" *Ἰησοῦς ἔλεγε*. The Greek order is the most natural one for the rendering. M., Kend., Sharpe, Scarlett, Wakef., Camp., Norton, Dick., Sawyer, Thelwall.

[i] "garments;" *ἱμάτια*. So parallels (E. V.), Matt. 27 : 35. Mark 15 : 24. John 19 : 23. Angus, Wesley, Scarlett, Penn, Camp., Kend., Thelwall, M.

[j] "looking on;" *θεωρῶν*. Sharpe, Scarlett, Wakef., Penn, Norton. So (E. V.) Mark 15 : 40. Rob. (Lex., *in verbo*): "*To look on* or *at*."

[k] "scoffed at;" *Ἐξεμυκτήριζον*. Norton, Sawyer. See ch. 16 : 14, note.

[l] "if he is;" *εἰ οὗτός ἐστιν*. Penn, Kend., Norton, Dick. See ch. 4 : 3, note.

[m] "coming near;" *προσερχόμενοι*. See ch. 9 : 12, note. The E. V. has "him" (not *italicized*), without any thing in the text to authorize it.

[n] "If thou art;" *Εἰ σὺ εἶ*. Penn, Norton, Dick., Kendrick. See ch. 4 : 3, note.

KING JAMES' VERSION.

38 And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us.

40 But the other, answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

52 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

GREEK TEXT.

σεαυτόν. 38 Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων.

39 Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, λέγων, Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς. 40 Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων, Οὐδὲ φοβῇ σὺ τὸν Θεὸν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; 41 καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε. 42 Καὶ ἔλεγε τῷ Ἰησοῦ, Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. 43 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

44 Ἦν δὲ ὡσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν,

REVISED VERSION.

[o]an inscription [p]was also writ-
ten over him in Greek, and
Latin, and Hebrew letters,
This is the king of the Jews.
And one of the malefactors 39
who were hanged, [q]reviled him,
saying, [r]If thou art the Anoint-
ed, save thyself and us. But 40
the other, answering, rebuked
him, saying, [s]Dost not even
thou fear God, [t]since thou art
[u]under the same condemnation?
And we, indeed, justly; for we 41
receive the due reward of our
deeds; but this [v]*man* hath
done nothing amiss. And he 42
said to Jesus, Lord, remember
me, when thou comest [w]in thy
kingdom. And Jesus said to 43
him, [x]Truly, I say to thee, this
day [y]thou shalt be with me in
paradise. And it was about 44
the sixth hour, and there was
[z]darkness over [a]the whole land

[o] "an inscription;" ἐπιγραφή. Thomson, Sharpe, Wesley, Wakef., Penn, Camp., Norton, Dick., Angus, Kend., M. See ch. 20 : 24, note.

[p] "was also." This is the proper place for the word "also." Kend., Camp., Norton.

[q] "reviled;" ἐβλασφήμει. Kend., M., Thom., Wesley, Scarlett, Camp., Norton, Dick., Sawyer. See ch. 5 : 21, note.

[r] "If thou art;" Εἰ σὺ εἶ. See note n.

[s] "Dost not even thou fear;" Οὐδὲ φοβῇ σύ. Rob. (Lex., οὐδέ): "Specially *not* even." Liddell (*in verbo*): "When joined with a single word or phrase, *not even*, Lat. *ne quidem*." See ch. 7 : 9, note. Scholefield has the following remark on this passage: "Dost not even thou fear God? *Ne tu quidam*—even thou in thy circumstances of desperate wretchedness, whatever others may do in the unthinking levity of present security?"

[t] "since;" ὅτι. Scarlett, M., Sawyer. As an alternative, "seeing that."

[u] "under;" ἐν. So Rom. 3 : 19, ἐν τῷ νόμῳ (E. V.), "under the law." Like our idiomatic phrase, "under sentence." So Scarlett, Norton, Sawyer, M., Murdock. S. Fr., "sous (le même judgment)."

[v] "*man*." As the text has simply οὗτος (this), "man" should be *italicized*. So Wakef., Penn.

[w] "in;" ἐν. Wesley, Scholef., Scarlett, Sawyer, M. Iber., "en." Trench (p. 123) remarks on the rendering of the E. V.: "How could Christ come *into* his kingdom, when He is Himself the centre of the kingdom, and brings the kingdom with Him? The passage will gain immensely, when, leaving that strange and utterly unwarranted assumption that εἰς, a preposition of motion, is convertible with ἐν, a preposition of rest; and thus that ἐν τῇ βασιλείᾳ, which stands here, is the same as εἰς τὴν βασιλείαν, we translate, 'Lord, remember me when thou comest *in thy kingdom*,' that is, 'with all thy glorious kingdom about Thee,' as is so sublimely set forth, Rev. 19 : 14; cf. Jude 14; 2 Thess 1 : 7; Matt. 25 : 31 (ἐν τῇ δόξῃ). It is the stranger that our translators should have fallen into this error, seeing that they have translated ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ (Matt. 16 : 28) quite correctly, coming *in his kingdom*."

[x] "Truly;" Ἀμὴν. See ch. 4 : 24, note.

[y] "thou shalt be;" ἔσῃ. Thom., Scarlett, Penn, Kend., M.

[z] There is no necessity for the indefinite article before "darkness." The E. V. has none in the parallels, Matt. 27 : 45. Mark 15 : 33.

[a] "the whole land;" ὅλην τὴν γῆν. So (E. V.) Mark 15 : 33. The adjective should have its ordinary signification here. In Matt. 27 : 45, the rendering "over all the land" (E. V.) is correct.

KING JAMES' VERSION.

45 And the sun was darkened, and the vail of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

49 And all his acquaintance, and the women that followed him

GREEK TEXT.

ἕως ὥρας ἐννάτης. 45 καὶ ἐσκο-
τίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ
καταπέτασμα τοῦ ναοῦ μέσον·
46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ
'Ιησοῦς εἶπε, Πάτερ, εἰς χεῖράς
σου παραθήσομαι τὸ πνεῦμά
μου. Καὶ ταῦτα εἰπὼν ἐξέπνευ-
σεν. 47 'Ιδὼν δὲ ὁ ἑκατόνταρχος
τὸ γενόμενον ἐδόξασε τὸν Θεὸν,
λέγων, Ὄντως ὁ ἄνθρωπος οὗτος
δίκαιος ἦν. 48 Καὶ πάντες οἱ
συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν
θεωρίαν ταύτην, θεωροῦντες τὰ
γενόμενα τύπτοντες ἑαυτῶν τὰ
στήθη ὑπέστρεφον. 49 εἱστήκει-
σαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ
μακρόθεν, καὶ γυναῖκες αἱ συν-

REVISED VERSION.

till the ninth hour. And the 45
sun was darkened, and the veil
of the temple was rent in the
midst. And Jesus, [b]crying with 46
a loud voice, said, Father, into
thy hands [c]I commit my spirit;
and having said this, [e]he ex-
pired. [f]And when the cen- 47
turion saw [g]what took place,
he glorified God, saying, Cer-
tainly this was a righteous
man. And all the crowds that 48
came together to that sight, be-
holding [h]the things which took
place, [i]returned, smiting their
breasts. [j]But all his acquaint- 49
ance, and the women [k]who
had followed him from Galilee,

as the text is ἐπὶ πᾶσαν τὴν γῆν. Angus, Norton ("over the whole country"), Dick., Thelwall ("over the whole earth").

[b] "crying;" φωνήσας. The participial construction is adopted by Kendrick, Wesley, Scarlett, Penn, Dick., Sawyer, M., Thelwall. From the language of the E. V., the reader is led to the idea that Jesus uttered a loud cry, and *afterward* said, Father, etc. M. justly remarks: "When a participle and a verb are combined together, both in the past tense, as in the present instance, the action described by the participle may be either *antecedent* to that of the verb, or *coincident* with it, and thus the obvious sense alone must determine the point. Here there can be no reasonable doubt as to the meaning, viz., he uttered these words with a loud voice." The renderings of Wesley, Scarlett, Wakef., Penn, Camp., Norton, Dick., and Sawyer present the thought that the actions described by the participle and verb were *coincident*. So Iber., "clamó Jesus con una gran voz;" Ital., "Gesù sclamando con gran voce disse;" Belg., "Jesus roepende met grooter stemme, zeide;" Vulg., "clamans voce magna Jesus, ait."

[c] "I commit;" παραθήσομαι. So (E. V.) Luke 12 : 48. 1 Tim. 1 : 18. 2 Tim. 2 : 2. 1 Pet. 4 : 19. Thom., Scarlett, Wakef., Penn, Camp., Norton, Kend., Dick., Sawyer, Angus, Thelwall, M. This verb with the form of the future has the force of the present, by Hebraism. Thus in Ps. 31 : 6 (Sept. 30 : 6), which is quoted by Jesus. The Hebrew has the verb in the future (Hiphil) אַפְקִיד רוּחִי which is literally rendered in the Sept. by the same tense, παραθήσομαι τὸ πνεῦμά μου. See Stuart's Heb. Gram., § 504, *b* (1835). Kuinoel (*in loco*).

[d] "this;" ταῦτα. Kend., M., Penn, Thom., Scarlett, Norton, Sawyer. See Luke 5 : 27, and 14 : 15, notes.

[e] "he expired;" ἐξέπνευσεν. Kendrick, Gray (on Angus), Wesley, Scarlett, Wakef., Penn, Camp., Norton, Dick., Thelwall, M., Sawyer. As an alternative, the idiomatic phrase, "he breathed his last." So Thom.

[f] "And when;" Καὶ. So parallel (E. V.) Mark 15 : 39. Norton. Alternative, "And the centurion, seeing." So Kendrick, M.

[g] "what took place;" τὸ γενόμενον. Norton. S. Fr., "ce que était arrivé;" De Wette, "was geschehen war." As there is an obvious reference to the darkness, earthquake, and the expiring cry of Jesus, "what took place" is more accurate than "what was done." The last seems most naturally to refer to the action of those concerned in the crucifixion. Kend., "what had happened;" Murdock, "what occurred." Heb. N. Test., אֶת־אֲשֶׁר הָיְתָה.

[h] "the things which took place;" τὰ γενόμενα. See last note.

[i] "returned smiting their breasts;" τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον. Wesley, Scarlett,—Kend., Norton, Camp., Sawyer ("beating")." Belgic, "keerden wederom slaande op haren borsten;" De Wette, "kehrete, sich an die Brust schlagend, zurück;" S. Fr., "s'en retournait en se frappant la poitrine;" Iber., "se volvian dándose golpes en los pechos."

[j] "But;" δὲ. Penn, Thelwall, M. The particle here (not καὶ, as at the beginning of v. 48) is adversative. It distinguishes the conduct of "his acquaintance and the women," from that of "the crowds."

[k] "who had followed;" αἱ συνακολουθήσασαι (i. e., the women). Kend., Wesley, Scarlett ("accompanied"), Penn, Camp., Dick., Sawyer, M. Iber., "habian accompañado;" De Wette, "nachgefolgt waren."

KING JAMES' VERSION.

from Galilee, stood afar off, beholding these things.

50 And behold, *there was* a man named Joseph, a counsellor: *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them:) *he was* of Arimathea, a city of the Jews; who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and pre-

GREEK TEXT.

ακολουθήσασαι αὐτῷ· ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

50 ΚΑΙ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσὴφ, βουλευτὴς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος, 51 (οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν,) ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ, 52 οὗτος προσελθὼν τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. 53 καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος. 54 καὶ ἡμέρα ἦν παρασκευὴ, καὶ σάββατον ἐπέφωσκε.

55 Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. 56 ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώ-

REVISED VERSION.

stood [l]far off, beholding these
things. And behold, *there was* 50
a man named Joseph, a coun-
selor, [m]a good and just man
([n]he had not consented [o]to their 51
counsel and deed), from Arima-
thea, a city of the Jews; [p]who
was himself also waiting for
the kingdom of God. This 52
man went to Pilate, and [q]asked
for the body of Jesus. And 53
he took it down, and wrapped
it in linen, and laid it in [r]a
tomb [s]hewn in the rock, in
which [t]no one [u]had [v]ever yet
been laid. And [w]*that* day was 54
the preparation, and the sab-
bath drew on. And the wo- 55
men also who had come with
him from Galilee, [x]following
after, beheld [y]the tomb, and
how his body was laid. And 56
they returned, and prepared

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[l] "far off;" *μακρόθεν.* See ch. 16 : 23, note.

[m] "a good and just man;" *ἀνὴρ ἀγαθὸς καὶ δίκαιος.* Kend.. Sharpe, Penn, Camp., Norton, Angus, Dick. So Thom., Wakef., Sawyer, M., who, however, have "righteous" instead of "just." De Wette, "ein trefflicher und gerechter Mann;" Belg., "een good ende rechtvaardig man;" Danish, "en god og retfördig Mand."

[n] "he;" *οὗτος.* Kend., Wesley, Scarlett, M. See ch. 9 : 24, note.

[o] "to their counsel and deed;" *τῇ βουλῇ καὶ τῇ πράξει αὐτῶν.* Instead of the words "of them," the possessive "their" is the rendering of Thom., Kend., Sharpe, Scarlett, Penn, Norton, Sawyer, M., Rheims.

[p] "who was himself also waiting for;" *ὃς καὶ προσεδέχετο καὶ αὐτὸς.* The verb is the imperfect of *continuance.* M. So the verb is rendered (in the Eng. progressive) by Sharpe, Scarlett, Penn, Wakef., Norton, Thelwall.

[q] "asked for;" *ᾐτήσατο.* Wiclif, Geneva ("asked"), Wesley, Wakef., Norton, Thelwall, M. So the verb is usually rendered in the E. V.

[r] "a tomb;" *μνήματι* (= *μνημείῳ*; comp. v. 55, and Mark 15 : 46. Rob., Lex., *μνῆμα*). So (E. V.) Luke 8 : 27. Mark 5 : 5. Sharpe, Wakef., Camp., Norton, Dick., Sawyer.

[s] "hewn in the rock;" *λαξευτῷ.* Compare Matt. 27 : 60, *ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ* (E. V.), "which he had hewn out in the rock." Rob. (Lex., *in verbo*), "rock-hewn." M., "cut out of a rock;" Scarlett, "cut in a rock;" Norton, "hewn out of a rock;" Kend., "hewn in rock." As the idea seems to be precisely that expressed in Matt. 27 : 60, the above rendering is deemed most accurate. S. Fr., "taillé dans le roc;" Belg., "in een rotze gehouwen."

[t] "no one;" *οὐδείς.* Sharpe, M., Scarlett, Penn, Wakef., Norton.

[u] "had—been laid;" *κείμενος.* Kend., Scarlett, Penn, M.

[v] "ever yet;" *οὐδέπω.* M. Rob. (Lex., *in verbo*).

[w] "*that*" is a supplement, and should have been *italicized* in the E. V. So "the," before "preparation."

[x] "following after;" *Κατακολουθήσασαι.* Wesley, Scarlett, Norton, M., Thelwall.

[y] "the tomb;" *τὸ μνημεῖον.* See ch. 11 : 44, note. Sharpe Scarlett, Wakef., Camp., Norton, Sawyer.

KING JAMES' VERSION.

pared spices and ointments; and rested the sabbath-day, according to the commandment.

CHAP. XXIV.

Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of

GREEK TEXT.

ματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.

CHAP. XXIV.

Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέος ἦλθον ἐπὶ τὸ μνῆμα, φέρουσαι ἃ ἡτοίμασαν ἀρώματα, καί τινες σὺν αὐταῖς.

2 *ΕΥΡΟΝ δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου,* 3 *καὶ εἰσελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.* 4 *καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις.* 5 *ἐμφόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτὰς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;* 6 *οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη· μνήσθητε ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ,* 7 *λέγων, Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.* 8 *Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ·* 9 *καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα καὶ πᾶσι τοῖς λοιποῖς.* 10 *ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώ-*

REVISED VERSION.

spices and ointments; and rested on [z]the sabbath, according to the commandment.

CHAP. XXIV.

Now on the first day of the 1
week, very early in the morning, they came to [a]the tomb,
bringing the spices which they
had prepared, and [b]some *others*
with them. And they found 2
the stone rolled away from
the tomb; and they entered 3
in, and found not the body of
Jesus. And as they were much 4
perplexed [c]about this, behold,
two men stood by them in shining [d]clothing. And as they 5
were afraid, and bowed down
[e]their faces to the earth, they
said to them, Why seek ye the
living among the dead? He is 6
not here, but [f]hath risen; remember how he spoke to you
[g]while he was yet in Galilee,
saying, The son of man must 7
be [h]delivered up into the hands
of sinful men, and be crucified, and the third day rise
again. And they remembered 8
his words, and [i]returning from 9
the tomb, they told all these
things to the eleven, and to all
the rest. It was Mary Magda- 10
lene, and Joanna, and Mary *the*

[z] "the sabbath;" *τὸ—σάββατον*. See ch. 6 : 2, note.

[a] "the tomb;" *τὸ μνῆμα*. See ch. 23 : 53, note.

[b] "some;" *τινες* (indefinite). Angus, Thom., Sharpe, Scarlett, Wakef., Camp., Dick., M.

[c] "about this;" *περὶ τούτου*. Wakef., Sawyer, M.

[d] "clothing;" *ἐσθήσεσιν*. Sawyer. Lidd. and Dunbar (Lexx.). As this word occurs in no other instance in the N. Test., and *ἱματία* is often rendered by "garments," "clothing" is deemed appropriate.

[e] "their;" *τό*. The article being used for the possessive, the word should not be italicized, as a *supplement*. Kühner (Gram., § 244, 4).

[f] "hath risen;" *ἠγέρθη*. See ch. 9 : 22, and 4 : 34, notes.

[g] "while—yet;" *ἔτι*. Wakef., Kend., Thom., Penn, M.

[h] "delivered up;" *παραδοθῆναι*. See ch. 9 : 44, note.

[i] "returning;" *ὑποστρέψασαι*. Kend., Thelwall, Wesley, Scarlett, Penn, Norton, Sawyer, M.

KING JAMES' VERSION.

James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

GREEK TEXT.

βου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἳ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. 11 Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς. 12 ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ ἀπῆλθε πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.

13 Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ᾗ ὄνομα Ἐμμαούς· 14 καὶ

REVISED VERSION.

mother of James, and [j]the other
women[k] with them, who told these
things to the apostles. And 11
their words [l]appeared to them
as [m]an idle tale, and they be-
lieved them not. [n]But [o]Peter 12
rose, and ran to [p]the tomb, and
stooping down, he beheld [q]only
the linen clothes lying [r]*there*,
and he departed [s]to his home,
wondering at that which had
come to pass. And behold, 13
two of them [t]were going that
same day to a village [u]named
Emmaus, which was[v] [w]sixty
furlongs [x]from Jerusalem. And 14

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[j] "the other;" *αἱ λοιπαί.* The article should by no means be omitted here. Compare ch. 23:55. It is retained by Thom., Sharpe, Wesley, Scarlett, Penn, Wakef., Norton, Sawyer, Kend., Angus, Thelwall, M., Belg., De Wette, S. Fr., Iber., Ital.

[k] The supplement "*that were*" of the E. V. is superfluous. It is omitted by Thom., Sharpe, Wesley, Scarlett, Penn, Wakef., Camp., Dick., Kend., M.

[l] "appeared;" *ἐφάνησαν.* Rob. (Lex., *in verbo*): "Gener. *to appear, be seen.*" So Angus, Thom., Wakef., Camp., Norton, Dick., Sawyer, Thelwall, M., Murdock. This is the only instance in which this verb is rendered "to seem," in the E. V., out of thirty-one cases. In most of these its equivalent is "appear." "Seem" is most usually the rendering of *δοκέω.* S. Fr., "paraissaient;" Iber., "parecieron;" De Wette, "erschienen."

[m] "an idle tale;" *λῆρος.* Thom., Scarlett, Penn, Wakef., Norton, Angus, Thelwall, M. De Wette, "ein Mährchen;" S. Fr. "un conte."

[n] "But;" *δὲ.* Thelwall, Angus, Kendrick, Wesley, Penn, Wakef., Norton, M.

[o] "Peter rose;" *Πέτρος ἀναστὰς.* The order of the text is followed. So Thelwall, Angus, Kend., Wesley, Scarlett, Penn, Wakef., Norton, M.

[p] "the tomb;" *τὸ μνημεῖον.* See v. 1, note.

[q] "only;" *μόνα.* This is substituted for the phrase of the E. V. "by themselves." This phrase fails to bring out the thought distinctly, which might be expressed in our conversational style by "he beheld nothing but the linen clothes lying *there.*" Bloomf. (*in loco*): "*Μόνα* scil. *τοῦ σώματος,* without the body of Jesus." "Alone" is the rendering of Angus and M. Penn, "the linen clothes only." Norton has adopted a free translation, "he saw nothing but the grave clothes lying there." So, in substance, Camp.

[r] "*there.*" Norton. Our *usus loquendi* demands a supplement after "lying." This has been taken from Beza, who has "videt lintea sola *illic* jacentia." A similar necessity of idiom led the translators of the S. Fr. to say, "il vit le linges seuls sur la terre."

[s] "to his home;" *πρὸς ἑαυτὸν.* Norton, Wakef., Wesley, M. Rob. (Lex., *ἑαυτοῦ*): "*Πρὸς ἑαυτὸν, to oneself*, i. e., to one's own house or home. Luke 24:12. Plur. id. John 20:10." In this last instance, the language coincides nearly with that of Luke. *Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί* (E. V.), "Then the disciples went away again unto their own house." Kuinoel: "Ambigunt interpretes, utrum *πρὸς ἑαυτὸν* referendum sit ad *θαυμάζων,* an ad *ἀπῆλθη* ita ut post *ἑαυτὸν* interpungatur, et incisum post *ἀπῆλθη* deleatur. Qui *πρὸς ἑαυτὸν* ad *θαυμάζων* referunt, verba reddunt *abiit, secum eventum miratus*, comparant formulas similes: *διελογίζοντο πρὸς ἑαυτοὺς,* Luc. 20:14, *προσεύχεσθαι πρὸς ἑαυτὸν,* Luc. 18:11, sed afferendus erat locus, ubi legatur formela *θαυμάζειν πρὸς ἑαυτόν.* At formula *ἀπέρχεσθαι πρὸς ἑαυτὸν,* ut sit *redire domum*, extat Joh. 20:10. et Æl. H. V. 3:19.—Præferenda ergo est, inprimis etiam ob locum parallelum Joh. 20:10 eorum sententia, qui verba *πρὸς ἑαυτὸν* ad verbum *ἀπῆλθη* referunt." In the critical Edd., Griesb., Knapp, Theile, Göschen, Bengel place the comma after *ἑαυτὸν,* thus connecting that pronoun with *ἀπῆλθη.* I place "*or*, wondering with himself" in the margin.

[t] "were going;" *ἦσαν πορευόμενοι.* Kend., Angus, Scarlett, Wakef., Penn, Norton, M.

[u] "named Emmaus;" *ᾗ ὄνομα Ἐμμαούς.* Camp., M., Murdock.

[v] "*about.*" This supplement is properly omitted by Kend., Wesley, Thom., Scarlett, Wakef., Penn, Thelwall.

[w] "sixty;" *ἑξήκοντα.* Kend., M., Angus, Thom., Sharpe, Scarlett, Penn, Camp., Norton.

[x] "from Jerusalem." This is the natural order. It is that of

KING JAMES' VERSION.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together*, and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden, that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people:

GREEK TEXT.

αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. 15 *καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς·* 16 *οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.* 17 *Εἶπε δὲ πρὸς αὐτοὺς, Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καί ἐστε σκυθρωποί;* 18 *Ἀποκριθεὶς δὲ ὁ εἷς, ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτὸν, Σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;* 19 *Καὶ εἶπεν αὐτοῖς, Ποῖα; Οἱ δὲ εἶπον αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ·*

REVISED VERSION.

they [y]were talking [z]with each
other [a]concerning all these
things which had happened.
And it came to pass,[b] while 15
they were talking and reasoning together, that Jesus himself drew near, and went with
them. But their eyes were 16
[c]held, [d]so that [e]they did not
know him. And he said to 17
them, What words [f]*are* these which [g]ye are exchanging [h]with each other, as ye walk, and are
sad? And [i]the one [j]named 18
Cleopas, answering, said to him, [k]Dost thou only sojourn [l]*in* Jerusalem, and [ll]knowest not the things [m]which have come to pass there, in these days?
And he said to them, What 19
things? And they said to him, [n]Those concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people;

Kend., Thom., Sharpe, Scarlett, Wesley, Wakef., Camp., Norton, Dick.

[y] "were talking;" *ὡμίλουν*. Imperf. of *continuance*. Thelwall, M. Rob. (Lex., *in verbo*): "*To converse, to talk with.*"

[z] "with each other;" *πρὸς ἀλλήλους*. Rob. (Lex., *ἀλλήλων*). See ch. 23 : 12, note. "To talk together" would be the proper rendering of *συνομιλέω*.

[a] "concerning;" *περὶ* (*cum genit.*). Kend., M., Dick., Thelw.

[b] The proper place for "that" of E. V. is before "Jesus." So M., Sharpe, Penn.

[c] "held." This form of the participle is now used instead of "holden." Sharpe.

[d] "so that." Sharpe.

[e] "they did not know;" *τοῦ μὴ ἐπιγνῶναι*. Scarlett, M. Bloomf., N. Test. ("did not see"), Murd. ("did not recognize").

[f] "words;" *λόγοι*. Kend., Thelwall, Sharpe. Iber., "palabras."

[g] "ye are exchanging;" *ἀντιβάλλετε*. Rob. (Lex., *in verbo*): "In N. T. tropically of words, *to bandy, to exchange*, an accus., Luke 24 : 17." Kendrick. De Wette, "ihr—wechselt." "To exchange words" is a common idiomatic phrase. The Greek can, therefore, receive a literal rendering, which is exact.

[h] "with each other;" *πρὸς ἀλλήλους*. Kend., M. See v. 14, note z.

[i] "the one;" *ὁ εἷς*. Kend., M., Sharpe.

[j] "named;" *ᾧ ὄνομα*. M. Compare v. 13.

[k] "Dost thou only sojourn;" *Σὺ μόνος παροικεῖς*. M. Kendrick ("Art thou only a stranger"), Thelwall ("Art thou only a sojourner"). Bloomf. (N. Test.): "I would—take *μόνος* for *μόνον*." Rob. (Lex., *μόνος*): "In an adverbial sense of persons and things. Buttm., § 123, 6."

[l] "in." This word is *italicized*, as *ἐν* of the Text. Recept. is canceled by Griesb., Knapp, Tischend., Theile, Kuinoel, Scholz. Schott says: "*Ἐν* delevimus cum Griesb. aliisque auctoritate cdd. multorum (12 unc.) et vss. Pesch., Philox."

[ll] "knowest;" *ἔγνως*. Rendered in the present tense by Wakef., Newcome, Thom., A. Camp., Dick., Sawyer, De Wette.

[m] "which have come to pass;" *τὰ γενόμενα*. "Have" is properly substituted for "are," by Thom., Kend., Sharpe ("has"), Wakef., Camp., Norton, M., Sawyer. See ch. 4 : 31, note.

[n] "Those;" *Τὰ*. This word is passed over in the E. V., which followed Tyndale. In strictness, the article is not used for a demonstrative, yet in translation, perspicuity and conciseness authorize the pronoun, as in this instance. Otherwise, there would be a repetition of the phrase "the things." "Those" is employed by Scarlett, Wesley, Penn, Norton, Dick., M. S. Fr., "celles." As an alternative rendering, "the things;" So Sawyer. Belg., "de dingen;" Iber., "las cosas;" Diodati and Ital., "il fatto." See ch. 12 : 42, note.

KING JAMES' VERSION.

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre.

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us, went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses,

GREEK TEXT.

20 ὅπως τε παρέδωκαν αὐτὸν οἱ
ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν
εἰς κρίμα θανάτου, καὶ ἐσταύρω-
σαν αὐτόν· 21 ἡμεῖς δὲ ἠλπίζομεν
ὅτι αὐτός ἐστιν ὁ μέλλων λυ-
τροῦσθαι τὸν Ἰσραήλ. ἀλλά
γε σὺν πᾶσι τούτοις τρίτην ταύ-
την ἡμέραν ἄγει σήμερον, ἀφ'
οὗ ταῦτα ἐγένετο. 22 ἀλλὰ καὶ
γυναῖκές τινες ἐξ ἡμῶν ἐξέστη-
σαν ἡμᾶς, γενόμεναι ὄρθριαι ἐπὶ
τὸ μνημεῖον· 23 καὶ μὴ εὑροῦσαι
τὸ σῶμα αὐτοῦ, ἦλθον, λέγου-
σαι καὶ ὀπτασίαν ἀγγέλων ἑω-
ρακέναι, οἳ λέγουσιν αὐτὸν ζῇν.
24 καὶ ἀπῆλθόν τινες τῶν σὺν
ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον
οὕτω καθὼς καὶ αἱ γυναῖκες εἶ-
πον· αὐτὸν δὲ οὐκ εἶδον. 25 *Καὶ*
αὐτὸς εἶπε πρὸς αὐτούς, Ὦ ἀνό-
ητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ
πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλη-
σαν οἱ προφῆται· 26 οὐχὶ ταῦτα
ἔδει παθεῖν τὸν Χριστόν, καὶ
εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;
27 *Καὶ* ἀρξάμενος ἀπὸ Μωσέως

REVISED VERSION.

and how the chief priests and 20
our rulers [nn]delivered him up to
be condemned to death, and
[o]crucified him. But we hoped 21
that it was he, who [p]was to
redeem Israel: and besides all
this, to-day is the third day
since these things were done.
[q]But furthermore, [r]some wo- 22
men of our company [s]astonish-
ed us, who were early at the
tomb; and not finding his body, 23
they came, saying, that they
had also seen a vision of an-
gels, who said that he was
alive. And [t]some of those 24
with us, went to the tomb, and
found *it* [u]even as the women
had said; but him they saw
not. And he said to them, O 25
[v]thoughtless, and slow of heart
to believe all which the proph-
ets have spoken! [w]Must not 26
[x]the Anointed suffer these
things, and enter into his glo-
ry? And beginning [y]from Mo- 27

[nn] "delivered—up;" *παρέδωκαν*. See ch. 9 : 44, note.

[o] "crucified;" *ἐσταύρωσαν*. This aorist is coupled to another, viz., *παρέδωκαν*. The usual force of the tense should be preserved in rendering both words. This has been done by Sharpe, Norton, Sawyer, Kend., Thelwall, Gray (on Angus).

[p] "was to redeem;" *ὁ μέλλων λυτροῦσθαι*. Kend., Sawyer, M.—Scarlett, Sharpe, Dick. ("to have redeemed"). Alternative, "was about to redeem." So Angus. Thelwall ("is about to redeem"); Wakef., "was going to redeem;" Iber., "iba á redimir."

[q] "But furthermore;" *ἀλλὰ καί*. Norton. Rob. (Lex., *ἀλλὰ καί*): "Without a preceding negative, and marking gradation, *but also, yea also, yea even.*" The thought is best expressed, consonant with our idiom, by "but furthermore." Several late Eng. versions have "but moreover." Thom., "but again."

[r] "some;" *τινες* (indef.). Angus, Thomson, Scarlett, Penn, Wakef., Norton, M.

[s] "astonished us;" *ἐξέστησαν ἡμᾶς*. Thelwall, M., Sawyer, The same rendering in the perfect tense ("have astonished us") is adopted by Thom., Scarlett, Wesley, Penn, Camp., Norton.

[t] "some;" *τινες*. See note r.

[u] "even as;" *οὕτω καθὼς*. M. (more exactly, "so even as").

[v] "thoughtless;" *ἀνόητοι*. Kend., Camp., Penn, Thomson. S. Fr., "depourvous de sens;" Iber., "necios" ("stupid"). Lidd. (Lex., *in verbo*): "I. *not thought on.* II. act., *not thinking, not capable of*, or adapted to *thinking*." See ch. 11 : 40, note. This word should be distinguished from *μωρὸς, ἄφρων, ἄσοφος*, and *ἀσύνετος*, which with *ἀνόητος* are rendered by the E. V. "fool," or "foolish." Bloomf. (N. Test.): "The word denotes either *one who has not*, or *who uses not, the faculty of reason;* or, as here, *who uses it not aright*."

[w] "Must;" *ἔδει*. M. So (E. V.) Luke 2 : 49; 4 : 43; 9 : 22; 22 : 7. Matt. 16 : 21. Alternative, "Was not the Anointed to suffer."

[x] "the Anointed." See Luke 2 : 26, note.

[y] "from Moses;" *ἀπὸ Μωσέως*. Scarlett, Sawyer, M., Thelwall. Vulg., Mont., Eras., Beza, Castal., Göschen, "a Mose;" Belg., "van Mose;" De Wette, "von Mose;" Diodati and Ital., "da Mosè."

KING JAMES' VERSION.

and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him: and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?

GREEK TEXT.

καὶ ἀπὸ πάντων τῶν προφητῶν,
διηρμήνευεν αὐτοῖς ἐν πάσαις
ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.
28 Καὶ ἤγγισαν εἰς τὴν κώμην
οὗ ἐπορεύοντο· καὶ αὐτὸς προσ-
εποιεῖτοποῤῥωτέρω πορεύεσθαι·
29 καὶ παρεβιάσαντο αὐτὸν, λέ-
γοντες, Μεῖνον μεθ' ἡμῶν, ὅτι
πρὸς ἑσπέραν ἐστὶ, καὶ κέκλικεν
ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ μεῖ-
ναι σὺν αὐτοῖς. 30 καὶ ἐγένετο
ἐν τῷ κατακλιθῆναι αὐτὸν μετ'
αὐτῶν, λαβὼν τὸν ἄρτον εὐλό-
γησε, καὶ κλάσας ἐπεδίδου αὐ-
τοῖς. 31 αὐτῶν δὲ διηνοίχθησαν
οἱ ὀφθαλμοὶ, καὶ ἐπέγνωσαν αὐ-
τόν· καὶ αὐτὸς ἄφαντος ἐγένετο
ἀπ' αὐτῶν. 32 Καὶ εἶπον πρὸς
ἀλλήλους, Οὐχὶ ἡ καρδία ἡμῶν
καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει
ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν

REVISED VERSION.

ses, and [s]from all the prophets,
he [a]explained to them in all the
scriptures the things concern-
ing himself. And they drew 28
near[b] the village whither they
[c]were going, and he made as
though he [d]was going further.
[e]And [f]they pressed him, say- 29
ing, [g]Remain with us, for it is
towards evening, and the day
[h]hath declined. And he went
in to abide with them. And it 30
came to pass, as he [i]reclined
at table with them, he took the
bread, and blessed,[j] and broke
it, and gave [k]*it* to them. And 31
their eyes were opened, and
they knew him; and he [l]dis-
appeared from them. And they 32
said to [m]each other, Did not
our heart burn within us, while
he [n]was talking to us [o]on the
way, and while he [p]was open-

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[s] "from all;" ἀπὸ πάντων. M., Sawyer. Mont., "ab omnibus." Bloomf. (N. Test.) says: "We need not stumble at its being said that Christ began from *all* the prophets; for it should seem that we have here merely an extremely brief mode of expression, and a sort of *synchysis*, or confusion of order, in which the words would naturally run; q. d., 'and commencing from the books of Moses, and proceeding through all the prophets, he explained to them the things therein, and in all the other scriptures, concerning the Messiah,' meaning himself." Having given, in the text, a literal rendering, I suggest the following alternative one, "beginning from Moses, and *going through* all the prophets."

[a] "explained;" διηρμήνευεν. Thom., Kend., M., Scarlett, Wesley, Camp., Norton, Rob. (Lex.).

[b] "to" of the E. V. is superfluous, after "drew near," according to our idiom. So M.

[c] "were going;" ἐπορεύοντο. Wakef., Kend., Thom., Scarlett, Wesley, Penn, M., Norton, Thelwall.

[d] "was going;" πορεύεσθαι. Kend., M. Alternative, "was to go."

[e] "And;" καὶ. Wakef., Sawyer, Thelwall.

[f] "they pressed;" παρεβιάσαντο. Wakef., Thom., Scarlett, Norton. This verb occurs only here and Acts 16 : 15, and is rendered "constrain" in the E. V. But that version renders ἀναγκάζω, which occurs nine times in the N. Test., by "constrain" in four instances. And so it does συνέχω, 2 Cor. 5 : 14. "To press" is appropriate for παραβιάζομαι, in the only two cases where it occurs.

[g] "Remain;" Μεῖνον. Kend. See ch. 1 : 56, note. So in the last clause of this verse.

[h] "hath declined;" κέκλικεν. Thelwall, M., Norton. Scarlett, "is declining;" Wesley and Dick., "the day declines." See ch. 9 : 12, note. De Wette, "der Tag hat sich geneiget;" S. Fr., "le jour a baissé;" Kuinoel, "dies inclinavit."

[i] "reclined *at table*." See ch. 7 : 36, and 9 : 14, notes. Rob. (Lex., *in verbo*).

[j] The supplement *it* of the E. V. is dropped, as unauthorized by the text. So Thom., M., Sharpe, Camp., Sawyer.

[k] "*it*." As the object is evidently τὸν ἄρτον, this supplement is inserted to avoid the harshness of the sentence in the phraseology of the E. V.

[l] "disappeared from them;" ἄφαντος ἐγένετο ἀπ' αὐτῶν. Thom., Sharpe, Penn, Norton, Wakef., M.—Camp., Dick., "he disappeared;" S. Fr., "il disparut de devant eux." Kuinoel: "Scripsit autem Lucas, ut scite monuit Beza, non αὐτοῖς, sed ἀπ' αὐτῶν, remotionem localem indicaturus, ne quis existimant, Jesum præsentum quidem cum ipsis mansisse, sed corpore, quod non cerni posset."

[m] "to each other;" πρὸς ἀλλήλους. See ch. 23 : 12, note.

[n] "was talking;" ἐλάλει. Imperfect *continuative*. Angus, Wakef., Thelwall, M.

[o] "on the way;" ἐν τῇ ὁδῷ. Kend., M.

[p] "was opening;" διήνοιγεν. See last note. Kend., M., Angus, Thelwall.

KING JAMES' VERSION.

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

GREEK TEXT.

ἡμῖν τὰς γραφάς; 33 Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον συνηθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς, 34 λέγοντας, Ὅτι ἠγέρθη ὁ Κύριος ὄντως, καὶ ὤφθη Σίμωνι. 35 Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

36 Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν· 37 Πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. 38 καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ; καὶ διατί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; 39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. 40 Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. 41 ἔτι δὲ ἀπι-

REVISED VERSION.

ing to us the scriptures? And 33
they rose up that same hour,
and returned to Jerusalem, and
found the eleven gathered together,
and those who were
with them, saying, The Lord 34
hath [q]indeed risen, and hath
appeared to Simon. And [r]they 35
declared [s]what [t]*had taken place*
[u]on the way, and how [v]he became
known to them in [w]the
breaking [x]of the bread. [y]And 36
while they were telling these
things, Jesus himself stood in
the midst of them, and saith to
them, Peace *be* to you. But 37
they were terrified and affrighted,
and [z]thought that [a]they
saw a spirit. And he said to 38
them, Why [b]are ye agitated,
and why do [c]reasonings rise in
your hearts? [d]See my hands 39
and my feet, that it is I myself;
feel me and see; for a
spirit hath not flesh and bones,
as [e]ye perceive me have. And 40
[f]saying this, he showed them
[g]his hands and his feet. And 41

[q] "indeed;" ὄντως. This position of the word is necessary, to give its proper force.

[r] "they declared;" ἐξηγοῦντο. So (E. V.) John 1:18. Acts 10:8; 15:12, 14; 21:19. The word occurs six times in N. Test. This is the only instance where it is rendered by "tell." Rob. (Lex., *in verbo*), Thelwall, M. In the language of the present day, "they related."

[s] "what;" τά. M., Kend.

[t] "*had taken place.*" Angus.

[u] "on the way;" ἐν τῇ ὁδῷ. Kend., M., as in v. 32.

[v] "he became known;" ἐγνώσθη. Penn, Angus, Murdock, M., Norton ("had become known").

[w] "the breaking;" τῇ κλάσει. The article should be retained, as the act is specific. Compare κλάσας, v. 30. So Kendrick, Angus, Wakef., Scarlett, Penn, M.

[x] "of the bread;" τοῦ ἄρτου. Hence the article serves for specification, as it does with κλάσει. See last note, and v. 30. Penn, M. As an alternative, "of the loaf."

[y] "And while they were telling;" Ταῦτα δὲ αὐτῶν λαλούντων. Wakef., Scarlett ("relating"), Dick. ("disclosing"), Sawyer ("saying"), M. Mont., Beza, "hæc autem ipsis loquentibus;" S. Fr., "Et comme ils desaient ces choses;" Iber., "I mientras estaban diciendo estas cosas."

[z] "thought;" ἐδόκουν. Angus, Thomson, Sharpe, Wesley, Scarlett, Penn, Sawyer, M.

[a] "they saw;" θεωρεῖν. Kend., Thomson, Sharpe, Wesley, Scarlett, Penn, Norton, Wakef., Camp., Dick., Sawyer, M.

[b] "are ye agitated;" τεταραγμένοι ἐστέ. See ch. 1:12, note.

[c] "reasonings;" διαλογισμοί. Angus, Wesley, M. Beza, "disceptationes." Rob., Lidd. (Lexx., *in verbo*). As an alternative, "doubts." So Sharpe, Scarlett, Penn, Norton, Wakef., Sawyer. Göschen, "dubia;" Schott, "dubitationes."

[d] "See;" ἴδετε. So in next member of the sentence.

[e] "ye perceive;" θεωρεῖτε. So (E. V.) John 12:19. Acts 17:22; 27:10. Rob. (Lex., *in verbo*): "*To perceive, to mark, to note.*" It is desirable to distinguish this verb from ἴδετε, above. The idea of *viewing, looking at attentively, to consider*, is the radical one in this word. See Liddell, Dunbar (Lexx.).

[f] "saying this;" τοῦτο εἰπών. Kend., Thom., Penn, Norton, Wakef., Camp., M.

[g] "his;" τάς. As this article is used with the force of the

KING JAMES' VERSION.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And behold, I send the

GREEK TEXT.

στούντων αὐτῶν ἀπὸ τῆς χαρᾶς
καὶ θαυμαζόντων, εἶπεν αὐτοῖς,
Ἔχετέ τι βρώσιμον ἐνθάδε;
42 Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος
ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου
κηρίου. 43 καὶ λαβὼν ἐνώπιον
αὐτῶν ἔφαγεν. 44 Εἶπε δὲ αὐ-
τοῖς, Οὗτοι οἱ λόγοι, οὓς ἐλάλη-
σα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν,
ὅτι δεῖ πληρωθῆναι πάντα τὰ γε-
γραμμένα ἐν τῷ νόμῳ Μωσέως
καὶ προφήταις καὶ ψαλμοῖς περὶ
ἐμοῦ. 45 Τότε διήνοιξεν αὐτῶν
τὸν νοῦν, τοῦ συνιέναι τὰς γρα-
φάς· 46 καὶ εἶπεν αὐτοῖς, Ὅτι
οὕτω γέγραπται, καὶ οὕτως ἔδει
παθεῖν τὸν Χριστὸν καὶ ἀναστῆ-
ναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,
47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόμα-
τι αὐτοῦ μετάνοιαν καὶ ἄφεσιν
ἁμαρτιῶν εἰς πάντα τὰ ἔθνη,
ἀρξάμενον ἀπὸ Ἱερουσαλήμ.
48 ὑμεῖς δέ ἐστε μάρτυρες τού-
των. 49 καὶ ἰδοὺ, ἐγὼ ἀποστελ-

REVISED VERSION.

while they yet believed not for
joy, and [h]were wondering, he
said to them, Have ye [i]any thing
to eat? And they gave him a 42
piece of a broiled fish, and [j]some
honey-comb. And he took [k]*these*, 43
and [l]ate before them. And he 44
said to them, These *are* the
words which I spoke to you,
while I was yet with you, that
all things must be fulfilled
[m]which are written in the law
of Moses, and [n]the prophets,
and the psalms, concerning me.
Then [o]he opened their [p]minds 45
[q]to understand the scriptures,
and said to them, that it is 46
written, and thus [r]must [s]the
Anointed suffer, and rise from
the dead the third day, and 47
[t]repentance and remission of
sins be preached in his name
among all nations, beginning
[u]from Jerusalem. And ye are 48
witnesses of these things. And 49
behold, I send the promise of

possessive pronoun, it is not *italicized* as a supplement; so the article *τοὺς*, before *πόδας*. See ch. 5 : 2, note.

[h] "were wondering;" *θαυμαζόντων*. Scarlett, Angus, and Dick. render this participle by the imperfect tense. S. Fr., "ils étaient dans l'admiration."

[i] "any thing to eat;" *τι βρώσιμον* (literally, "any thing eatable"). Kend., Scarlett. "Meat," in the generic sense of "food," is obsolete.

[j] "some honey-comb;" *ἀπὸ μελισσίου κηρίου*. Sharpe, M., Angus, Wakef. Eras., "*aliquid* ex favo apiario;" Beza, "aliquod ex favo apiario;" De Wette, "etwas Honigwake."

[k] "*these*." As two articles of food were given to Jesus, the supplement should be plural. Wakef., "*of these*."

[l] "ate;" *ἔφαγεν*. Kend., M., Thom., Sharpe, Wesley, Scarlett, Norton, Wakef. There is no especial emphasis, which requires "did eat."

[m] "which are written;" *τὰ γεγραμμένα*. Scholefield, Thom., Sharpe, Camp., Dick., Angus, M. So the perfect in v. 46, *γέγραπται*, is properly rendered in the E. V., "is written."

[n] The supplement "*in*," before "the prophets" and "the psalms" (E. V.), is omitted as superfluous. So Wesley, Scarlett, Norton, Wakef., Thelwall, Belg., Rheims. The E. V. copies Tyndale.

[o] "he opened;" *διήνοιξεν*. The pronoun should have its usual place before the verb. So Kend., Thom., Scarlett, Penn, Norton, Wakef. ("he fully opened"), Camp., Dick.. Sawyer.

[p] "minds;" *τὸν νοῦν*. Norton, Angus, Camp., Wakefield, Dick., M.—Angus and Penn, "mind."

[q] "to understand;" *τοῦ συνιέναι*. Angus, Wesley, Scarlett, Penn, Sawyer, Norton, Wakef., Thelwall, M.

[r] "must;" *ἔδει*. M., Angus. De Wette, "musste Christus leiden." See v. 26, note.

[s] "the Anointed;" *τὸν Χριστὸν*. See ch. 2 : 26, note.

[t] "that" of the E. V. is superfluous before "repentance," as "should" is before "be preached." The construction of v. 46 is continued in this one.

[u] "from Jerusalem;" *ἀπὸ Ἱερουσαλήμ*. Angus, Penn, M., Sawyer, Thelwall, Rheims. Heb. N. Test., מִירוּשָׁלָם. Syriac, ܡܢ ܐܘܪܫܠܡ. Vulg., "ab Jerosolyma;" Mont., "ab Hierosolyma;" Eras. and Castal., "ab Hierosolymis;" De Wette, "von Jerusalem;" Belg., "van Jerusalem;" Diodati and Ital., "da Gerusalemme;" Dan., "fra Jerusalem."

KING JAMES' VERSION.

promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 And he led them out as far as to Bethany: and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshiped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

GREEK TEXT.

λω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλὴμ, ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.
50 Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς.
51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.
52 καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης·
53 καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν. Ἀμήν.

REVISED VERSION.

my Father upon you; but [v]continue ye in the City,[w] till [x]ye are clothed with power from
on high. And he led them out 50
as far as to Bethany; and [y]lifting up his hands, he blessed
them. And it came to pass, 51
[z]while he was blessing them, he was parted from them, and
carried up into heaven. And 52
they worshiped him, and returned to Jerusalem with great
joy; and were continually in 53
the temple, praising and blessing God.[a]

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[v] "continue ye;" ὑμεῖς—καθίσατε. Rob. (Lex., *in verbo*). So (E. V.) Acts 18 : 11. The word is rendered by "tarry" in no other instance in the E. V. "Tarry" is used as the equivalent of βραδύνω, διατρίβω, ἐπιμένω, προσμένω, etc. Camp., M., Angus.

[w] Ἱερουσαλὴμ, which occurs in the Text. Recept. after πόλει, is canceled by Griesb., Lachmann, Tischend., Theile, Kuinoel. It is bracketed by Knapp and Göschen. It is wanting in the Vulg. and the Vatican MS. B. The following is Schott's note: "Ἱερουσαλὴμ quod vulgo post πόλει ex glossemate additur, delevv. cum Griesb. aliisque auctoritate cdd. B.D.I. unius min. verss. Memph., Vulg., It. (ex. Bix.), patrum plurr. latt." Kuinoel remarks on this word: "Ab optimæ notæ codd. abest, interpretamentum redolet." I have followed Penn in making city commence with a capital, for the sake of distinction.

[x] "ye are clothed;" ἐνδύσησθε. M., Kend. ("be"). The verb is rendered in the indicative ("you are") by Norton, Scarlett, Penn. "Clothed," in constructions like the present, is common in the E. V. Rob. (Lex., *in verbo*): "Tropically *to put on, be clothed in* or *with* any disposition of mind, any character or condition; so acc. of thing, Luke 24 : 49. 1 Cor. 15 : 53, *bis*, 54, *bis*." "Endued," as the rendering of this verb, is found in no other instance in the E. V.

[y] "lifting up;" ἐπάρας. Wesley, Scarlett, Penn, Sawyer, M.

[z] "while he was blessing;" ἐν τῷ εὐλογεῖν αὐτὸν. Thelwall, Thom., Wesley, Scarlett, Norton, Camp., Wakef., M., Sawyer.

[a] Ἀμήν of the Text. Recept. is canceled by Griesb., Tisch., Knapp, Theile, Scholz, Kuinoel; bracketed by Lachm., Tittm., and Göschen. Schott says: "Voculam ἀμήν—cum plerisque editoribus omissimus, præeuntibus cdd. C.D.L. minuscc. plurr. verss., Ar. pol., Syr., Hieros., Memph., Arm., Æth., Vulg. ms., 11 libris latt." The word is no part of the text.

THE

REVISED VERSION

OF

THE GOSPEL ACCORDING TO LUKE,

WITH

MARGINAL READINGS.

THE

REVISED VERSION

OF

THE GOSPEL ACCORDING TO LUKE,

WITH

MARGINAL READINGS.

I.—SINCE many have undertaken to compose
a narrative of the things which are fully be-
2 lieved among us, even as those, who from the
beginning were eye-witnesses and ministers of
the word, delivered them to us; it seemed
3 good to me also, having accurately traced all
things from the first, to write to thee in order,
4 most excellent Theophilus, that thou mayest
know the certainty of the things [a]in which thou
hast been instructed.
5 There was in the days of Herod, the king of
Judea, a certain priest named Zachariah, of [b]the
course of Abijah; and his wife *was* of the daugh-
ters of Aaron, and her name was Elizabeth.
6 And they were both righteous before God,
walking in all the commandments and ordi-
7 nances of the Lord blameless. And they had
no child, because Elizabeth was barren; and
8 both were advanced in years. And it came to
pass, while he executed the priest's office in the
9 order of his course before God, that, according
to the custom of the priesthood, it fell to him
by lot to go into the sanctuary of the Lord to
10 burn incense. And the whole multitude of the
people was praying without at that time of the
11 incense. And there appeared to him an angel
of the Lord, standing at the right side of the
altar of incense: and when Zachariah saw *him*, 12
he was agitated, and fear fell on him. But the 13
angel said to him, Fear not, Zachariah; for thy
prayer is heard; and thy wife Elizabeth will
bear thee a son, and thou shalt call his name
John. And thou wilt have joy and gladness, 14
and many will rejoice at his birth. For he 15
will be great in the sight of the Lord, and
will drink neither wine or strong drink; and
he will be filled with the Holy Spirit from his
mother's womb. And many of the sons of 16
Israel will he turn to the Lord their God.
And he will go before him in the spirit and 17
power of Elijah, to turn the hearts of fathers
to children, and *the* disobedient to the wisdom
of *the* righteous, to make ready for the Lord
a prepared people. And Zachariah said to the 18
angel, How shall I know this? for I am an
old man, and my wife *is* advanced in years.
And the angel, answering, said to him, I am 19
Gabriel, who stand in the presence of God;
and am sent to speak to thee, and to bring
thee this good news. And behold thou wilt 20
be dumb, and not able to speak, till the day
when these things shall come to pass, because
thou didst not believe my words, which will
be fulfilled in their season. And the people 21
were waiting for Zachariah, and wondering

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[a] *or* "concerning which"
[b] *or* "the class"

22 that he delayeth in the sanctuary. And when
he came out, he could not speak to them: and
they perceived that he had seen a vision in the
sanctuary; for he made signs to them, and re-
23 mained speechless. And it came to pass, when
the days of his ministration were [a]completed,
24 he [b]departed to his own house. And after
these days, his wife Elizabeth conceived, and
25 hid herself five months, saying, Thus hath the
Lord dealt with me in the days when he look-
ed on *me*, to take away my reproach among
men.
26 And in the sixth month the angel Gabriel
was sent by God to a city of Galilee, named
27 Nazareth, to a virgin betrothed to a man whose
name was Joseph, of the house of David; and
28 the virgin's name *was* Mary. And the angel,
coming to her, said, Hail, highly favored! the
Lord *is* with thee: blessed *art* thou among
29 women. And when she saw him, she was
greatly agitated at his words, and was con-
30 sidering what this salutation could mean. And
the angel said to her, Fear not, Mary: for thou
31 hast found favor with God. And behold, thou
wilt conceive, and bring forth a son, and thou
32 shalt call his name Jesus. He will be great,
and will be called the Son of the Most High;
and the Lord God will give him the throne of
33 his father David. And he will reign over the
house of Jacob for ever; and of his kingdom
34 there will be no end. Then said Mary to the
angel, How shall this be, since I know not a
35 man? And the angel, answering, said to her,
The Holy Spirit will come on thee; and the
power of the Most High will overshadow
thee; therefore the offspring, *being* holy, will
36 be called the Son of God. And behold, thy
kinswoman Elizabeth, she also hath conceived
a child in her old age; and this is the sixth
37 month with her who was called barren: for
38 with God nothing is impossible. And Mary
said, Behold the handmaid of the Lord; be it
to me according to thy word. And the angel
departed from her.
39 And Mary rose in those days, and went into
the hillcountry with haste, into a city of Judah,

[a] *or* "fulfilled"   [b] *or* "he went away home"

and entered into the house of Zachariah, and 40
saluted Elizabeth. And it came to pass, when 41
Elizabeth heard the salutation of Mary, the
babe leaped in her womb: and Elizabeth was
filled with the Holy Spirit. And she spoke 42
out with a loud voice and said, Blessed *art* thou
among women, and blessed *is* the fruit of thy
womb. And how *hath* this *happened* to me, 43
that the mother of my Lord should come to
me? for behold, when the voice of thy salu- 44
tation came to my ears, the babe leaped in my
womb for joy. And happy *is* she who believed 45
that there will be a [a]fulfillment of the things,
which were told her from the Lord. And 46
Mary said, My soul doth magnify the Lord,
and my spirit rejoiceth in God my Saviour. 47
For he hath regarded the humble condition 48
of his handmaid: for behold! henceforth all
generations will call me happy: for the Mighty 49
One hath done great things for me; and holy
is his name. And his mercy is on those who 50
fear him, from generation to generation. He 51
doeth mighty deeds with his arm: he scattereth
those proud in the disposition of their hearts.
He casteth down potentates from thrones, and 52
exalteth the low. He filleth the hungry with 53
good things, and the rich he sendeth away
empty. He helpeth his servant Israel, remem- 54
bering mercy (as he spoke to our fathers) to 55
Abraham and to his seed for ever. And Mary 56
remained with her about three months and
returned to her own house.
Now, Elizabeth's time to be delivered was 57
fulfilled, and she brought forth a son. And 58
her neighbors and her kindred heard that the
Lord had magnified his mercy towards her:
and they rejoiced with her. And it came to 59
pass, on the eighth day, they came to circumcise
the child: and they were about to call him
Zachariah, after the name of his father. And 60
his mother, answering, said, Not *so*; but he
shall be called John. And they said to her, 61
There is no one of thy kindred, who is called
by this name. And they made signs to his 62
father *to know* what he would have him called.
And asking for a writing-tablet, he wrote, 63

[a] *or* "accomplishment"

saying, His name is John. And they all won-
64 dered. And his mouth was opened immediately,
and his tongue *loosed*, and he spoke, blessing
65 God. And fear came on all who dwelt around
them; and all these things were talked of
everywhere in all the hill-country of Judea.
66 And all who heard *them*, laid *them* up in their
hearts, saying, What then will this child be?
67 And the hand of the Lord was with him. And
Zachariah, his father, was filled with the Holy
68 Spirit, and prophesied, saying, Blessed *be* the
Lord, the God of Israel; for he hath visited
69 and redeemed his people, and hath raised up a
horn of salvation for us, in the house of David,
70 his servant; as he spoke by the mouth of his
71 holy prophets of old: salvation from our
enemies, and from the hand of all who hate us;
72 to perform mercy towards our fathers, and to
73 remember his holy covenant; the oath which he
74 swore to Abraham our father, that he would
grant to us, that, being delivered out of the
hand of our enemies, we might serve him with-
75 out fear, in holiness and righteousness before
76 him, all our days. And thou, child, shalt be
called a prophet of the Most High, for thou
shalt go before the face of the Lord to prepare
77 his ways; to give knowledge of salvation to
78 his people in *the* remission of their sins, on
account of *the* tender mercy of our God, by
which the day-spring from on high hath visited
79 us, to give light to those sitting in darkness
and the shadow of death; [a]to guide our feet
80 into the way of peace. And the child grew
and became strong in spirit and he was in the
deserts till the day of his manifestation to
Israel.

II.—AND it came to pass in those days, that
there went out a decree from Cesar Augustus
2 that all the world should be registered. (This
registering first took place when Quirinus was
3 governor of Syria.) And all went to be re-
4 gistered, each into his own city. And Joseph
also went up from Galilee, out of the city of
Nazareth, into Judea, into the city of David,
which is called Bethlehem (because he was of

[a] *or* "to direct"

the house and family of David), to be registered 5
with Mary, his [a]bethrothed wife, being with
child. And it came to pass, while they were 6
there, the days for her delivery were accom-
plished. And she brought forth her first-born 7
son, and swathed him, and laid him in the
manger; because there was no room for them
in the inn. And there were shepherds in the 8
same country, abiding in the fields, [b]keeping
watch over their flock by night. And, behold, 9
an angel of the Lord stood by them, and the
glory of the Lord shone round them, and they
feared greatly. And the angel said to them, 10
Fear not, for behold, I bring you good news
of great joy, which will be to all the people.
For there is born to you this day, in *the* city 11
of David, a Saviour, who is Christ the Lord.
And this *will be* the sign to you; ye will find a 12
babe swathed, lying in a manger. And sud- 13
denly there was with the angel a multitude of
the heavenly host, praising God, and saying,
Glory to God in the highest, and on earth 14
peace; good will [c]towards men. And it came 15
pass, when the angels had gone from them into
heaven, the men, the shepherds, said to one
another, Let us now go even to Bethlehem, and
see this thing, which hath come to pass, which the
Lord hath made known to us. And they came 16
with haste and found both Mary and Joseph, and
the babe lying in the manger. And having seen 17
it, they made known abroad the thing which had
been told them concerning this child. And all 18
who heard it, wondered at the things which were
told them by the shepherds. But Mary kept 19
all these things, pondering *them* in her heart.
And the shepherds returned, glorifying and 20
praising God for all which they had seen and
heard as it had been told to them.

And when eight days were accomplished for 21
circumcising him, his name was called Jesus, *so*
called by the angel before he was conceived in
the womb.

And when the days of their purification 22
according to the law of Moses were accom-

[a] *or, as Tyndale,* "wedded"
[b] *or* "keeping the waches of the night"
[c] *or* "among"

plished, they brought him up to Jerusalem, to
23 present *him* to the Lord;) as it is written in
the law of the Lord, Every male, that is the
first-born, shall be called holy to the Lord; and
24 to offer a sacrifice according to that which is
said in the law of the Lord, A pair of turtle-
25 doves, or two young pigeons. And behold,
there was a man in Jerusalem, whose name was
Simeon; and this man was righteous and
devout, waiting for *the* consolation of Israel;
26 and the Holy Spirit was on him. And it had
been revealed to him by the Holy Spirit, that
he should not see death before he had seen the
27 Lord's Anointed. And he came by the Spirit
into the temple; and when the parents brought
in the child Jesus, to do for him to according to
28 the custom of the law, then he took him in his
29 arms, and blessed God, and said, Lord, now
lettest thou thy servant depart in peace, accord-
30 ing to thy word; for mine eyes have seen thy
31 salvation, which thou hast prepared before the
32 face of all people; a light to enlighten *the*
nations and *the* glory of thy people Israel.
33 And Joseph and his mother were wondering
34 at the things spoken concerning him. And
Simeon blessed them, and said to Mary his
mother, Behold this *child* is set for the fall and
rising of many in Israel; and for a sign which
35 will be spoken against; (yea, a sword will
pierce thine own soul also;) that the thoughts
of many hearts may be revealed. And, there
was *one* [a]Anna, a prophetess, daughter of
36 Phanuel, of the tribe of Asher; she was far
advanced in years, having lived with a husband
37 seven years from her virginity; and she *was*
a widow of about eighty-four years, who de-
parted not from the temple, but served God
38 with fastings and prayer night and day. And
she standing by at that very time, also praised
the Lord, and spoke of him to all who were
39 looking for redemption in Jerusalem. And
when they had performed all things according
to the law of the Lord, they returned into
40 Galilee, into their own city Nazareth. And
the child grew and became strong in spirit,
and the grace of God was on him.

[a] *or* "Hannah," *as in Hebrew*

Now his parents went to Jerusalem every 41
year, at the feast of the passover. And when 42
he was twelve years old, they went up to Jeru-
salem according to the custom of the feast.
And when they had completed the days, as they 43
returned, the child Jesus remained behind in
Jerusalem; and Joseph and his mother knew
it not. But supposing him to be in the compa- 44
ny, they went a day's journey; and they sought
him among their kindred and acquaintances.
And not finding him, they returned to Jerusa- 45
lem, seeking him. And it came to pass, that 46
after three days, they found him in the temple,
sitting in the midst of the teachers, both hear-
ing them, and asking them questions. And all 47
who heard him, were amazed at his understand-
ing, and his answers. And when they saw him, 48
they were amazed; and his mother said to him,
Child, why hast thou thus dealt with us? be-
hold thy father and I were seeking thee sorrow-
ing. And he said to them, Why did ye seek 49
me? did ye not know that I must be about
my Father's business? And they understood 50
not the word which he spoke to them. And 51
he went down with them and came to Naza-
reth, and was subject to them; and his mother
kept all these things in her heart. And Jesus 52
advanced in wisdom and age, and in favor with
God and man.

III.—Now in the fifteenth year of [a]the reign
of Tiberius Cesar, Pontius Pilate being gov-
ernor of Judea, and Herod being tetrarch of
Galilee, and his brother Philip tetrarch of Itu-
rea and of the region of Trachonitis, and Ly-
sanias tetrarch of Abilene, Annas and Caiaphas 2
[b]being high priests, the word of God came
to John, the son of Zachariah, in the desert.
And he came into all the country about the 3
Jordan, [c]preaching the immersion of repentance
for the remission of sins; as it is written in 4
the book of the words of Isaiah, the prophet,
saying, The voice of one crying in the desert,
Prepare ye the way of the Lord, make his

[a] *or* "in the administration of"
[b] *or* "in the high-priesthood of Annas and Caiaphas"
[c] *or* "publishing"

5 paths straight. Every valley shall be filled,
and every mountain and hill shall be made low,
and the crooked shall become straight, and the
6 rough *ways* smooth; and all flesh shall see the
7 salvation of God. Then said he to the crowds
that came forth to be immersed by him, Off-
spring of vipers, who warned you to flee from
8 the coming wrath? Bring forth, therefore, the
proper fruits of repentance, and begin not to
say within yourselves, We have Abraham for
our father; for I say to you, that God is able
from these stones to raise up children for Abra-
9 ham. And even now the axe is laid at the
root of the trees: every tree, therefore, which
bringeth not forth good fruit, is cut down and
10 cast into the fire. And the crowds asked him,
11 saying, What, then, shall we do? And he, an-
wering, said to them, He that hath two coats,
let him impart to him that hath none: and he
12 that hath food, let him do the same. And tax-
gatherers also came to be immersed, and said to
13 him, Teacher, what shall we do? And he said
to them, Exact no more than that which is ap-
14 pointed for you. And soldiers also asked him,
saying, And what shall we do? And he said,
Extort from no one, neither accuse *any* falsely;
15 and be content with your wages. And as the
people were in expectation, and all were rea-
soning in their hearts concerning John, whether
16 he were not the Anointed, John answered *them*
all, saying, I indeed immerse you in water, but
one mightier than I cometh, the strap of whose
shoes I am not worthy to loose, he will immerse
17 you in the Holy Spirit, and *in* fire; whose fan
is in his hand, and he will thoroughly cleanse
his thrashing-floor, and gather the wheat into
his granary; but he will burn up the chaff
18 with unquenchable fire. And [a]exhorting *as to*
many other things, he preached the good news
19 to the people. And Herod, the tetrarch, be-
ing reproved by him concerning Herodias, his
brother's wife, and concerning all the evils
20 which Herod had done, added this also to
them all, that he shut up John in the prison.
21 And it came to pass, when all the people
were immersed, that Jesus, also, being im-

[a] *or* "with many other exhortations, he preached"

mersed, and praying, the heaven was opened,
and the Holy Spirit descended upon him in a 22
bodily form, like a dove; and a voice came
from heaven, saying, Thou art my beloved Son;
in thee I am well pleased.

And Jesus himself was about thirty years of 23
age, when he began *his ministry*, being, as was
supposed, the son of Joseph, the son of Eli, the 24
son of Mattath, the son of Levi, the son of
Malchi, the son of Janna, the son of Joseph, the 25
son of Mattathiah, the son of Amos, the son of
Nahum, the son of Hesli, the son of Naggai, the
son of Maath, the son of Mattathiah, the son of 26
Shimei, the son of Joseph, the son of Judah, the
son of Johannah, the son of Resa, the son of 27
Zerubbabel, the son of Shealtiel, the son of Neri,
the son of Malchi, the son of Addi, the son of 28
Kosam, the son of Almodam, the son of Er, the 29
son of Jose, the son of Eliezer, the son of Joram,
the son of Mattath, the son of Levi, the son of 30
Simeon, the son of Judah, the son of Joseph, the
son of Jonan, the son of Eliakim, the son of 31
Malia, the son of Mainan, the son of Mattethah,
the son of Nathan, the son of David, the son of 32
Jesse, the son of Obed, the son of Boaz, the son
of Salmon, the son of Nashon, the son of Am- 33
minadab, the son of Ram, the son of Hezron,
the son of Pharez, the son of Judah, the son of 34
Jacob, the son of Isaac, the son of Abraham,
the son of Terah, the son of Nahor, the son of 35
Serug, the son of Reu, the son of Peleg, the son
of Eber, the son of Shelah, the son of Cainan, 36
the son of Arphaxad, the son of Shem, the son
of Noah, the son of Lamech, the son of Methuse- 37
lah, the son of Enoch, the son of Jared, the son
of Mahalaleel, the son of Cainan, the son of
Enos, the son of Seth, the son of Adam, the 38
son of God.

IV.—And Jesus, full of the Holy Spirit,
returned from the Jordan, and was led by the
Spirit into the desert, being tried by the devil 2
forty days. And he ate nothing in those days:
and when they were ended, he was afterwards
hungry. And the devil said to him, If thou 3
art the Son of God, command this stone to be-
come bread. And Jesus answered him, saying, 4
It is written, Man shall not live by bread alone,

5 but by every word of God. And the devil,
[a]taking him up into a high mountain, showed
him all the kingdoms of the world in a moment
6 of time. And the devil said to him, All this
authority will I give thee, and the glory of
them: for it is delivered to me, and to whom-
7 soever I will, I give it. If, then, thou wilt
8 worship me, all shall be thine. And Jesus
answering, said to him, It is written, Thou shalt
worship the Lord thy God, and him only shalt
9 thou serve. And he brought him to Jerusalem,
and set him on the pinnacle of the temple, and
said to him, If thou art the Son of God, cast
10 thyself down from hence; for it is written, He
shall give his angels charge concerning thee, to
11 keep thee; and on their hands they shall bear
thee up, lest thou dash thy foot against a stone.
12 And Jesus answering, said to him, It is said,
13 Thou shalt not try the Lord thy God. And the
devil, having ended all the trial, departed from
him for a season.

14 And Jesus returned in the power of the
Spirit into Galilee; and a report concerning
him spread through whole surrounding region.
15 And he taught in their synagogues, being prais-
16 ed by all. And he came to Nazareth, where he
was brought up; and, according to his custom,
he went into the synagogue on the sabbath-day,
17 and stood up to read. And there was delivered
to him the Book of Isaiah, the prophet; and,
unrolling the book, he found the place where it
18 was written, The Spirit of the Lord *is* on me,
because he hath anointed me to preach good
news to the poor; he hath sent me to heal the
broken-hearted, to proclaim deliverance to the
captives, and recovery of sight to the blind, to
19 set at liberty the oppressed, to proclaim the
20 acceptable year of the Lord. And rolling up
the book, he gave *it* again to the officer, and sat
down. And the eyes of all in the synagogue
21 were fixed on him. And he began to say to
them, This day is fulfilled this scripture which
22 is in your ears. And all bore testimony to him,
and wondered at the gracious words which
came out of his mouth. And they said, Is not
23 this the son of Joseph? And he said to them,
Ye will surely say to me this proverb, Physi-
cian, heal thyself: whatever we have heard
done in Capernaum, do here, also, in thy
country. And he said, Truly I say to you, no 24
prophet is acceptable in his own country. But 25
I tell you of a truth, many widows were in
Israel in the days of Elijah, when the heaven
was shut up three years and six months, so that
there was a great famine over all the land: and 26
yet to no one of them was Elijah sent but to a
widow-woman, at Zarephath, *a city* of Zidon.
And many lepers were in Israel, in the time 27
of Elishah, and yet no one of them was healed
but Naaman, the Syrian. And all in the syna- 28
gogue, hearing these words, were filled with
wrath, and rising up, they drove him out of the 29
city, and led him to the brow of the mountain
on which their city was built, to cast him down
headlong; but he, passing through the midst of 30
them, went away.

And he came down to Capernaum, a city of 31
Galilee, and taught them on the sabbaths. And 32
they were astonished at his teaching for his
word was with authority. And in the syna- 33
gogue there was a man, who had a spirit of an
unclean demon; and he cried out with a loud
voice, saying, Ah! what have we to do with 34
thee, Jesus of Nazareth, hast thou come to
destroy us? I know thee, who thou art, the
Holy One of God. And Jesus rebuked him, 35
saying, Be silent and come out of him. And
the demon, throwing him down in the midst,
came out of him, and hurt him not. And amaze- 36
ment came on all, and they spoke to one another,
saying, What a word *is* this! for with authority
and power he commandeth the unclean spirits,
and they come out. And a rumor concerning 37
him spread abroad into every place of the sur-
rounding region.

And, rising up out of the synagogue, he 38
entered into the house of Simon. And Simon's
mother-in-law was taken with a violent fever;
and they besought him for her. And, standing 39
over her, he rebuked the fever, and it left her;
and immediately she rose and ministered to
them. And when the sun was setting, all who 40
had any sick with various diseases, brought
them to him, and he laid his hands on each one

[a] *or* "leading"

41 of them, and healed them. And demons, also,
came out of many, crying out, and saying, Thou
art the Son of God. And he, rebuking *them*,
suffered them not to speak: for they knew that
42 he was the Anointed. And, day having come,
he departed and went into a desert place, and
the crowds sought him, and came to him, and
would have detained him, that he might not
43 depart from them. And he said to them, I
must preach the kingdom of God to other cities
44 also, because for this I have been sent. And
he [a]preached in the synagogues of Galilee.

V.—And it came to pass, as the crowd pressed
on him to hear the word of God, he himself was
2 standing by the lake of [b]Gennesaret; and he
saw two ships standing by the lake; but the
fishermen, having gone out of them, were wash-
3 ing their nets. And, entering into one of the
ships, which was Simon's, he asked him to put
off a little from the land. And he sat down,
4 and taught the crowds out of the ship. And
when he ceased speaking, he said to Simon, Put
off into the deep, and let down your nets for a
5 draught. And Simon, answering, said to him,
Master, we have toiled through the whole night,
and taken nothing; yet, at thy word, I will let
6 down the net. And when they had done this,
they inclosed a great multitude of fishes; and
7 their net was breaking. And they beckoned
to their partners, who were in the other ship,
to come and help them. And they came, and
filled both ships, so that they were sinking.
8 And when Simon Peter saw it, he fell down at
Jesus knees, saying, Depart from me, for I am
9 a sinful man, O Lord. For amazement seized
him, and all who were with him, at the draught
10 of fishes which they had taken: and so, also,
it seized James and John the sons of Zebedee,
who were partners with Simon. And Jesus
said to Simon, Fear not, henceforth thou wilt
11 catch men. And when they had brought their
ships to the land, they left all, and followed
him.
12 And it came to pass, when he was in one of

[a] *or* "he continued publishing *it*"
[b] *or* "Chinneroth," *as in O. T.*

the cities, behold, a man full of leprosy, seeing
Jesus, fell on *his* face, and besought him, saying,
Lord, if thou wilt, thou canst cleanse me. And 13
he stretched out his hand and touched him,
saying, I will, Be cleansed. And immediately
the leprosy departed from him. And he charged 14
him to tell no one; but go, show thyself to the
priest, and offer on account of thy cleansing, as
Moses commanded, for a testimony them. But 15
the report concerning him spread abroad the
more; and great crowds came together to hear
and to be healed by him of their infirmities.
And he used to withdraw into solitary places, 16
and pray.
And it came to pass on one of the days, as he 17
was teaching that there were Pharisees and
teachers of the law sitting by, who had come
out of every village of Galilee and Judea,
and from Jerusalem; and the power of the
Lord was *present* to heal them. And, behold, 18
men brought on a bed, a man who was palsied;
and they were seeking to bring him in and lay
him before him. And when they could not 19
find *through* what *way* they might bring him in,
on account of the crowd, they went upon the
housetop, and let him down through the tiling
with the little bed, into the midst, before Jesus.
And when he saw their faith, he said, Man, thy 20
sins are forgiven thee. And the Scribes and 21
the Pharisees began to reason, saying, Who is
this, that uttereth revilings? Who can forgive
sins, except God only? But when Jesus per- 22
ceived their thoughts, he, answering, said to
them, Why do ye reason in your hearts?
Which is easier, to say, Thy sins are forgiven 23
thee; or to say, Rise and walk? But that ye 24
may know that the Son of man hath [a]power on
earth to forgive sins, (he saith to the paralytic,)
Rise, take up thy little bed, and go to thy
house. And immediately he rose before them, 25
and taking up that on which he had been lying,
he departed to his house, glorifying God. And 26
astonishment seized all, and they gloryfied God,
and were filled with fear, saying, We have seen
strange things to-day.
And after this he went forth and saw a tax- 27

[a] *or* "authority"

gatherer, named Levi, sitting at the tax-office;
28 and he said to him, Follow me. And he left all
29 rose, and followed him. And Levi made a
great feast for him in his own house; and there
was a great crowd of tax-gatherers and of
30 others, who reclined with them at table. And
the scribes and Pharisees [a]among them murmur-
ed against his disciples, saying, Why do ye eat
and drink with tax-gatherers and sinners?
31 And Jesus, answering, said to them, Those,
who are well, have no need of a physician, but
32 those, who are sick. I have not come to call
the righteous, but sinners to repentance.
33 And they said to him, Why do the disciples
of John fast often, and make prayers, and like-
wise *the disciples* of the Pharisees, but thine eat
34 and drink? And he said to them, Can ye make
the sons of the bride-chamber fast while the
35 bridegroom is with them? But the day will come,
when the bridegroom will be taken away from
36 them, and then they will fast in those days. And
he also spoke a parable to them; No one putteth
a piece of a new garment on an old one, else [b]the
new rendeth *it*, and the piece taken from the
37 new, agreeth not with the old. And no one
putteth new wine into [c]old bottles; else the
new wine will burst the bottles, and be spilt,
38 and the bottles will be ruined. But new wine
must be put into new bottles, and both are
39 preserved. And no one having drunk old wine,
immediately desireth new; for he saith, The old
is better.

VI.—AND it came to pass on the first sabbath
after the second *day of the passover*, that he
went through the fields of grain; and his
disciples plucked the ears of grain, and ate,
2 rubbing *them* [d]their hands. And some of the
Pharisees said to them, Why do ye that which
3 it is not lawful to do on the sabbath? And
Jesus, answering them, said, Have ye not read
even that which David did, when he was
4 hungry, and those who were with him; how he

[a] *or* "who were of that place"
[b] *or* "he both rendeth the new garment"
[c] *or* "old skin-bottles"
[d] *or* "with their hands"

went into the house of God, and took and ate
the show-bread, and gave also to those with
him, which it is not lawful *for any* to eat except
the priests only? And he said to them, The 5
Son of man is Lord also of the sabbath.
And it came to pass also an another sabbath, 6
that he entered into the synagogue and taught:
and there was a man there whose right hand
was withered. And the scribes and Pharisees 7
watched him *to see* whether he would heal on
the sabbath; that they might find an accusation
against him. But he knew their thoughts, and 8
said to the man who had the withered hand,
Rise up and stand in the midst. And he rose
and stood. Then Jesus said to them, I will ask 9
you something; Is it lawful on the sabbath to
do good, or to do evil? to save life, or to de-
stroy *it?* And looking round on them all, he 10
said to him, Stretch out thy hand. And he did
so: and his hand was restored *sound* as the
other. And they were filled with madness; and 11
consulted with one another what they should do
to Jesus.
And it came to pass in those days, that he went 12
out into the mountain to pray, and continued
all night in prayer to God. And when it was 13
day, he called to *him* his disciples; and he chose
twelve from them, whom he also named apostles;
Simon (whom he also named Peter) and Andrew 14
his brother, James and John, Philip and Bar-
tholomew, Matthew and Thomas, James the son 15
of Alpheus, and Simon called [a]Zelotes, Judas 16
the brother of James, and Judas Iscariot who
also became a traitor. And he came down with 17
them and stood on a level place, with a crowd
of his disciples, and a great multitude of the
people from all Judea and Jerusalem, and the
sea-coast of Tyre and Zidon, who came to hear
him and to be healed of their diseases; and 18
those who were vexed by unclean spirits; and
they were cured. And the whole crowd sought 19
to touch him; for power went out from him and
healed *them* all.
And lifting up his eyes on his disciples, he 20
said, Happy *are ye* poor; for yours is the
kingdom of God. Happy *are ye*, who hunger

[a] *or* "the Zealot"

now; for ye shall be satisfied. Happy *are ye,*
22 who weep now; for ye shall laugh. Happy *are*
ye, when men shall hate you and shall separate
you *from them,* and shall reproach *you* and cast
out your name as evil, for the Son of man's sake.
23 Rejoice in that day, and leap for joy; for
behold, your reward *is* great in heaven: for
24 thus did their fathers to the prophets. But woe
to you who are rich! for ye [a]have your conso-
25 lation. Woe to you who are full! for ye shall
hunger. Woe to you who laugh now! for ye
shall mourn and weep. Woe, when men shall
speak well of you! for thus did their fathers to
26 the false prophets. But I say to you, who hear
27 *me,* Love your enemies; do good to those who
28 hate you, bless those who curse you, pray for
those who abuse you. To him who smiteth
29 thee on the *one* cheek, offer the other also; and
hinder not him who taketh away thy cloak
30 *from taking away* thy coat also. Give to every
one that asketh thee; and from him who taketh
31 away thy goods, demand them not. And as ye
would that men should do to you, so do ye also
32 to them. For if ye love those who love you, what
thanks have ye? for even sinners love those
33 who love them. And if ye do good to those
who do good to you, what thanks have ye? for
34 even sinners do the same. And if ye lend *to*
those from whom ye hope to receive, what
thanks have ye? for even sinners lend to sin-
35 ners, to receive as much *in return.* But love
your enemies, and do good, and lend, hoping
for nothing *in return;* and your reward will be
great, and ye will be sons of the Most High,
36 for he is kind to the unthankful and evil. Be
therefore compassionate, even as your Father
37 also is compassionate. Judge not, and ye will
not be judged; condemn not, and ye will not be
condemned; forgive, and ye will be forgiven.
38 Give, and it will be given to you; good measure
pressed down, and shaken together, and run-
ning over, will be given into your bosom. For
by the same measure with which ye measure,
39 it will be measured to you again. And he
spoke a parable to them, Can a blind *man*
guide a blind *man?* Will not both fall into a

[a] *or* "are receiving your comfort"

ditch? A disciple is not above his teacher; 40
but every one, fully prepared, will be as his
teacher. Now, why beholdest thou the mote 41
that is in thy brother's eye, but perceivest not
the beam that is in thine own eye? or how canst 42
thou say to thy brother, Brother, let me cast out
the mote that is in thine eye, when thou thyself
beholdest not the beam in thine own eye?
Hypocrite! first cast out the beam out of thine
own eye, and then thou wilt see clearly to cast
out the mote that is in they brother's eye. For 43
there is no good tree which beareth bad fruit;
nor is there a bad tree which beareth good
fruit. For every tree is known by its own 44
fruit. For they do not gather figs from thorns,
nor do they gather grapes from a bramble.
The good man out of the good treasure of his 45
heart, bringeth forth that which is good; and
the evil man out of the evil treasure of his
heart, bringeth forth that which is evil, for out of
the abundance of the heart his mouth speaketh.
Now, why do ye call me Lord, Lord, and do not 46
the things which I say? Whoever cometh to 47
me, and heareth my words, and doeth them, I
will show you whom he is like. He is like a 48
man building a house, who dug deep, and laid
a foundation on the rock; and when there came
a flood, the stream [a]burst against that house, and
could not shake it, for it was founded on the
rock. But he who heareth and doeth not, is 49
like a man who built a house on the earth, with-
out a foundation; [b]against which the stream
burst, and immediately it fell, and great was
the ruin of that house.

VII.—Now when he had finished all his say-
ings in the hearing of the people, he entered
into Capernaum. And a certain centurion's 2
servant, who was dear to him, being sick, was
about to die. And having heard of Jesus, he 3
sent elders of the Jews to him, to ask him to
come and heal his servant. And when they 4
came to Jesus, they besought him earnestly,
saying, He is worthy [c]that thou shouldst do

[a] *or* "dashed against"
[b] *or* "against which the stream dashed"
[c] *or* "for whom thou shouldst do this"

5 this for him: for he loveth our nation, and he
6 himself built us our synagogue. And Jesus
went with them, and when he was now not far
from the house, the centurion sent friends to
him, to say to him, Lord, trouble not thyself:
for I am not worthy that thou shouldst enter
7 under my roof; therefore I did not think my-
self worthy to come to thee; but speak [a]*the*
8 word, and my servant will be healed. For even
I, *who* am a man placed under authority, having
soldiers under me, even I say to this one, Go,
and he goeth; and to another, Come, and he
cometh; and to my servant, Do this, and he
9 doeth *it*. And Jesus hearing this, wondered at
him, and turning, said to the crowd that fol-
lowed him, I say to you, not even in Israel have
10 I found such great faith! And those, who
were sent, returning to the house found the
servant, who had been sick, well.
11 And it came to pass the next day, that he was
going to a city called Nain; and many of his
disciples were going with him, and a great
12 crowd. And as he drew near the gate of the
city behold a dead man was carried out, an
only son of his mother, and she *was* a widow:
and a great crowd from the city *was* with her.
13 And the Lord seeing her, had compassion on
14 her, and said to her, Weep not. And coming
near, he touched the bier; and the bearers
stood still. And he said, Young man, I say to
15 thee, Rise. And he who *had been* dead, sat up,
and began to speak: and he delivered him to
16 his mother. And fear seized *them* all; and they
glorified God, saying, A great prophet hath
risen among us, and God hath visited his people.
17 And this report concerning him spread in all
Judea and all the surrounding region.
18 And the disciples of John told him of all
19 these things. And John, calling to *him* two of
his disciples, sent them to Jesus, saying, Art
thou [b]he that cometh, or do we look for an-
20 other? And when the men came to him, they
said, John, the Immerser, hath sent us to thee,
saying, Art thou he that cometh, or do we look
21 for another? And in that very hour he cured
many of diseases, and plagues, and of evil
spirits, and to many *who were* blind he gave
sight. And Jesus, answering, said to them, 22
Go, and tell John what things ye have seen and
heard; that the blind receive sight, the lame
walk, the lepers are cleansed, the deaf hear, the
dead are raised, and to the poor the good news
is preached; and happy is he who shall not 23
reject me. And the messengers of John having 24
departed, he began to say to the crowd concern-
ing John, What went ye out into the desert to
see? A reed shaken by the wind? But what 25
went ye out to see? A man clothed in soft
garments? Behold, those who wear splendid
apparel, and live in luxury, are in kings' palaces. 26
But what went ye out to see? A prophet?
Yea, I say to you, and something more than a
prophet. This is *he* of whom it is written, 27
Behold, I send my messenger before thy face,
who shall prepare thy way before thee. For I 28
say to you, Among those born of women, there
is no greater prophet than John the Immerser;
but the least in the kingdom of God, is greater
than he. (And all the people who heard *him*, 29
and the tax-gatherers, justified God, having been
immersed with the immersion of John. But the 30
Pharisees and lawyers rejected the counsel of
God with regard to themselves, not having been
immersed by him.) To what, then, shall I com- 31
pare the men of this generation? and what are
they like? They are like children sitting in 32
the market-place, and calling to one another,
and saying, We have piped for you, and ye have
not danced; we have mourned for you, and ye
have not wept. For John the Immerser hath 33
come neither eating bread nor drinking wine,
and ye say, He hath a demon. The Son of man 34
hath come eating and drinking; and ye say,
Behold, a glutton, and a wine-drinker, a friend
of tax-gatherers and sinners! But wisdom is 35
justified by all her children. And one of the 36
Pharisees asked him to eat with him. And he
went into the Pharisee's house, and reclined *at
table*. And, behold, a woman of the city, who 37
was a sinner, learning that he reclined *at table*
in the Pharisee's house, bought an alabaster-box
of ointment, and stood at his feet behind him 38
weeping, and began to wet his feet with her

[a] *or* "with a word"
[b] *or* "The Coming One"

tears, and wiped *them* with the hair of her
head, and kissed his feet and anointed *them*
39 with the ointment. But the Pharisee, who had
invited him, seeing *it*, spoke within himself,
saying, This *man*, if he were a prophet, would
know who and what the woman *is*, that toucheth
40 him; for she is a sinner. And Jesus, answer-
ing, said to him, Simon, I have something to
41 say to thee. And he saith, Teacher, say *it*. A
certain creditor had two debtors: one owed
42 five hundred pence, and the other fifty. And
as they had nothing to pay, he freely forgave
both. Tell *me* then, which of them will love
43 him most? And Simon, answering, said, I
suppose he, to whom he freely forgave the
most. And he said to him, Thou hast judged
44 rightly. And turning to the woman, he said
to Simon, Seest thou this woman? I came
into thy house, thou gavest me no water for
my feet; but she wet my feet with her tears,
45 and wiped them with her hair. Thou gavest
me no kiss; but she, from the time I came in,
46 hath not ceased to kiss my feet. Thou didst
not anoint my head with oil; but she anointed
47 my feet with ointment. Therefore, I say to
thee, her many sins are forgiven; for she loved
much; but *he* to whom little is forgiven, loveth
48 little. And he saith to her, Thy sins are for-
49 given. And those, who reclined at table with
him, began to say within themselves. Who is
50 this that even forgiveth sins? And he said to
the woman, Thy faith hath hath saved thee; go
in peace.

VIII.—And it came to pass afterwards that he
traveled through cities and villages proclaiming
and preaching the good news of the kingdom of
2 God; and the twelve *were* with him, and certain
women, who had been healed of evil spirits and
infirmities, Mary called Magdalene, from whom
3 had gone out seven demons, and Joanna, *the*
wife of Chuza, Herod's steward, and Susanna,
and many others, who ministered to [a]him from
their possessions.
4 And when a great crowd was assembling and
those from the cities were coming to him, he
spoke by a parable: The sower went out to sow 5
his seed; and as he sowed, some fell by the
way-side; and it was trodden down, and the
birds of the air devoured it. And some fell on 6
the rock; and when it sprung up, it withered
away, because it had no moisture. And some 7
fell among the thorns; and the thorns springing
up with *it* choked it. And some fell into the 8
good ground, and springing up, bore fruit a
hundredfold. And having said these things, he
called out, He who hath ears to hear, let him
hear. And his disciples asked him, saying, 9
What may this parable mean? And he said, 10
To you it is given to know the secrets of the
kingdom of God: but to the rest *I speak* in
parables; that seeing they may not see, and
hearing they may not understand. Now the 11
parable is this: The seed is the word of God.
Those by the way-side, are they who hear; then 12
cometh the devil and taketh away the word
from their hearts, lest they should believe and
be saved. Those on the rock *are they*, who, 13
when they hear, receive the word with joy; and
yet these have no root, who for a while believe,
and in time of trial fall away. And that which 14
fell among the thorns are those, who having
heard, go forth, and are choked by anxieties,
and riches, and pleasures of life, and bring no
fruit to perfection. But that in the good 15
ground are those, who, in an honest and good
heart having heard the word, keep *it*, and bear
fruit steadily. No one having lighted a lamp 16
covereth with a vessel, or putteth it under a
table-seat, but setteth it on a lamp-stand, that
those who enter in, may see the light. For 17
there is nothing hidden, which will not become
manifest, nor concealed, which will not be known
and come to light. Take heed, therefore, how 18
ye hear; for whoever hath, to him will be
given; and whoever hath not, from him will
be taken even what he seemeth to have.

Now his mother and his brethren came to 19
him, and could not get near him on account of
the crowd. And it was told him *by some*, who 20
said, Thy mother and thy brethren stand
without, desiring to see thee. And he, answer- 21
ing, said to them, My mother and my brethren
are these who hear the word of God, and do it.

[a] *or* "to him" *according to some Greek copies.*

22 And it came to pass on a certain day, that he
entered into a ship with his disciples: and he
said to them, Let us pass over to the other side
23 of the lake: and they put off. And as they
were sailing, he fell asleep: and there came
down a storm of wind on the lake, and they
were filling *with water*, and were in danger.
24 And they came to *him* and awoke him, saying,
Master! Master! we are perishing. Then he
rose, and rebuked the wind and the [a]raging of
the water; and they ceased, and there was a
25 calm. And he said to them, Where is your
faith? And, being afraid, they wondered, saying
to one another, who then is this? for he
commandeth even the winds and the water,
and they obey him.
26 And they sailed to the country of the Gada-
27 renes, which is over against Galilee. And as
he came out to land, a certain man of the city
met him, who had had demons for [b]a long time,
and wore no clothes, nor remained in a house,
28 but *dwelt* in the tombs. And seeing Jesus, he
cried out, and fell down before him, and said,
with a loud voice, What have I to do with thee,
Jesus, Son of the Most High God? I beseech
29 thee, torment me not. (For he had commanded
the unclean spirit to come out of the man. For
it had seized him during a long time, and he
was bound with chains and fetters, and guarded;
and breaking the bands, he was driven by
30 the demon into the deserts.) And Jesus asked
him, saying, What is thy name? And he said,
Legion: for many demons had entered into him.
31 And [c]he besought him that he would not com-
32 mand them to go out into the abyss. And
there was there a herd of many swine feeding
on the mountain; and they besought him to
33 permit them to enter into them. And he permitted
them. Then the demons went out of the
man, and entered into the swine; and the herd
rushed down the steep into the lake, and was
34 choked. And those who fed *them*, seeing what
was done, fled, and reported *it* in the city and
35 in the country. Then they went out to see

[a] *or*, "dashing"

[b] *or* "for many years"

[c] *or according to some Greek copies* "they"

what had been done; and they came to Jesus,
and found the man from whom the demons had
gone out, sitting at the feet of Jesus, clothed,
and in his right mind; and they were afraid.
Then those also who had seen *it*, reported to 36
them how the demoniac was healed. And the 37
whole multitude of the sourrounding region of
the Gadarenes asked him to depart from them;
for they were seized with great fear; and he
went into the ship, and returned. Now the 38
man from whom the demons had gone out,
begged him that he might remain with him.
But Jesus [a]sent him away, saying, Return to thy 39
house, and tell how much God hath done for
thee. And he went away and published through
the whole city, how much Jesus had done for
him.

And it came to pass, when Jesus returned, 40
the crowd gladly received him: for they were
all waiting for him. And, behold, there came 41
a man named Jairus, and he was a ruler of the
synagogue: and he fell at Jesus' feet, and be-
sought him to come into his house: for he had 42
an only daughter about twelve years of age,
and she was dying. And as he went, the
crowds pressed on him. And a woman having 43
had an issue of blood twelve years, who had
spent her whole living on physicians, and could
not be healed by any one, came up behind and 44
touched the fringe of his garment; and immedi-
ately her issue of blood stopped. And Jesus
said, Who touched me? And when all denied, 45
Peter, and those with him said, Master, the
crowds press and shove *thee*, and sayest thou,
Who touched me? And Jesus said, Some one 46
touched me; for I know that the power went
out from me. And the woman, seeing that she 47
was not unknown, came trembling and falling
down before him, declared to him before all the
people, for what cause she had touched him, and
how she was healed immediately. And he said 48
to her, Take courage, daughter, thy faith hath
[b]healed thee; go in peace. While he was still 49
speaking, some one came from *the house* of the
ruler of the synagogue, who said to him, Thy

[a] *or* "dismissed him"

[b] *or* "saved thee"

daughter is dead, do not trouble the Teacher.
50 But when Jesus heard *it*, he answered him, saying, Fear not, only believe, and she will be
51 healed. And when he came into the house, he suffered no one to enter except Peter, and John, and James, and the father and mother of the
52 maiden. And all were weeping and bewailing her. But he said, Weep not, she is not dead,
53 but sleepeth. And they laughed at him, know-
54 ing that she was dead. But he put them all out, and taking her by the hand, called out,
55 saying, Maiden, rise. And her spirit returned, and she rose immediately; and he commanded
56 that *something* should be given her to eat. And her parents were astonished, but he charged them to tell no one what had been done.

IX.—And calling together the twelve, he gave them power and authority over all the
2 demons, and to cure diseases. And he sent them forth to preach the kingdom of God, and
3 to heal the sick. And he said to them, Take nothing for the journey, neither staff, nor bag, nor bread, nor money, nor have two coats
4 apiece. And whatever house ye enter, there
5 remain, and thence depart. And whoever shall not receive you, when ye go out from that city, shake off even the dust from your feet for a
6 testimony against them. And they departed, and went through *the country* from village to village, preaching the good news, and healing everywhere.
7 Now Herod, the tetrarch, heard of all that was done by him; and he was perplexed, because it was said by some, John hath risen from
8 the dead; and by some, Elijah hath appeared, and by others, One of the old prophets hath
9 risen up. And Herod said, John I beheaded; but who is this of whom I hear such things? And he sought to see him.
10 And the apostles returned, and they related to him what great things they had done. And he took them and withdrew privately into a desert place belonging to a city called Beth-
11 saida. And the crowds, when they knew *it*, followed him: and he received them, and spoke to them concerning the kingdom of God, and
12 healed those who had need of healing. Now the day began to decline; and the twelve came near and said to him, Send the crowd away, that they may go into the villages and country around, and lodge, and find provisions; for,
here, we are in a desert place. But he said to 13
them, Give ye them *something* to eat. And they they said, We have no more than five loaves and two fishes; unless we should go and buy
food for all this people. (For they were about 14
five thousand men.) And he said to his disciples, Make them recline in companies of fifty.
And they did so, and made them all recline. 15
And when he had taken the five loaves and the 16
two fishes, he looked up to heaven, and [a]blessed them, and broke, and gave *them* to the disciples
to set before the crowd. And they ate and 17
were all satisfied; and there were taken up of fragments, which were left to them, twelve baskets.

And it came to pass, as he was praying apart, 18
his disciples were with him; and he asked them, saying, Who do the crowds say that I am?
And they, answering, said, John the Immerser; 19
but others, Elijah; and others *say* that one of
the old prophets hath risen. And he said to 20
them, But who say ye that I am? And Peter,
answering, said, The Anointed of God. And 21
he charged and commanded them to tell this to
no one, saying, The Son of man must suffer 22
many things, and be rejected by the elders, and chief priests, and scribes, and be put to death,
and rise on the third day. And he said to all, 23
If any one will come after me, let him deny himself, and take up his cross daily, and follow
me. For whoever would save his life, shall 24
lose it, but whoever shall lose his life, he will
save it. For what is a man profited, if he gain 25
the whole world, and [b]lose himself, or be con-
demned? For whoever shall be ashamed of 26
me, and of my words, of him the Son of man will be ashamed, when he cometh in his glory and *in that* of the Father and of the holy angels. But I tell you truly, there are some of those standing here who will not taste of death till they see the kingdom of God.

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[a] *or* "blessed God for them"

[b] *or* "destroy himself," *or* "be lost"

28 And it came to pass, about eight days after
these words, that he took with *him* Peter, and
John, and James, and went up into the moun-
29 tain to pray. And as he prayed, the appear-
ance of his countenance was altered, and his
30 apparel *was* white and glittering. And behold,
two men were talking with him, who were
31 Moses and Elijah; who appeared in glory, and
spoke of his departure which he was about to
32 accomplish at Jerusalem. But Peter and those
with him had been heavy with sleep; but awak-
ing, they saw his glory and the two men stand-
33 ing with him. And it came to pass, as they
were departing from him, Peter said to Jesus,
Master, it is good for us to remain here; and
let us make three booths; one for thee, and one
for Moses, and one for Elijah: not knowing
34 what he said. And while he was saying this,
there came a cloud and overshadowed them:
and they feared as those *men* entered into the
35 cloud. And a voice came out of the cloud,
saying, This is my beloved Son: hear him.
36 And when the voice had ceased, Jesus was
found alone. And they were silent, and told
no one in those days any of those things which
they had seen.

37 And it came to pass the next day, as they
came down from the mountain, a great crowd
38 met him. And behold, a man of the crowd
cried loudly, saying, Teacher, I beseech thee to
39 look on my son, for he is mine only child. And
behold, a spirit seizeth him, and he suddenly
crieth out, and it convulseth him so that he
foameth, and bruising him, hardly departeth
40 from him. And I besought thy disciples to cast
41 him out, and they could not. And Jesus, an-
swering, said, O unbelieving and perverted gen-
eration, how long shall I be with you, and bear
42 with you? Lead thy son hither. And while
he was coming near, the demon dashed him
down, and violently convulsed him. And Jesus
rebuked the unclean spirit, and healed the child,
43 and delivered him to his father. And they were
all astonished at the mighty power of God.

But while all were wondering *at every thing
44 which Jesus did, he said to his disciples: Let
these words sink down into your ears; for the
Son of man is about to be delivered up into
the hands of men. But they did not under- 45
stand this saying, and it was hidden from them,
so that they did not perceive it, and they feared
to ask him concerning this saying.

And there arose a dispute among them, which 46
of them would be greatest. And Jesus, per- 47
ceiving the thought of their heart, took a little
child, and set it by him, and said to them, Who- 48
ever shall receive this little child in my name,
receiveth me, and whoever receiveth me, receiv-
eth him that sent me; for he who is least among
you all, he shall be great. And John, answer- 49
ing, said, Master, we saw one casting out the
demons in thy name; and we forbade him, be-
cause he followeth not with us. And Jesus 50
said to him, Forbid *him* not; for he that is not
*against us, is for us.

And it came to pass, when the time for his 51
being taken up had come, he firmly set his face
to go to Jerusalem. And he sent messengers 52
before him; and they went and entered into a
village of the Samaritans, to make ready for
him. And they did not receive him, because 53
his face was turned towards Jerusalem. And 54
his disciples James and John seeing *this*, said,
Lord, wilt thou that we command fire to come
down from heaven, and consume them, even as
Elijah did? But he turned and rebuked them, 55
and said, Ye know not of what spirit ye are.
For the Son of man came not to destroy men's 56
lives, but to save *them*. And they went to an-
other village.

And it came to pass, as they were going on 57
the way, a certain *man* said to him, Lord, I will
follow thee wherever thou goest. And Jesus 58
said to him, The foxes have holes, and the birds
of the air *have* shelters: but the Son of man
hath not where to lay his head. And he said 59
to another, Follow me. But he said, Lord, per-
mit me first to go and bury my father. And 60
Jesus said to him, Leave the dead to bury their
own dead: but go thou and publish the king-
dom of God. And another also said, Lord, I 61
will follow thee; but permit me first to bid

* *or* "at all things"

* *or* "against us is for us"

62 farewell to those in my house. And Jesus said
to him, No one, having put his hand to the
plough, and looking back, is fit for the kingdom
of God.

X.—After these things, the Lord appointed
seventy others also, and sent them forth, two
by two, into every city and place, where he
2 himself was about to go. Then he said to them,
The harvest indeed is great, but the laborers
are few; pray therefore the Lord of the har-
3 vest, to send forth laborers into his harvest.
Go; behold, I send you forth as lambs among
4 wolves. Carry neither purse, nor bag, nor
5 shoes: and salute no one by the way. And
into whatever house ye enter, first say, Peace
6 *be* to this house. And if a son of peace is there,
your peace shall rest on him; but if not, it shall
7 return to you. And in that house remain, eat-
ing and drinking what they have: for the
laborer is worthy of his wages. Go not from
8 house to house. And into whatever city ye
enter, and they receive you, eat what is set be-
9 fore you. And heal the sick in it, and say to
them, The kingdom of God draweth near to
10 you. But into whatever city ye enter, and they
receive you not, go out into its streets, and say,
11 Even the dust of your city which cleaveth to
us, we wipe off against you: notwithstanding,
know this, that the kingdom of God draweth
12 near to you. But I say to you, That it will be
more tolerable in that day for Sodom, than for
13 that city. Woe to thee, Chorazin! woe to thee,
Bethsaida! for if the mighty works had been
done in Tyre and Zidon, which have been done
in you, they would have repented long ago,
14 sitting in sackcloth and ashes. But it will be
more tolerable for Tyre and Zidon in the judg-
15 ment, than for you. And thou, Capernaum, that
art exalted to heaven, shalt be brought down to
16 the *under-world. He that heareth you, heareth
me; and he that rejecteth you, rejecteth me;
and he that rejecteth me, rejecteth him who
sent me.
17 And the seventy returned with joy, saying,
Lord, even the demons are subject to us by thy
name. And he said to them, I beheld Satan 18
falling from heaven like lightning. Behold, I 19
give you authority to tread on serpents and
scorpions, and over all the power of the enemy;
and nothing shall by any means hurt you.
Notwithstanding, rejoice not in this, that the 20
spirits are subject to you; but rejoice that your
names are written in the heavens. In that 21
hour Jesus rejoiced in spirit, and said, I thank
thee, O Father, Lord of heaven and earth, that
thou hast hidden these things from the wise and
discerning, and hast revealed them to babes:
even so, Father; for so it seemed good in thy
sight. All things are delivered to me by my 22
Father, and no one knoweth who the Son is,
except the Father; and who the Father is,
except the Son, and *he* to whom the Son wisheth
to reveal *him*. And turning to his disciples, he 23
said privately, Happy *are* the eyes which see
the things that ye see. For I tell you that 24
many prophets and kings desired to see the
things which ye see, and saw *them* not; and to
hear the things which ye hear, and heard *them*
not.

And, behold, a certain lawyer rose, and trying 25
him, said, Teacher, what shall I do to inherit
eternal life? And he said to him, What is 26
written in the law? how readest thou? And 27
he, answering, said, Thou shalt love the Lord,
thy God, with all thy heart, and with all thy
soul, and with all thy mind; and thy neighbor
as thyself. And he said to him, Thou hast 28
answered rightly: do this, and thou shalt live.
But he choosing to justify himself, said to Jesus, 29
Who, then, is my neighbor? Jesus replied, A 30
certain man was going down from Jerusalem to
Jericho, and fell among robbers, who both
stripped and beat him, and departed, leaving
him half dead. And by chance a certain priest 31
was going down that way, and seeing him, he
passed by on the other side. And so also a 32
Levite, being at the place, came, and seeing
him, passed by on the other side. But a cer- 33
tain Samaritan, as he was journeying, came to
him, and seeing him, he had compassion *on him;*
and going to *him*, bound up his wounds, pour-
ing on oil and wine; and he set him on his own

* *or* "place of the dead"

beast, brought him to an inn, and took care of
35 him. And on the next day, when he departed,
he took out two pence, and gave *them* to the
innkeeper, and said to him, Take care of him,
and whatever thou spendest more, I will repay
36 thee, when I come again. Which now of these
three, thinkest thou, was neighbor to him who
37 fell among the robbers? And he said, He who
showed him mercy. Then said Jesus to him,
Go, and do thou likewise.

38 Now it came to pass as they went on, that he
entered into a certain village: and a certain
woman, named Martha, received him into her
39 house. And she had a sister called Mary, who
also, sitting at the feet of Jesus, heard his word.
40 But Martha was perplexed with much serving,
and came to him and said, Lord, dost thou not
care that my sister hath left me to serve alone?
41 Bid her, then, help me. And Jesus, answering,
said to her, Martha, Martha, thou art anxious
42 and troubled about many things: but one thing
is needful; and Mary hath chosen the good
part, which shall not be taken away from her.

XI.—And it came to pass, that as he was
praying in a certain place, when he ceased, one
of his disciples said to him, Lord, teach us to
2 pray, even as John taught his disciples. And
he said to them, When ye pray, say, [Our]
Father, [who art in the heavens,] hallowed be
thy name. Thy kingdom come. [Thy will be
3 done on earth, as *it is* in heaven.] Give us day
4 by day our needful bread. And forgive us our
sins; for we ourselves forgive every one in-
5 debted to us. And lead us not into trial; *[but
deliver us from evil]. And he said to them,
Which of you shall have a friend, and shall
go to him at midnight, and say to him, Friend,
6 lend me three loaves; for a friend of mine hath
come to me from a journey, and I have nothing
7 to set before him? And he from within shall
answer and say, Do not trouble me; the door
is now shut, and my children are with me in
8 the bed; I can not rise to give thee. I say to
you, though he will not rise and give him, be-
cause he is his friend, yet because of his impor-
tunity indeed, he will rise, and give him as
many as he needeth. And I say to you, Ask, 9
and it will be given you; seek, and ye will
find; knock, and it will be opened to you. For 10
every one who asketh, receiveth: and he who
seeketh, findeth; and to him who knocketh, it
it will be opened. And what father among 11
you, if his son shall ask bread, will give him a
stone? or if he *shall ask* a fish, give him a ser-
pent? or if he should ask an egg, will give him 12
a scorpion? If ye, then, being evil, know how 13
to give good gifts to your children, how much
more will your heavenly Father give the Holy
Spirit to those who ask him!

And he was casting out a demon, and it was 14
dumb. And it came to pass, when the demon
had gone out, the dumb *man* spoke; and the
crowds wondered. But some of them said, He 15
casteth out the demons by Beelzebub, prince of
the demons. And others trying *him*, sought of 16
him a sign from heaven. But he, knowing their 17
thoughts, said to them, Every kingdom divided
against itself, is brought to desolation; and a
house *divided* against a house, falleth. And if 18
Satan also is divided against himself, how shall
his kingdom stand? because ye say that I cast
out the demons by Beelzebub. And if I by 19
Beelzebub cast out the demons, by whom do
your sons cast *them* out? therefore they shall be
your judges. But if I by the finger of God cast 20
out the demons, then the kingdom of God hath
already come to you. When the strong one 21
armed guardeth his palace, his possessions are
in peace; but whenever one stronger than he 22
cometh upon *him*, and overcometh him, he
taketh *from him* all his armor in which he
trusted, and distributeth his spoils. He, who is 23
not with me, is against me; and he who
gathereth not with me, scattereth. When the 24
unclean spirit hath gone out of the man, it
walketh through dry places, seeking rest: and
finding none, it saith, I will return into my
house whence I came out. And when it cometh, 25
it findeth it swept and adorned. Then it goeth 26
and taketh with *it* seven spirits worse than
itself, and they, entering in, dwell there; and
the last *state* of that man becometh worse than

* "but deliver us from evil" *is supposed by many critics to be an interpolation.*

27 the first. And it came to pass, as he spoke
this, a certain woman of the crowd, lifting up
her voice, said to him, Happy is the womb that
bore thee, and *the* breasts which thou hast
28 sucked! But he said, Yea, rather happy are
those who hear the word of God, and keep it.
29 And the crowds being gatherd to *him*, he began
to say, This is an evil generation: it seeketh a
a sign; and no sign will be given it except the
30 sign of Jonah. For as Jonah was a sign to the
Ninevites, so will the Son of man be to this
31 generation. *The* queen of the South will rise
in the judgment with the men of this generation,
and condemn them; for she came from the
ends of the earth to hear the wisdom of Solomon;
and behold, [a]a greater than Solomon *is*
32 here. *The* men of Nineveh will rise in the
judgment with this generation, and condemn it,
for they repented at the [b]preaching of Jonah;
33 and behold, [c]a greater than Jonah *is* here. No
one having lighted a lamp, putteth *it* [d]in a
secret place, neither under the bushel, but on
the lamp-stand, that those who enter may see
34 the light. The lamp of thy body is thine eye;
therefore, when thine eye is sound, thy whole
body also is enlightened; but whenever *thine
eye* is diseased, thy whole body also is dark.
35 Take heed therefore, that the light which is in
36 thee be not darkness. If, therefore, thy whole
body *be* enlightened, having no part dark, the
whole will be enlightened, as when the lamp by
its brightness giveth thee light.
37 And while he was speaking, a certain Pharisee
asked him to dine with him: and he went
38 in, and lay down *at table*. And the Pharisee
seeing *it*, wondered that he had not first im-
39 mersed himself before the dinner. And the
Lord said to him, Now ye Pharisees cleanse
the outside of the cup and platter; but your
inside is full of extortion and wickedness.
40 Unwise *men!* did not he who made the out-
41 side, make the inside also? But give what is
within *them* as alms; and behold, all things are
42 clean to you. But woe to you, Pharisees! for
ye tithe mint, and rue, and every herb, and pass
by justice and the love of God; these ye ought
to have done, and not to leave the others undone.
Woe to you, Pharisees! for ye love the 43
first seat in the synagogues, and salutations in
the market-places. Woe to you, for ye are like 44
unseen tombs: and the men, who walk over
them, know *it* not. Then one of the lawyers, 45
answering, saith to him, Teacher, thus speaking,
thou reproachest us also. And he said, Woe to 46
you, lawyers! for ye load men with burdens
hard to be borne, and yet, ye yourselves touch
not the burdens with one of your fingers.
Woe to you! for ye build the tombs of the 47
prophets, and your fathers killed them. There- 48
fore ye testify that ye approve the deeds of your
fathers; for they indeed killed them, and ye
built their tombs. Therefore also said the wis- 49
dom of God, I will send them prophets and apostles,
and *some* of them they will kill and persecute;
that the blood of all the prophets, which 50
hath been shed from *the* foundation of *the* world,
may be required of this generation; from the 51
blood of Abel to the blood of Zachariah, who
perished between the altar and the temple: yea,
I say to you, it will be required of this generation.
Woe to you, lawyers! for ye have taken 52
away the key of knowledge; ye entered not in
yourselves, and those who were entering in, ye
hindered. And as he said these things to them, 53
the scribes and the Pharisees began to be very
angry, and to press him with questions concerning
many things; lying in wait for him, seek- 54
ing to catch something out of his mouth, that
they might accuse him.

XII.—In the mean time, the crowd being
gathered together by ten thousands, so that
they trod down one another, he began to say to
his disciples; First, beware of the leaven of the
Pharisees, which is hypocrisy. Now there is 2
nothing covered which will not be revealed, nor
hidden which will not be known. Therefore, 3
whatever ye have spoken in the dark, will be
heard in the light; and that which ye have said
in the ear in closets, will be proclaimed on the
house-tops. And I say to you, my friends, Fear 4
not those who kill the body, and after that,

[a] *or* "something more"
[b] *or* "proclamation"
[c] *or* "something more"
[d] *or, according to some,* "in a vault"

5 have no more that they can do. But I will
show you whom ye should fear; fear him who
after he hath killed, hath authority to cast into
6 hell; yea, I say to you, fear him. Are not five
sparrows sold for two farthings? and yet not
7 one of them is forgotten before God. But even
8 the hairs of your head are all numbered. Fear
not therefore; ye are of more value than many
8 sparrows. And I say to you, whoever shall
confess me before men, him will the Son of man
9 also confess before the angels of God: but he
who denieth me before men, will be denied be-
10 fore the angels of God. And whoever shall
speak a word against the Son of man, it will be
forgiven him, but to him who revileth against
11 the Holy Spirit, it will not be forgiven. And
when they bring you before the synagogues, and
magistrates, and authorities, be not anxious how
or what ye shall answer for yourselves, or what
12 ye shall say: for the Holy Spirit will teach you
in that hour what ye ought to say.
13 And one of the crowd said to him, Teacher,
bid my brother divide the inheritance with me.
14 And he said to him, Man, who made me a judge,
15 or a divider over you? And he said to them,
Take heed and keep yourselves from [a]covetous-
ness; for a man's life consisteth not in the
16 abundance of his possessions. And he spoke a
parable to them, saying, [b]The ground of a cer-
17 tain rich man brought forth plentifully: and he
reasoned within himself, saying, What shall I
do? for I have no *place* where I can gather to-
18 gether my fruits. And he said, This will I do;
I will pull down my barns, and build greater;
and there I will gather together all my produce
19 and my goods. And I will say to my soul,
Soul, thou hast many goods laid up for many
years, take thine ease, eat, drink, be merry.
20 But God said to him, Unwise *man!* this night
this soul is required of thee; now who will
21 have what thou hast provided? Thus *will it be
with him* who layeth up treasure for himself,
22 and is not rich towards God. And he said to
his disciples, Therefore I say to you, Be not
anxious for your life, what ye shall eat; nor for

[a] *or, according to many Greek copies,* "of all covetousness"
[b] *or* "farm"

the body, what ye shall put on. The life is 23
more than the food, and the body, than the rai-
ment. Consider the ravens; for they neither 24
sow nor reap; they have neither store-house
nor barn, and yet God feedeth them; of how
much more value are ye than the birds? Now 25
which of you by being anxious, can add a cubit
to his life? If, then, ye can not *do* what is least, 26
why are you anxious for the rest? Consider 27
the lilies how they grow: they toil not, nor
spin; yet I say to you, even Solomon in all his
glory was not arrayed like one of these. But, 28
if God so clotheth the grass which to-day is in
the field, and to-morrow is cast into an oven;
how much more *will he clothe* you, O ye of little
faith! And seek ye not what ye shall eat, or 29
what ye shall drink, nor be in anxious suspense.
For all these things the nations of the world 30
are seeking after; and your Father knoweth
that ye need these things. But rather seek the 31
kingdom of God, and all these things will be
added to you. Fear not, little flock; for it is 32
your Father's good pleasure to give you the
kingdom. Sell your possessions, and give alms; 33
[a]provide yourselves purses which become not
old, an unfailing treasure in the heavens, where
no thief approached, nor moth destroyeth. For 34
where your treasure is, there will your heart be
also. Let your loins be girded about, and *your* 35
lamps burning; and ye *yourselves* like men, wait- 36
ing for their lord to return from the wedding-
feast; that when he cometh and knocketh, they
may open to him immediately. Happy *are* those 37
servants, whom their lord, when he cometh,
shall find watching: truly, I say to you, that he
will gird himself and make them recline at
table, and will come and serve them. And if 38
he shall come in the second watch, or shall
come in the third watch, and find *them doing*
thus, happy are those servants. And this ye 39
know, that if the master of the house had
known what hour the thief would come, he
would have watched, and not have suffered his
house to be broken through. Be ye therefore 40
ready also; for in an hour when ye think not,
the Son of man cometh. And Peter said to 41

[a] *or* "make"

him, Lord, speakest thou this parable to us, or
42 also to all *others?* And the Lord said, Who,
then, is the faithful and wise steward, whom
his lord will set over his household to give *them*
43 *their* portion of food in due season? Happy
is that servant, whom his lord, when he cometh,
44 shall find doing thus. Truly, I say to you, that
45 he will set him over all his possessions. But,
if that servant shall say in his heart, My lord
delayeth to come; and shall begin to beat the
men-servants, and maid-servants, and to eat and
46 drink, and be drunken; the lord of that servant
will come in a day when he looketh not for
him, and in an hour which he knoweth not, and
will cut him in pieces, and appoint him his
47 portion with the unfaithful. And that servant
who knew his lord's will, and prepared not, nor
did according to his will, will be beaten with
48 many *stripes*. But he who knew *it* not, and did
things worthy of stripes, will be beaten with
few. For from every one to whom much is
given, much will be required; and from him to
whom *men* have committed much, they will ask
49 the more. I came to send fire on the earth, and
what do I desire? Would that it were already
50 kindled! But I have an immersion to be immersed
with, and how am I distressed till it is
51 accomplished! Think ye that I came to give
peace on the earth? I tell you, nay; but rather
52 division: for henceforth there will be five in
one house divided, three against two, and two
53 against three. Father will be divided against
son, and son against father; mother against
daughter, and daughter against mother; mother-in-law
against her daughter-in-law, and daugh-
54 ter-in-law against her mother-in-law. And he
said also to the crowds, When ye see the cloud
rising from the west, immediately ye say, A
shower is coming; and so it cometh to pass.
55 And when *ye perceive* the south wind blowing,
ye say, There will be heat; and it cometh to
56 pass. Hypocrites! ye can discern the face of
the earth and of the sky; but how is it that ye
57 do not discern this time? and why, even of
58 yourselves, judge ye not what is right? When
thou art going with thine adversary to a magistrate,
endeavor on the way to be delivered
from him; lest he should drag thee to the judge,
and the judge deliver thee up to the officer, and
the officer cast thee into prison. I tell thee, 59
thou wilt not come out thence, till thou hast
paid the very last mite.

XIII.—And there were some present at that
time who told him concerning the Galileans,
whose blood Pilate had mingled with their
sacrifices. And Jesus, answering, said to them, 2
Think ye that these Galileans were sinners
above all the Galileans, because they have
suffered such things? I tell you, nay; but 3
except ye repent, ye will all in like manner
perish. Or, those eighteen, on whom the tower 4
in Siloam fell, and killed them, think ye that
they were sinners above all men, who dwelt in
Jerusalem? I tell you nay; but except ye 5
repent, ye will all in like manner perish. And 6
he spoke this parable; a certain *man* had a
fig-tree planted in his vineyard, and he came
seeking fruit on it, and found none. And he 7
said to the vine-dresser, Behold, *for* three years
I come seeking fruit on this fig-tree, and find
none: cut it down, why doth it also render the
ground barren? And he, answering, said to 8
him, Lord, let alone this year also, till I shall
dig about it, and manure *it:* and if it beareth 9
fruit, *well*—but if not—afterwards thou shalt
cut it down.

And he was teaching in one of the syna- 10
gogues on the sabbath; and behold, there was 11
a woman, who had had a spirit of infirmity
eighteen years, and was bent together, and
unable to raise *herself* up at all. And Jesus, 12
seeing her, called her to *him*, and said to her,
Woman, thou art loosed from thine infirmity.
And he laid *his* hands on her; and immediately 13
she was made straight, and glorified God. And 14
the ruler of the synagogue being much displeased,
because Jesus had healed on the sabbath,
answered and said to the crowd, There are six
days in which it is right to work; in them,
therefore, come and be healed, and not on the
sabbath-day. The Lord then answered him, 15
and said, Hypocrite! doth not each of you, on
the sabbath, loose his ox or his ass from the
stall, and, leading him away, water him? And 16
ought not this *woman*, being a daughter of

Abraham, whom Satan hath bound, lo, *for*
eighteen years, to be loosed from this bond on
17 the sabbath? And when he had said this, all
his adversaries were ashamed, and all the
crowd rejoiced for all the glorious things which
were done by him.
18 And he said, To what is the kingdom of God
19 like? and to what shall I liken it? It is like
a grain of mustard-seed, which a man took and
cast into his garden, and it grew and became a
great tree, and the birds of the air lodged
20 among its branches. And again he said, To
21 what shall I liken the kingdom of God? It is
like leaven, which a woman took and hid in
three measures of meal, till the whole was leav-
ened.
22 And he went through cities and villages,
teaching, and journeying towards Jerusalem.
23 And one said to him, Lord, are there few who
24 are saved? And he said to them, Strive to
enter in through the narrow gate; for many, I
say to you, will seek to enter in, and will not
25 be able. When once the master of the house
hath risen, and shut fast the door, and ye begin
to stand without, and knock at the door, saying,
26 Lord, Lord, open to us; and he will answer,
and say to you, I know you not, whence ye
are; then ye will begin to say, We ate and
drank in thy presence, and thou didst teach in
27 our streets. But he will say, I tell you, I know
you not whence ye are; depart from me, all *ye*
28 workers of inquity. There will be [a]weeping
and gnashing of teeth, when ye shall see
Abraham, and Isaac, and Jacob, and all the
prophets in the kingdom of God, and yourselves
29 cast out. And they will come from the east
and west, and from the north and south, and
30 will recline *at table* in the kingdom of God.
And behold there are last, who will be first;
and there are first, who will be last.
13 That very day, there came some Pharisees,
and said to him, Go out, and depart hence; for
32 Herod wisheth to put thee to death. And he
said to them, Go, tell that fox, Behold, I cast
out demons, and perform cures to-day, and to-
morrow, and the third *day* I finish *my work*.

[a] *Greek* "the weeping and the gnashing"

Nevertheless, I must walk to-day, and to-mor- 33
row, and the *day* following; for it can not be
that a prophet should perish out of Jerusalem.
O Jerusalem, Jerusalem, that killest the pro- 34
phets and stonest those who are sent to thee;
how often would I have gathered thy children
together, as a hen *gathereth* her brood under
her wings, and ye would not! Behold, your 35
house is left to you [a]desolate. And I say to
you, Ye will not see me, till *the time* cometh
when ye shall say, Blessed *be* he that cometh in
the name of the Lord.

XIV.—And it came to pass, as he went into
the house of one of the rulers, who were Phari-
sees, to eat bread on a sabbath, that they were
watching him. And behold, there was a certain 2
man before him who had the dropsy. And 3
Jesus, answering, spoke to the lawyers and
Pharisees, saying, Is it lawful to cure on the
sabbath? But they were silent. And taking 4
hold of *him*, he healed him, and let *him* go.
And he answered them, saying, [b]If an ox or an 5
ass of any one of you shall fall into a pit, will
he not then immediately pull it out on the sab-
bath-day? And they could not reply against 6
him as to this. And he spoke a parable to 7
those who had been invited, when he marked
how they were choosing out the first places;
saying to them, When thou art invited by any 8
one to a marriage-feast, do not recline *at table*
in the first place, lest a more honorable man
than thou may have been invited by him; and 9
he who invited thee and him should come, and
say to thee, Give place to this *man;* and then
thou wilt begin with shame to take the lowest
place. But when thou art invited, go and lie 10
down *at table* in the lowest place, that when he
who hath invited thee cometh, he may say to
thee, Friend, go up higher; then thou wilt have
honor in the presence of those who recline *at*
table with thee. For every one who exalteth 11
himself, will be humbled, and he who humbleth
himself, will be exalted. And he said also to 12

[a] Ἔρημος ("desolate") is wanting in several early MSS. and Versions.

[b] *or, according to some MSS.* "a son, or an ox"

him who had invited him. When thou makest
a dinner, or a supper, call not thy friends, nor
thy brethren, nor thy kindred, *nor thy* rich
neighbors, lest they also should invite thee
13 again, and a recompense be made thee. But
when thou makest a feast, invite the poor, the
14 maimed, the lame, the blind; and thou wilt be
happy; because they can not recompense thee;
for thou wilt be recompensed at the resurrection
15 of the righteous. And one of those who reclin-
ed *at table* with him, hearing this, said to him,
Happy *is he* who shall eat bread in the kingdom
16 of God. And he said to him, A certain man
17 made a great supper, and invited many. And
he sent his servant at supper-time to say to those
who had been invited, Come, for all things are
18 now ready. And they all with one *consent* be-
gan to excuse themselves. The first said to
him, I have bought a field, and I must go out
19 and see it; I pray thee have me excused. And
another said, I have bought five yoke of oxen,
and I am going to prove them; I pray thee
20 have me excused. And another said, I have
married a wife, and, therefore, I can not come.
21 And that servant came, and told his lord
these things. Then the master of the house
being angry, said to his servant, Go out quickly
into the streets and lanes of the city, and bring
in hither the poor, and maimed, and lame, and
22 blind. And the servant said, Lord, it is done
as thou didst command, and yet there is room.
23 And the lord said to the servant, Go out into
highways and hedges, and constrain them to
24 come in, that my house may be filled. For I
say to you, that none of those men, who have
been invited, shall taste of my supper.
25 And great crowds were going with him; and
26 he turned, and said to them, If any one cometh
to me, and hateth not his father, and mother,
and wife, and children, and brethren, and
sisters, and further, even his own life, he can
27 not be my disciple. And whoever doth not
bear his cross, and come after me, he can not be
28 my disciple. For who of you wishing to build
a tower, doth not first sit down and count the
cost, whether he hath *enough* to complete *it?*
29 Lest perhaps, after he hath laid a foundation,
and is not able to finish *it*, all who behold *it*
should begin to deride him, saying, This man 30
began to build, and was not able to finish. Or 31
what king, going to encounter another king in
war, doth not sit down first, and consult whether
he is able with ten thousand to meet him who
cometh against him with twenty thousand? But 32
if not, while the other is yet far off, he sendeth
an embassy, and desireth conditions of peace.
So therefore no one of you who forsaketh not 33
all his possessions, can be my disciple. Salt is 34
good: but if the salt becometh tasteless, how
shall its saltness be restored? It is fit neither
for the land, nor yet for the manure-heap; they
cast it out. He who hath ears to hear, let him
hear.

XV.—And all the tax-gatherers and the
sinners were drawing near to him, to hear
him. And the Pharisees and the scribes mur- 2
mured, saying, This *man* receiveth sinners, and
eateth with them. And he spoke this parable 3
to them, saying, What man of you, having a 4
hundred sheep, and losing one of them, doth not
leave the ninety-nine in the desert, and go after
that which is lost, until he findeth it? And 5
when he hath found *it*, he layeth *it* on his own
shoulders, rejoicing. And when he cometh 6
home, he calleth together his friends and neigh-
bors, saying, Rejoice with me; for I have found
my sheep which was lost. I say to you, that 7
thus there will be joy in heaven over one sinner
who repenteth, more than over ninety-nine
righteous *persons* who need no repentance. Or, 8
what woman, having ten pieces of silver, if she
loseth one piece, doth not light a lamp, and
sweep the house, and seek carefully till she
findeth *it*? And having found it, she calleth 9
together her friends and neighbors, saying, Re-
joice with me, for I have found the piece which
I had lost. Thus, I say to you, There is joy in 10
the presence of the angels of God over one sin-
ner who repenteth. And he said, A certain 11
man had two sons; and the younger of them 12
said to his father, Father, give me the portion
of property which falleth *to me*. And he divid-
ed his living between them. And not many 13
days after, the younger son gathered all to-

gether, and went abroad into a distant country,
and there wasted his property by dissolute liv-
14 ing. And when he had spent all, there rose a
mighty famine throughout that country, and he
15 began to be in want. And he went and joined
himself to a citizen of that country, and he sent
16 him into his fields to feed swine. And he
longed to fill his stomach with the pods which
the swine ate; and yet no one gave *any thing*
17 to him. And when he came to himself, he said,
How many hired servants of my father have
bread and to spare, but I am perishing with
18 hunger! I will rise and go to my father, and
will say to him, Father, I have sinned against
19 heaven, and before thee, and am no longer
worthy to be called thy son; make me as one
20 of thy hired servants. And he rose, and went
to his father. But while he was yet a great
way off, his father saw him, and had compassion
on him, and ran and fell on his neck, and kissed
21 him. And the son said to him, Father, I have
sinned against heaven, and before thee, and am
22 no longer worthy to be called thy son. But the
father said to the servants, Bring forth the best
robe, and put *it* on him; and put a ring on his
23 hand, and shoes on his feet; and bring the
fatted calf, and kill *it;* and let us eat and be
24 merry; for this my son was dead and is alive
again; he was lost, and is found. And they
25 began to be merry. Now his elder son was in
the field. And as he came and drew near the
26 house, he heard music and dancing. And he
called one of the servants, and asked him what
27 these things meant. And he said to him, Thy
brother is come; and thy father hath killed the
fatted calf, because he hath received him safe
28 and sound. And he was angry, and would not
go in; therefore his father went out, and
29 entreated him. And he, answering, said to his
father, Behold, so many years do I serve thee,
and never transgressed thy commandment;
and yet thou never gavest me a kid, that I
30 might be merry with my friends; but when this
thy son came, who hath devoured thy living
with harlots, thou hast killed the fatted calf
31 for him. And he said to him, Child, thou art
32 ever with me, and all which I have is thine. It
was right to be merry and be glad; for this thy
brother was dead, and is alive again. he was
lost, and is found.

XVI.—And he said also to his disciples,
There was a certain rich man who had a
steward; and he was accused to him of wasting
his possessions. And he called him, and he said 2
to him, What *is* this that I hear of thee? render
an account of thy stewardship; for thou canst
be steward no longer. And the steward said 3
within himself, What shall I do? for my lord
taketh away the stewardship from me; I can
not dig, to beg I am ashamed. I know what I 4
will do, that when I am put out of the steward-
ship, they may receive me into their houses.
And calling each one of his lord's debtors *to* 5
him, he said to the first, How much owest thou
to my lord? And he said, A hundred measures 6
of oil. And he said to him, Take thy bill, and
sit down quickly, and write fifty. Then he said 7
to another, And how much owest thou? And
he said, A hundred measures of wheat. And he
saith to him, Take thy bill, and write eighty.
And the lord praised the unjust steward, be- 8
cause he had done prudently; for the children
of this world are more prudent with respect to
their own generation, than the children of
light. And I say to you, Make for yourselves 9
friends with the unrighteous *mammon; that
when ye fail, they may receive you into the
everlasting habitations. He who is faithful in 10
the least, is faithful also in much, and he who is
unjust in the least, is unjust also in much. If, 11
therefore, ye have not been faithful in the un-
righteous mammon, who will entrust to you the
true *riches?* And if ye have not been faithful 12
in that which is another's, who will give you
that which is your own? No servant can serve 13
two masters; for he will either hate the one,
and love the other; or he will hold to the one,
and despise the other. Ye can not serve God
and mammon.

And the Pharisees, being lovers of money, 14
also heard all these things, and they scoffed at
him. And he said to them, Ye are those who 15

* *or* "wealth"—And so vv. 11, 13.

justify yourselves before men; but God knoweth
your hearts; for that which is highly esteemed
among men, is an abomination in the sight of
16 God. The law and the prophets *were* until
John; since that time the kingdom of God is
17 preached, and every one presseth into it. And
it is easier for heaven and earth to pass away,
18 than *for* one tittle of the law to fail. Every
one who putteth away his wife, and marrieth
another, committeth adultery; and every one
who marrieth her who hath been put away from
19 *her* husband, committeth adultery. Now, there
was a certain rich *man* who was clothed in
purple and fine linen, and [a] fared sumptuously
20 every day. And there was a certain poor *man*,
named Lazarus, who was laid at his gate, full
21 of sores, and longing to be fed with the crumbs
which fell from the rich *man's* table; but even
22 the dogs came, and licked his sores. And it
came to pass, that the poor *man* died, and was
carried away by the angels into Abraham's
bosom: the rich *man* also died, and was buried.
23 And in the under-world he lifted up his eyes,
being in torments, and seeth Abraham far off,
24 and Lazarus in his bosom. And crying out,
he said, Father Abraham, have pity on me, and
send Lazarus, that he may dip the tip of his
finger in water, and cool my tongue; for I am
25 tormented in this flame. But Abraham said,
Child, remember that thou in thy lifetime didst
receive thy good things, and Lazarus, in like
manner, his evil things; but now here he is
26 comforted, and thou art tormented. And besides all this, between us and you there is a
great gulf fixed; so that they who would pass
over hence to you, can not; nor *can* they *who*
27 *would*, cross over thence to us. Then he said, I
pray thee, then, father, that thou wouldst send
28 him to my father's house; for I have five
brethren; that he may testify to them, lest they
also should come into this place of torment.
29 Abraham saith to him, They have Moses and
30 the prophets: let them hear them. And he
said, Nay, father Abraham; but if one should
go to them from the dead, they will repent.
31 And he said to him, If they hear not Moses and

[a] *or* "feasted"

the prophets, neither will they be persuaded,
though one should rise from the dead.

XVII.—And he said to the disciples, It is
impossible for the occasions of sin not to come;
but woe to him through whom they come! It 2
would be better for him, if an an upper-millstone should be hung about his neck, and he
should be thrown in to the sea, than that he
should cause one of these little ones to sin.
Take heed to yourselves. If they brother tres- 3
passeth against thee, rebuke him; and if he
repenteth, forgive him. And if he trespasseth 4
against thee seven times in a day, and seven
times in a day turneth to thee again, saying, I
repent; thou shalt forgive him. And the 5
apostles said to the Lord, Increase our faith.
And the Lord said, If ye had faith as a grain 6
of mustard-seed, ye might say to this sycamine-tree, Be thou uprooted and planted in the sea;
and it would obey you. But which of you hav- 7
ing a servant ploughing or feeding cattle, will
say to him immediately, as *he* cometh in out of
the field, [a]Come, and recline *at table?* But will 8
he not rather say to him, Make ready my supper, and gird thyself, and serve me, till I shall
have eaten and drunk; and afterwards thou
shalt eat and drink? Doth he thank that ser- 9
vant, because he did what was commanded? I
think not. So also ye, when ye shall have done 10
all that was commanded you, say, We are unprofitable servants; we have done [b]what it was
our duty to do.

And it came to pass, as he was going to Jeru- 11
salem, that he passed [c]through the midst of Samaria and Galilee. And as he was entering a 12
certain village, there met him ten lepers, who
stood far off; and they lifted up their voice, 13
saying, Jesus, Master, have mercy on us! And 14
seeing *them*, he said to them, Go, show yourselves to the priests. And it came to pass, that
as they were going, they were cleansed. And 15
one of them, seeing that he was healed, turned
back, and with a loud voice glorified God, and 16
fell on *his* face at his feet, giving him thanks;

[a] *or* "come immediately"
[b] *or* "what were bound to do"
[c] *or* "between"

17 and he was a Samaritan. And Jesus, answering,
said, Were not the ten cleansed? but where *are*
18 the nine? Were there none found to return,
and give glory to God, except this stranger?
19 And he said to him, Rise, and depart; thy faith
hath saved thee.
20 And being asked by the Pharisees, when the
kingdom of God would come, he answered
them, and said, The kingdom of God cometh
21 not with observation; nor will they say, Be-
hold here! or, Behold, there! for, behold, the
22 kingdom of God is among you. And he said
to the disciples, Days will come, when ye will
desire to see one of the days of the Son of
23 man, and ye will not see it. And they will say
to you, Behold, here! or, behold, there! go not
24 after *them*, nor follow *them*. For as the light-
ning flashing out of the *one part* under heaven,
shineth to the other part under heaven, so will
25 the Son of man be in his day. But first he must
suffer many things, and be rejected by this
26 generation. And as it was in the days of Noah,
so will it be also in the days of the Son of man.
27 They were eating, they were drinking, they
were marrying wives, they were given in mar-
riage, till the day that Noah entered the ark,
28 and the flood came, and destroyed *them* all. In
like manner also as it was in the days of Lot:
they were drinking, they were buying, they
were selling, they were planting, they were
29 building; but on the day when Lot went out
from Sodom, *the Lord* rained fire and brimstone
30 from heaven, and destroyed *them* all: Thus
will it be in the day when the Son of man is
31 revealed. In that day, he who shall be on the
house-top, and his goods in the house, let him
not come down to take them *away*; and in like
manner, he who *shall be* in the field, let him not
32 turn back. Remember Lot's wife. Whoever
33 shall seek to save his life, will lose it, and who-
34 ever shall lose his life, will preserve it. I tell
you in that night will be two on one bed; one
35 will be taken, and the other left. Two woman
will be grinding together; one will be taken,
36 and the other left.[a] And they answered and
said to him, Where, Lord? And he said to
them, Wherever the body *is*, there will the
eagles be gathered together.

[a] Verse 36 (E.V.) is not in the Greek text of Bagster. It is spurious.

XVIII.—And he also spake a parable to
them to the end, *that they* ought always to pray,
and not to faint; saying, There was in a city a 2
judge who feared not God, nor regarded man. 3
And there was a widow in that city; and she
went to him, saying, Do me justice on mine ad-
versary. And he would not for a while; but 4
afterwards he said within himself, Though I
fear not God, nor regard man, yet because in- 5
deed this widow troubleth me, I will do her
justice, lest by her continual coming she should
weary me. And the Lord said, Hear what the 6
unjust judge saith; and will not God do justice 7
to his elect who cry to him day and night,
though he beareth long in respect to them? I 8
tell you that he will do them justice speedily.
Nevertheless, when the Son of man cometh, will
he find faith on the earth?

And he spoke this parable to some who 9
trusted in themselves that they were righteous,
and despised others. Two men went up into 10
the temple to pray; the one a Pharisee, and the
other a tax-gatherer. The Pharisee [a]stood, and 11
prayed thus with himself, O God! I thank thee
that I am not like other men, extortioners,
unjust, adulterers, or even like this tax-gatherer.
I fast twice in the week, I give tithes of all 12
which I acquire. And the tax-gatherer stand- 13
ing far off, would not even lift up his eyes to
heaven, but smote on his breast, saying, O God!
be merciful to me a sinner. I tell you, this *man* 14
went down to his house justified rather than the
other; for every one who exalteth himself will
be humbled; but he who humbleth himself will
be exalted.

And they brought to him their infants also, 15
that he might touch them; but his disciples,
seeing *it*, rebuked them. But Jesus, calling 16
them to *him*, said, Suffer the little children to
come to me, and forbid them not; for of such is
the kingdom of God. Truly, I say to you, who- 17

[a] *or* "standing by himself, prayed thus"

ever shall not receive the kingdom of God like
a little child, will by no means enter into it.
18 And a certain ruler asked him, saying, Good
Teacher, what shall I do, to inherit eternal life?
19 And Jesus said to him, Why callest thou me
good? No one *is* good, except one, *that is* God.
20 Thou knowest the commandments, Do not com-
mit adultery, [a]Do not kill, Do not steal, Do not
bear false testimony, Honor thy father and thy
21 mother. And he said, All these have I kept
22 from my youth. And Jesus, hearing this, said
to him, Yet thou lackest one thing; sell all that
thou hast and distribute to the poor, and thou
shalt have a treasure in heaven; and come,
23 follow me. And when he heard this, he became
very sorrowful: for he was exceedingly rich.
24 And Jesus, seeing him become very sorrowful,
said, With what difficulty will those who have
25 riches, enter into the kingdom of God! For it
is easier for a camel to go through a needle's
eye, than for a rich man to enter into the king-
26 dom of God. And those who heard *it*, said,
27 Who, then, can be saved? And he said, The
things which are impossible with men, are
possible with God.
28 Then Peter said, behold we have left all, and
29 and followed thee. And he said to them, Truly,
I say to you, there is no one who hath left
house, or parents, or brethren, or wife, or child-
ren, for the sake of the kingdom of God, who
30 will not receive manifold in this present time,
and in the world to come eternal life.
31 Then he took the twelve *aside*, and said to
them, Behold, we are going up to Jerusalem,
and all the things written by the prophets con-
cerning the Son of man will be accomplished.
32 For he will be delivered up to the Gentiles;
and will be mocked, and [b]abused, and spitten
33 on; and having scourged *him*, they will put him
to death; and the third day he will rise again.
34 And they understood none of these things; and
this saying was hidden from them, and they
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35 And it came to pass, that as he drew near
Jericho, a certain blind man sat by the way-side

[a] *or* "Do not murder"
[b] *or* "shamefully treated"

begging; and hearing a crowd passing along, 36
he asked what it meant. And they told him, 37
Jesus of Nazareth is passing by. And he 38
shouted, saying, Jesus, son of David, have
mercy on me. And those who went before, 39
charged him to be silent; but he cried out much
more, Son of David, have mercy on me. And 40
Jesus stopped and commanded him to be led to
him; and when he came near, he asked him,
saying, What wilt thou that I should do for 41
thee? And he said, Lord, that I may receive
my sight. And Jesus said *to him*, Receive thy 42
sight; thy faith hath made the whole. And 43
immediately he received his sight, and followed
him, glorifying God: and all the people, seeing
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XIX.—AND He, having entered Jericho, was
was passing through *it;* and behold *there was* 2
a man named Zaccheus, who was a chief tax-
gatherer, and he was rich; and he sought to 3
see who Jesus was, and yet could not on ac-
count of the crowd, for he was small in stature.
And he ran before, and climbed a sycamore-tree 4
to see him; for he was about to pass that *way*.
And when Jesus came to the place, he looked 5
up and saw him, and said to him, Zaccheus,
make haste, and come down; for to-day I must
remain in thy house. And he made haste, and 6
came down, and received *him* joyfully. And 7
when they saw *it*, they all murmured, saying, he
hath gone in to lodge with a sinful man. And 8
Zaccheus stood up, and said to the Lord, Be-
hold, Lord, the half of my possessions I give to
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country to receive a kingdom, and to return.
And he called ten of his servants, and gave 13
them ten pounds, and said to them, Trade till I

14 come. But his citizens hated him, and sent an
embassy after him, saying, We will not have
15 this *man* reign over us. And it came to pass,
when he returned, having received the king-
dom, that he commanded those servents to be
called to him, to whom he gave the money, that
he might know what each had gained by trad-
16 ing. Then the first came, saying, Lord, thy
17 pound hath gained ten pounds. And he said
to him, Well done, good servant! because
thou hast been faithful in a very little; have
18 authority over ten cities. And the second
came, saying, Lord, thy pound hath gained five
19 pounds. And he said also to him, Be thou also
20 over five cities. And another came, saying,
Lord, behold, *here is* thy pound, which I have
21 kept laid up in a napkin: for I feared thee,
because thou art an austere man; thou takest
up what thou didst not lay down, and reapest
22 what thou didst not sow. And he said to him,
Out of thine own mouth I will judge thee,
wicked servant! Thou knewest that I was an
austere man, taking up what I laid not down, and
23 reaping what I did not sow; why, then, didst
thou not put my money into the bank, that at
my coming I might have exacted it with inter-
24 est? And he said to those who stood by, Take
from him the pound, and give *it* to him who
25 hath the ten pounds. (And they said to him,
26 Lord, he hath ten pounds.) For I say to you,
That to every one who hath, *more* will be
given; and from him who hath not, even what
27 he hath will be taken from him. But those,
mine enemies, who would not have me reign
over them, bring hither, and slay *them* before
28 me. And having spoken these things, he went
on before, going up to Jerusalem.
29 And it came to pass, as he drew near to
Bethphage and Bethany, at the mount called *the
mount* of Olives, he sent forth two of his dis-
30 ciples, saying, Go into the village over against
you, in which, as ye enter, ye will find a colt
tied, on which no man ever sat; loose him, and
31 lead him *to me*. And if any one asketh you,
Why do ye loose *him?* thus shall ye say to
32 him, The Lord hath need of him. And those
who were sent forth, went away, and found *it*,
33 even as he had said to them. And as they were
loosing the colt the owners of it said to them,
Why do ye loose the colt? And they said, The 34
Lord hath need of him. And they led him to 35
Jesus; and having cast their own garments on
the colt, they set Jesus on *him*. And as he went, 36
they spread their garments in the way. And as 37
he was now drawing near at the descent of the
mount of Olives, the whole multitude of the
disciples began to rejoice and praise God with
a loud voice for all the mighty works which
they had seen, saying, Blessed *be* the king who 38
cometh in the name of the Lord! Peace in
heaven, and glory in *the* highest! And some 39
of the Pharisees from among the crowd said to
him, Teacher, rebuke they disciples. And he 40
answered, and said to them, I tell you that if
these should be silent, the stones would im-
mediately cry out. And as he drew near, and 41
beheld the city, he wept over it, saying, O, that 42
thou hadst known, even thou, at least in this
thy day, the things *belonging* to thy peace! but
now they are hidden from thine eyes. For the 43
days will come on thee when thine enemies will
cast a rampart about thee, and will encompass
thee, and will shut thee in on every side, and 44
level thee with the ground, and thy children
within thee; and they will not leave in thee
one stone on another; because thou didst not
know the time of thy visitation.
And he went into the temple, and began to 45
cast out those in it who sold and bought, saying
to them, It is written, My house is a house of 46
prayer, but ye have made it a den of robbers.
And he taught daily in the temple. And the 47
chief priests, and the scribes, and the chief
people were seeking to destroy him, and could 48
not find how to do *it*, for all the people [a]were
very attentive to hear him.

XX.—And it came to pass on one of those
days, as he was teaching the people in the
temple, and preaching the good news, the chief
priests, and the scribes, with the elders came 2
up, and spoke to him, saying, Tell us, by what
authority doest thou these things? or who is
he who gave thee this authority? And he 3

[a] *or* "hung on *his lips* to hear him"

answered, and said to them, I also will ask you
4 one question; and answer me: The immersion
of John, was it from heaven, or from men?
5 And they reasoned among themselves, saying,
If we say, From heaven, he will say, Why, then,
6 did ye not believe him? But if we say, From
men; all the people will stone us; for they are
7 persuaded that John was a prophet. And they
answered, that they did not know whence *it*
8 *was*. And Jesus said to them, Neither do I tell
9 by what authority I do these things. And he
began to speak this parable to the people; A
man planted a vineyard, and let it out to hus-
bandmen, and went abroad for a long time.
10 And at the season, he sent a servant to the hus-
bandmen, that they might give him *some* of the
fruit of the vineyard; but the husbandmen beat
11 him, and sent *him* away empty. And again he
sent another servant; and they beat him also,
and having handled *him* shamefully, sent *him*
12 away empty. And again he sent a third, and
13 they wounded him also, and cast *him* out. Then
said the lord of the vineyard, What shall I do?
I will send my [a]beloved son, perhaps they will
14 reverence him, when they see *him*. But when
the husbandmen saw him, they reasoned among
themselves, saying, This is the heir; come, let
us kill him, that the inheritance may become
15 ours. And they cast him out of the vineyard,
and killed him. What, therefore, will the lord
16 of the vineyard do? He will come and destroy
these husbandmen, and give the vineyard to
others. And when they heard *it*, they said, By
17 no means! And looking at them, he said, What,
then, is this that is written, The stone which the
builders rejected, this hath become [b]the chief
18 corner-*stone?* Whoever falleth on that stone
will be dashed in pieces; but on whomsoever it
19 falleth, it will grind him to powder. And the
chief priests and scribes sought to lay hands on
him at that very time, but they feared the
people for they knew that he had spoken this
parable [c]against them.
20 And they watched *him*, and sent forth spies,

[a] *or* "the beloved"
[b] *or* "the corner-stone"
[c] *or* "concerning"

who feigned themselves to be righteous *men*,
that they might take hold of his words, in order
to deliver him up to the power and authority of
the governor. And they asked him, saying. 21
Teacher, we know that thou speakest and
teachest rightly, and dost not accept the person
of men, but teachest the way of God in truth; is 22
it lawful for us to give tribute to Cesar, or
not? But he, perceiving their craftiness, said 23
to them, Why do ye try me? Show me a penny. 24
Whose image and inscription hath it? They
answered, and said, Cesar's. And he said to 25
them, Render, then, to Cesar the things which
are Cesar's, and to God the things which are
God's. And they could not take hold of his 26
words before the people: and they wondered
at his answer, and were silent. Then there 27
came to *him* some of the Sadducees (who deny
that there is a resurrection), and asked him,
saying, Teacher, Moses wrote *this* for us, If a 28
man's brother should die having a wife, and
he should die childless, that his brother should
take his wife, and raise up offspring for his
brother. Now, there were seven brethren; 29
and the first took a wife, and died childless.
And the second took the wife, and he died 30
childless. And the third took her; and in 31
like manner the seven also: and they left no
children, and died. Last of all the woman died 32
also. In the resurrection, therefore, to which 33
of them doth she become a wife? for the seven
had her for a wife. And Jesus, answering, said 34
to them, The children of this world marry, and
are given in marriage: but those who are 35
deemed worthy to obtain that world, and the
resurrection from the dead, neither marry, nor
are given in marriage; for they can die no 36
more; since they are like angels, and are
children of God, being children of the resur-
rection. But that the dead rise, even Moses 37
showed—at The Bush—when he calleth the
Lord, the God of Abraham, and the God of
Isaac, and the God of Jacob. Now, he is not 38
a God of the dead, but of the living; for to him
all are living. Then some of the scribes said to 39
him, Teacher, thou hast spoken well. And they 40
durst ask him nothing further. And he said to 41
them, How say they, *that* the Anointed is the

42 son of David? And yet David himself saith
43 in the book of Psalms, The Lord said to my
lord, Sit thou at my right hand, till I make
44 thine enemies thy foot-stool. David, therefore,
calleth him Lord, and how, *then*, is he his son?
45 Then, in the hearing of all the people, he said
46 to his disciples, Beware of the scribes who
desire to walk about in long robes, and love
salutations in the market-places, and *the* first
seats in the synagogues, and *the* first places in
47 the feasts: who devour widow's houses, and for
a pretense make long prayers; these will
receive greater condemnation.

XXI.—AND looking up, he saw the rich *men*
2 casting their gifts into the treasury. And he
saw also a certain poor widow, casting *in* there
3 two mites. And he said, Truly, I say to you,
that this poor widow cast *in* more than all
4 *these;* for these all out of their abundance, cast
into the gifts of God, but she, out of her want,
cast in all the living that she had.
5 And as some spoke of the temple, that it was
adorned with beautiful stones and offerings, he
6 said, *As to* these things which ye behold, *the*
days will come, in which there will not be left
one stone on another, which will not be thrown
7 down. And they asked him, saying, Teacher,
when then will these things be? and what *will
be* the sign when these things are about to come
8 to pass? And he said, Take heed that ye be
not deceived; for many will come in my name,
saying, I am *he;* and the time draweth near:
9 go not, therefore, after them. But when ye
shall hear of wars and commotions, be not terri-
fied; for these things must first come to pass,
10 but the end *cometh* not immediately. Then he
said to them, Nation will rise against nation,
11 and kingdom against kingdom: and there will
be great earthquakes in various places, and
famines, and pestilences: and there will be fear-
12 ful sights, and great signs from heaven. But
before all these, they will lay their hands on
you, and persecute *you*, delivering you up to
synagogues and prisons, being brought before
13 kings and rulers for my name's sake. And it
14 will turn out to you for a testimony. Settle *it*
therefore in your hearts, not to premediate *what*
to answer for yourselves. For I will give you 15
utterance and wisdom, which all your adver-
saries will not be able to gainsay, nor resist.
And ye will be delivered up both by parents, 16
and brethren, and kindred, and friends, and
some of you they will cause to be put to death.
And ye will be hated by all for my name's 17
sake: and yet there will not a hair of your head 18
perish. By your patient endurance preserve 19
your [a]souls. And when ye shall see Jerusalem 20
surrounded by armies, then know that its deso-
lation draweth near. Then let those who are 21
in Judea flee to the mountains; and let those
who are in the midst of it, depart out; and
let not those who are in the country enter into
it. For these are days of vengeance, that all 22
things which are written may be fulfilled. But 23
woe to those who are with child and to those
who suckle in those days! for there will be
great distress in the land, and wrath on this
people. And they will fall by the edge of the 24
sword, and will be led captive into all the
nations; and Jerusalem will be trodden down
by *the* Gentiles, till *the* times of *the* Gentiles
shall be fulfilled. And there will be signs in 25
the sun, and moon, and stars; and on the earth
anguish of nations, with perplexity, the sea and
the waves roaring; men fainting from fear and 26
expectation of the things which are coming on
[b]the earth; for the powers of the heavens will
be shaken. And then they will see the Son of 27
man coming in a cloud, with power and great
glory. And when these things begin to come 28
to pass, raise yourselves, and lift up your heads;
for your redemption is drawing near. And he 29
spoke a parable to them, Behold the fig-tree,
and all the trees; when they now shoot forth, 30
ye see *it*, and know of yourselves that the sum-
mer is now near. So also ye, when ye see these 31
things coming to pass, know that the kingdom
of God is near. Truly, I say to you, this gener- 32
ation will not pass away till all shall have come
to pass. Heaven and earth will pass away; 33
but my words will not pass away. But take 34
heed to yourselves, lest at any time your hearts
should be overcharged with surfeiting, and

[a] *or* "lives" [b] *or* "the habitable earth"

drunkenness, and anxieties of life, and that day
35 come on you unawares. For as a snare will it
come on all who dwell on the face of all the
36 earth. Watch therefore, and pray always, that
ye may be counted worthy to escape all these
things which will come to pass, and to stand before the Son of man.

37 Now in the day-time he was teaching in the
temple; and at night he went out, and lodged
38 in the mount, called *the mount* of Olives. And
all the people came early in the morning to him
in the temple to hear him.

XXII.—Now the feast of unleavened bread,
2 called the passover, drew near. And the chief
priests and scribes sought how they might kill
3 him; for they feared the people. And Satan
entered into Judas surnamed Iscariot, who was
4 of the number of the twelve. And he went,
and talked with the chief priests and captains,
5 how he might deliver him up to them. And
they were glad, and agreed to give him money.
6 And he consented, and sought opportunity to
deliver him up to them in the absence of the
crowd.

7 Now the day of unleavened bread came, in
8 which the passover must be killed. And he
sent Peter and John, saying, Go and prepare
9 the passover for us, that we may eat *it*. And
they said to him, Where wilt thou that we shall
10 prepare *it?* And he said to them, Behold, as
ye enter into the city, a man bearing a pitcher
of water will meet you; follow him into the
11 house where he entereth. And ye shall say to
the master of the house, The Teacher saith to
thee, Where is the guest-chamber, where I may
12 eat the passover with my disciples? And he will
show you a large upper room furnished: there
13 prepare *it*. And they went forth, and found
things even as he had said to them: and they
14 prepared the passover. And when the hour
came, he lay down *at table*, and the twelve apos-
15 tles with him. And he said to them, I have
earnestly longed to eat this passover with you,
16 before I suffer; for I say to you, I shall eat of
it no more, till it shall be fulfilled in the king-
17 dom of God. And he took a cup, and when he
had given thanks, he said, Take this, and divide
it among yourselves; for I say to you, I shall 18
not drink of the fruit of the vine till the kingdom of God shall come. And he took bread, 19
and gave thanks, and broke *it*, and gave to
them, saying, This is my body which is given
for you: do this in remembrance of me. Thus 20
also the cup after supper, saying, This cup *is* the
new covenant in my blood, which is shed for
you. But, behold, the hand of him, who de- 21
livereth me up, is with me on the table. And 22
the Son of man indeed departeth as it was determined; but woe to that man through whom
he is delivered up! And they began to inquire 23
among themselves, which of them it could be,
who was about to do this.

And there was also a strife among them, 24
which of them would be accounted the greatest.
And he said to them, The kings of the nations 25
exercise dominion over them, and those, who
exercise authority over them, are called benefactors. But ye *shall* not *be* so; but let the 26
greatest among you become as the youngest,
and the ruler as the servant. For who is great- 27
er, he who reclineth *at table*, or he who serveth?
is not he who reclineth *at table?* but I am among
you as he who serveth. Ye are those who have 28
continued with me in my trials. And I appoint 29
a kingdom for you, as my Father appointed for
me; that ye may eat and drink at my table in 30
my kingdom, and sit on thrones, judging the
twelve tribes of Israel.

And the Lord said, Simon, Simon, behold, 31
Satan hath asked for you, that he may sift *you*
as wheat; but I have prayed for thee, that thy 32
faith may not fail; and when thou hast turned,
strengthen thy brethren. And he saith to him, 33
Lord, I am ready to go with thee, both to prison
and to death. And he said, I tell thee, Peter, 34
the cock will not crow to-day, before thou wilt
thrice deny that thou knowest me. And he 35
said to them, When I sent you out without
purse, and bag, and shoes, did ye lack any
thing? And they said, Nothing. Then said he 36
to them, But now, he who hath a purse, let him
take *it*, and likewise a bag; and he who hath
none, let him sell his [a]garment, and buy a

[a] *or* "cloak"

37 sword. For I say to you, that this which is
written must yet be accomplished in me, And he
was numbered with transgressors; for the
38 things concerning me have an end. And they
said to him, Lord, behold, here *are* two swords.
And he said to them, It is enough.

39 And going out, he went, according to his
custom, to the mount of Olives; and his dis-
40 ciples also followed him. And being at the
place, he said to them, Pray that ye may not
41 enter into trial. And he withdrew from them
about a stone's throw, and kneeling down
42 prayed, saying, Father, if thou art willing,
remove this cup from me; nevertheless, not my
43 will, but thine be done. And there appeared
to him an angel from heaven, strengthening
44 him. And being in an agony, he prayed more
earnestly; and his sweat became like great
45 drops of blood falling to the ground. And
rising up from prayer, he came to the disciples,
and found them sleeping for sorrow, and he
46 said to them, Why do ye sleep? rise and pray
that ye may not enter into trial.

47 And while he was yet speaking, behold, a
a crowd, and he who was called Judas, one of
the twelve, went before them, and drew near
48 Jesus to kiss him. But Jesus said to him,
Judas, dost thou deliver up the Son of man
49 with a kiss? And those about him, seeing
what would follow, said to him, Lord shall we
50 smite with the sword? And one of them smote
the servant of the high priest, and cut off his
51 right ear. And Jesus, answering, said, Let this
suffice. And he touched his ear, and healed
52 him. And Jesus said to the chief priests, and
captains of the temple, and the elders who had
come against him, Have ye come out as against
53 a robber, with swords and clubs? When I was
daily with you in the temple, ye did not stretch
out your hands against me; but this is your
hour, and the power of darkness.

54 Then they took him, and led *him*, and
brought him into the high priest's house. And
55 Peter followed far off. And when they had
kindled a fire in the midst of the [a]court, they
sat down together, and Peter sat down among
them. And a certain maid-servant seeing him 56
as he sat by the fire, and looking earnestly at
him, said, This *man* also was with him. But he 57
denied him, saying, Woman, I do not know
him. And after a little while, another saw him, 58
and said, Thou also art one of them. But
Peter said, Man, I am not. And about one 59
hour having passed, another confidently affirmed
saying, Of a truth, this *man* also was with him,
for he is a Galilean. But Peter said, Man I 60
know not what thou sayest. And immediately,
while he was speaking, the cock crew. And 61
the Lord turned, and looked at Peter; and
Peter remembered the word of the Lord, how
he had said to him, Before the cock shall crow,
thou wilt deny me thrice. And Peter went out, 62
and wept bitterly.

And the men who held Jesus mocked him, 63
and smote *him*. And having blindfolded him, 64
they struck his face, and asked him, saying,
Who is it that struck thee? And many other 65
things they spoke reproachfully against him.

And when it was day, the elders of the people 66
both chief priests and scribes, came together,
and led him into their council, saying, If thou 67
art the Anointed, tell us. And he said to them,
If I tell you, ye will not believe. And if I also 68
ask *you*, ye will not answer me, nor release *me*.
Henceforth the Son of man will be seated at the 69
right hand of the Mighty God. And they all 70
said, Art thou then the Son of God? And he
said to them, Ye say that I am. And they said, 71
What further need have we of testimony? for
we ourselves have heard from his own mouth.

XXIII.—And the whole multitude of them
arose, and led him to Pilate. And they began 2
to accuse him, saying, We found this *man*
perverting the nation, and forbidding to give
tribute to Cesar, saying that he himself is
Christ, a king. And Pilate asked him, saying, 3
Art thou the King of the Jews? And he,
answering him, said, Thou sayest *it*. Then said 4
Pilate to the chief priests, and *to* the crowds, I
find no crime in this man. And they were 5
more fierce, saying, He stirreth up the people,
teaching throughout all Judea, beginning from

[a] *or* "palace"

6 Galilee to this place. When Pilate heard of
Galilee, he asked if the man was a Galilean.
7 And learning that he belonged to Herod's
jurisdiction, he sent him to Herod who himself
8 was also at Jerusalem at that time. And when
Herod saw Jesus, he rejoiced greatly, for he
had long been desirous to see him, because he
had heard many things concerning him ; and he
9 hoped to see some sign done by him. And he
questioned him in many words ; but he answer-
10 ed him nothing. And the chief priests and the
scribes stood up, and vehemently accused him.
11 And Herod with his soldiers, having treated
him with contempt, and derided *him*, arrayed
him in a splendid robe, and sent him back to
12 Pilate. And on that day Pilate and Herod be-
came friends with each other ; for before they
13 were at enmity between themselves. And
Pilate, having called together the chief priests,
and the rulers, and the people, said to them,
14 Ye have brought this man to me as one who
perverteth the people, and behold, I, having
examined him before you, have found no crime
in this man, as to the things of which ye accuse
15 him ; no, nor yet Herod ; for I sent you to him,
and behold, nothing worthy of death hath been
16 done by him ; I will, therefore, chastise, and
17 release him. (For it was necessary that he
18 should release one to them at the feast.) And
they cried out all once, saying, Away with this
19 *man*, and release to us Barabbas ; (who for a
certain insurrection made in the city, and *for*
20 murder had been cast into prison.) Pilate,
therefore, wishing to release Jesus, spoke to
21 them again. But they cried out, saying, Cruci-
22 fy ! crucify him ! And he said to them the
third time, Why, what evil hath he done? I
have found no crime worthy of death in him ; I
23 will, therefore, chastise and release him. And
they urged with loud voices, demanding that he
should be crucified ; and their voices and *those*
24 of the chief priests prevailed. And Pilate
decided that it should be done according to
25 their demand. And he released him who for
insurrection and murder had been cast into the
prison, whom they had demanded ; but he
delivered up Jesus to their will.

26 And as they led him away, they laid hold of
one Simon, a Cyrenian, coming from the
country, and on him they laid the cross, that he
might bear *it* after Jesus. And there followed 27
him a great multitude of the people, and of
women, who also bewailed and lamented him.
But Jesus, turning to them, said, Daughters of 28
Jerusalem, weep not for me, but weep for your-
selves, and for your children. For behold, the 29
days are coming in which they will say, Happy
the barren, and *the* wombs which never bore,
and *the* breasts which never suckled. Then 30
they will begin to say to the mountains, Fall on
us ; and to the hills, Cover us. For if they do 31
these things to the green tree, what will be
done to the dry? And there were also two 32
others, malefactors, led with him to be put to
death.

And when they came to the place which is 33
called Skull, there they crucified him, and the
malefactors, one at the right hand, and the
other at the left. Then Jesus said, Father, for- 34
give them ; for they know not what they do.
And having parted his garments, they cast lots.
And the people stood looking on. And the 35
rulers with them scoffed at *him*, saying, He sav- 36
ed others ; let him save himself, if he is the
Anointed, the chosen of God. And the soldiers 37
also mocked him, coming near, and offering him
vinegar, and saying, If thou art the King of the
Jews, save thyself. And an inscription was 38
also written over him in Greek, and Latin, and
Hebrew letters, This is the king of the Jews.
And one of the malefactors who were hanged, 39
reviled him, saying, If thou art the Anointed,
save thyself and us. But the other, answering, 40
rebuked him, saying, Dost not even thou fear
God, since thou art under the same [a]condemna-
tion? And we, indeed, justly ; for we receive 41
the due reward of our deeds ; but this *man*
hath done nothing amiss. And he said to Je- 42
sus, Lord, remember me, when thou comest in
thy kingdom. And Jesus said to him, Truly, 43
I say to thee, this day thou shalt be with me in
paradise. And it was about the sixth hour, and 44
there was darkness over the whole land till the
ninth hour. And the sun was darkened, and 45

[a] *or* "sentence"

the veil of the temple was rent in the midst.
46 And Jesus, crying with a loud voice, said, Father, into thy hands I commit my spirit; and
47 having said this, he expired. And when the centurion saw what took place, he glorified God, saying, Certainly this was a righteous
48 man. And all the crowds that came together to that sight, beholding the things which took
49 place, returned, smiting their breasts. But all his acquaintance, and the women who had followed him from Galilee, stood far off, beholding these things.
50 And behold, *there was* a man named Joseph,
51 a counselor, a good and just man (he had not consented to their counsel and deed), from Arimathea, a city of the Jews; who was himself
52 also waiting for the kingdom of God. This *man* went to Pilate, and asked for the body of
53 Jesus. And he took it down, and wrapped it in linen, and laid it in a tomb hewn in the rock,
54 in which no one had ever yet been laid. And *that* day was *the* preparation, and the sabbath drew on.
55 And the women also who had come with him from Galilee, following after, beheld the tomb,
56 and how his body was laid. And they returned, and prepared spices and ointments; and rested on the sabbath, according to the commandment.

XXIV. Now on the first day of the week, very early in the morning, they came to the tomb, bringing the spices which they had prepar-
2 ed, and some *others* with them. And they found
3 the stone rolled away from the tomb; and they
4 entered in, and found not the body of Jesus. And as they were much perplexed about this, behold, two men stood by them in shining clothing.
5 And as they were afraid, and bowed down their faces to the earth, they said to them, Why seek
6 ye the living among the dead? He is not here, but hath risen; remember how he spoke to you
7 while he was yet in Galilee, saying, The son of man must be delivered up into the hands of sinful men, and be crucified, and the third day
8 rise again. And they remembered his words,
9 and returning from the tomb, they told all these
10 things to the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and the other *women* with them, who told these things to the apostles.
And their words appeared to them as an idle 11
tale, and they believed them not. But Peter 12
rose, and ran to the tomb, and stooping down, he beheld only the linen clothes lying *there*, and he departed to his home, [a]wondering at that which had come to pass.

And behold, two of them were going that 13
same day to a village named Emmaus, which was sixty furlongs from Jerusalem. And they 14
were talking with each other concerning all these things which had happened. And it came 15
to pass, while they were talking and reasoning together, that Jesus himself drew near, and went with them. But their eyes were held, so 16
that they did not know him. And he said to 17
them, What words *are* these which ye are exchanging with each other, as ye walk, and are sad? And the one named Cleopas, answering, 18
said to him, Dost thou only sojourn *in* Jerusalem, and knowest not the things which have come to pass there, in these days? And he 19
said to them, What things? And they said to him, Those concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people; and how the chief 20
priests and our rulers delivered him up to be condemned to death, and crucified him. But 21
we hoped that it was he, who was to redeem Israel: [b]and besides all this, to-day is the third day since these things were done. But further- 22
more, some women of our company astonished us, who were early at the tomb; and not find- 23
ing his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. And some of those with us, went to 24
the tomb, and found *it* even as the women had said; but him they saw not. And he said to 25
them, O thoughtless, and slow of heart to believe all which the prophets have spoken!
Must not the Anointed suffer these things, and 26
enter into his glory? And beginning from Mo- 27
ses, and from all the prophets, he explained to

[a] *or* "wondering with himself"
[b] *literally*, "but with all these"

them in all the scriptures the things concern-
28 ing himself. And they drew near the village
whither they were going, and he made as
29 though he was going further. And they press-
ed him, saying, Remain with us, for it is to-
wards evening, and the day hath declined. And
30 he went in to abide with them. And it came
to pass, as he reclined *at table* with them, he
took [a]the bread, and blessed, and broke it, and
31 gave *it* to them. And their eyes were opened,
and they knew him; and he disappeared from
32 them. And they said to each other, Did not
our heart burn within us, while he was talking
to us on the way, and while he was opening to
33 us the scriptures? And they rose up that
same hour, and returned to Jerusalem, and
found the eleven gathered together, and those
34 who were with them, saying, The Lord hath in-
35 deed risen, and hath appeared to Simon. And
they declared what *had taken place* on the way,
and how he became known to them in the
breaking of the bread.
36 And while they were telling these things,
Jesus himself stood in the midst of them, and
37 saith to them, Peace *be* to you. But they were
terrified and affrighted, and thought that they
38 saw a spirit. And he said to them, Why are
ye agitated, and why do reasonings rise in your
39 hearts? See my hands and my feet, that it is I

[a] *or* "the loaf"

myself; feel me and see; for a spirit hath not
flesh and bones, as ye perceive me have. And 40
saying this, he showed them his hands and his
feet. And while they yet believed not for joy, 41
and were wondering, he said to them, Have ye
any thing to eat? And they gave him a piece 42
of a broiled fish, and some honey-comb. And 43
he took *these*, and ate before them.

And he said to them, These *are* the words 44
which I spoke to you, while I was yet with you,
that all things must be fulfilled which are
written in the law of Moses, and the prophets,
and the psalms, concerning me. Then he open- 45
ed their minds to understand the scriptures, and 46
said to them, thus it is written, and thus must
the Anointed suffer, and rise from the dead the
third day, and repentance and remission of sins 47
be preached in his name among all nations, be-
ginning from Jerusalem. And ye are witnesses 48
of these things. And behold, I send the prom- 49
ise of my Father upon you; but continue ye in
the City, till ye are clothed with power from on
high.

And he led them out as far as to Bethany; 50
and lifting up his hands, he blessed them. And 51
it came to pass, while he was blessing them, he
was parted from them, and carried up into
heaven. And they worshiped him, and return- 52
ed to Jerusalem with great joy; and were con- 53
tinually in the temple, praising and blessing
God.

the veil of the temple was rent in the midst.
46 And Jesus, crying with a loud voice, said, Fa-
ther, into thy hands I commit my spirit; and
47 having said this, he expired. And when the
centurion saw what took place, he glorified
God, saying, Certainly this was a righteous
48 man. And all the crowds that came together
to that sight, beholding the things which took
49 place, returned, smiting their breasts. But all
his acquaintance, and the women who had fol-
lowed him from Galilee, stood far off, behold-
ing these things.

50 And behold, *there was* a man named Joseph,
51 a counselor, a good and just man (he had not
consented to their counsel and deed), from Ari-
mathea, a city of the Jews; who was himself
52 also waiting for the kingdom of God. This
man went to Pilate, and asked for the body of
53 Jesus. And he took it down, and wrapped it
in linen, and laid it in a tomb hewn in the rock,
54 in which no one had ever yet been laid. And
that day was *the* preparation, and the sabbath
drew on.

55 And the women also who had come with him
from Galilee, following after, beheld the tomb,
56 and how his body was laid. And they return-
ed, and prepared spices and ointments; and
rested on the sabbath, according to the com-
mandment.

XXIV. Now on the first day of the week,
very early in the morning, they came to the
tomb, bringing the spices which they had prepar-
2 ed, and some *others* with them. And they found
3 the stone rolled away from the tomb; and they
4 entered in, and found not the body of Jesus. And
as they were much perplexed about this, behold,
two men stood by them in shining clothing.
5 And as they were afraid, and bowed down their
faces to the earth, they said to them, Why seek
6 ye the living among the dead? He is not here,
but hath risen; remember how he spoke to you
7 while he was yet in Galilee, saying, The son of
man must be delivered up into the hands of sin-
ful men, and be crucified, and the third day
8 rise again. And they remembered his words,
9 and returning from the tomb, they told all these
10 things to the eleven, and to all the rest. It
was Mary Magdalene, and Joanna, and Mary
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And their words appeared to them as an idle 11
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And behold, two of them were going that 13
same day to a village named Emmaus, which
was sixty furlongs from Jerusalem. And they 14
were talking with each other concerning all
these things which had happened. And it came 15
to pass, while they were talking and reasoning
together, that Jesus himself drew near, and
went with them. But their eyes were held, so 16
that they did not know him. And he said to 17
them, What words *are* these which ye are ex-
changing with each other, as ye walk, and are
sad? And the one named Cleopas, answering, 18
said to him, Dost thou only sojourn *in* Jerusa-
lem, and knowest not the things which have
come to pass there, in these days? And he 19
said to them, What things? And they said to
him, Those concerning Jesus of Nazareth, who
was a prophet mighty in deed and word before
God and all the people; and how the chief 20
priests and our rulers delivered him up to be
condemned to death, and crucified him. But 21
we hoped that it was he, who was to redeem
Israel: [b]and besides all this, to-day is the third
day since these things were done. But further- 22
more, some women of our company astonished
us, who were early at the tomb; and not find- 23
ing his body, they came, saying, that they had
also seen a vision of angels, who said that he
was alive. And some of those with us, went to 24
the tomb, and found *it* even as the women had
said; but him they saw not. And he said to 25
them, O thoughtless, and slow of heart to be-
lieve all which the prophets have spoken!
Must not the Anointed suffer these things, and 26
enter into his glory? And beginning from Mo- 27
ses, and from all the prophets, he explained to

[a] *or* "wondering with himself"
[b] *literally,* "but with all these"

them in all the scriptures the things concern-
28 ing himself. And they drew near the village
whither they were going, and he made as
29 though he was going further. And they press-
ed him, saying, Remain with us, for it is to-
wards evening, and the day hath declined. And
30 he went in to abide with them. And it came
to pass, as he reclined *at table* with them, he
took [*]the bread, and blessed, and broke it, and
31 gave *it* to them. And their eyes were opened,
and they knew him; and he disappeared from
32 them. And they said to each other, Did not
our heart burn within us, while he was talking
to us on the way, and while he was opening to
33 us the scriptures? And they rose up that
same hour, and returned to Jerusalem, and
found the eleven gathered together, and those
34 who were with them, saying, The Lord hath in-
35 deed risen, and hath appeared to Simon. And
they declared what *had taken place* on the way,
and how he became known to them in the
breaking of the bread.
36 And while they were telling these things,
Jesus himself stood in the midst of them, and
37 saith to them, Peace *be* to you. But they were
terrified and affrighted, and thought that they
38 saw a spirit. And he said to them, Why are
ye agitated, and why do reasonings rise in your
39 hearts? See my hands and my feet, that it is I

[*] *or* "the loaf"

myself; feel me and see; for a spirit hath not
flesh and bones, as ye perceive me have. And 40
saying this, he showed them his hands and his
feet. And while they yet believed not for joy, 41
and were wondering, he said to them, Have ye
any thing to eat? And they gave him a piece 42
of a broiled fish, and some honey-comb. And 43
he took *these*, and ate before them.

And he said to them, These *are* the words 44
which I spoke to you, while I was yet with you,
that all things must be fulfilled which are
written in the law of Moses, and the prophets,
and the psalms, concerning me. Then he open- 45
ed their minds to understand the scriptures, and 46
said to them, thus it is written, and thus must
the Anointed suffer, and rise from the dead the
third day, and repentance and remission of sins 47
be preached in his name among all nations, be-
ginning from Jerusalem. And ye are witnesses 48
of these things. And behold, I send the prom- 49
ise of my Father upon you; but continue ye in
the City, till ye are clothed with power from on
high.

And he led them out as far as to Bethany; 50
and lifting up his hands, he blessed them. And 51
it came to pass, while he was blessing them, he
was parted from them, and carried up into
heaven. And they worshiped him, and return- 52
ed to Jerusalem with great joy; and were con- 53
tinually in the temple, praising and blessing
God.

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